

SOUTH JERSEY REPUBLICAN

VOL. I.--NO. II.

ABSECON, N. J., SATURDAY, OCTOBER 24, 1863.

TERMS, \$1.50 PER YEAR.

SOUTH JERSEY REPUBLICAN.

A Political and Family Newspaper, published weekly, at Absecon, Atlantic Co., New Jersey.

TERMS: One Copy, one year, \$1 50
to Clergymen, 1 00

ADVERTISING RATES: One square or less, one insertion, 50 cts
Each subsequent insertion, 25 cts
One square, three months, 1 00
one year, 10 00

25 CENTS. Notices, five cents a line.
Communications and Advertisements received later than Thursday will not appear until the following week.
20—Payment always in advance. The paper will be discontinued when the subscription expires.

D. B. SNOW, Editor.

Poetry.

"PADDLE YOUR OWN CANOE."

BY ANNIE E. HOWE.

Up this world, and down this world,
And over this world and through,
Though drifted about,
And tossed without,
Why "paddle your own canoe."
What though the sky is heavy with clouds,
Or shining a field of blue,
If the bleak wind blows,
Or the sunbeams glow,
Still "paddle your own canoe."
What if breakers rise up ahead,
With dark waves rushing through,
More steadily by,
With a steadfast eye,
And "paddle your own canoe."
If a hurricane rise in the midnight skies,
And the stars are lost to view,
Glide safely along
With a steady hand,
And "paddle your own canoe."
Up this world, and down this world,
And over this world and through,
Though weary and worn,
Bereft and forlorn,
Still "paddle your own canoe."
Never give up when trials come,
Never grow sad and blue,
Never sit down
With a tear and a frown,
But "paddle your own canoe."
There are daisies springing along the shores
Blooming and sweet for you;
There are rose-hued dyes
In the autumn skies,
Then "paddle your own canoe."

Miscellaneous Selections.

A SETTLER'S EXPLOIT.

As Samuel Bowditch, one of the early settlers on Grand River, in Kentucky, was going across a stretch of swamp, one afternoon, about half a mile from his dwelling, to look after some cattle, he heard a stick snap behind him, and turning quickly round, found himself confronted with a huge savage, in all the fierceness of his war paint, and with rifle and musket levelled at his head, the muzzle not more than four feet from him. Bowditch himself had a rifle in his hand, but he knew the Indian could shoot him before he could raise it and fire, and he did not make the attempt, but immediately dropped it to the ground and held up his palms, in token of submission. On seeing this, the savage walked up and said: "Give him gun!" "I give you a big chief, and I hope we may be friends." "Where live?" asked the savage, as he produced a stout thong of deer-skin, and proceeded to bind the hands of his captive, who being a small man, saw he was no match for the other even without weapons on either side, and so submitted quietly, though agonized at the thought of his poor helpless wife and children in their lonely cabin over the hill. "I live out yonder, not a great way from here," replied the captive, nodding his head in the proper direction. "How many got?" queried the savage. The settler hesitated about telling correctly. He first thought he would name a number large enough to deter the Indian from going thither, and thus, perhaps, save his wife and children from a fate like his own; but after a moment's reflection, it occurred to him that, should the savage take him there, a chance might arise for him to regain his liberty, and he decided upon speaking the truth. "Why no Long-knife tell?" demanded the Indian, with an impatient frown. "No make lie!" "No, chief, I'll tell you the truth. There are only three persons in my cabin—my wife and two children—but I know a big, brave chief like you won't hurt 'em." "Be go see 'em!" returned the savage, with a fierce gleam of triumph, which the other did not fail to notice. Having tightly bound the hands of his captive behind his back, the savage felt about his dress for any other weapons, took away his ammunition and putting both weapons over his shoulder, told the white man to lead the way. This the latter did, full of hope, fear and general anxiety, till he came in sight of his humble log dwelling, situated in a pleasant valley, through which flowed a pretty little stream, a branch of the Green river, when the Indian ordered him to stop, and proposed to make him fast to a tree, by means of another deer-skin thong secured to that around the wrists.

now beginning to feel much alarm for the safety of his family. "Me go alone!" returned the savage gruffly. "Me big chief—want scalp!" "Oh, for God's sake, don't kill my poor, innocent wife and children!" pleaded Bowditch, fairly agonized at the thought. "You are a great chief, I know, and you'll remember that they never did you any harm!" "Long-knife scalp much good!" rejoined the Indian sullenly, as he finished binding the other to a tree, and strode away down the hill, carrying the two weapons with him. Bowditch watched him, step by step, as he glided away under cover of the trees, keeping some rock, stump, or clump of bushes between him and the inmates of the dwelling, so they might not by any chance perceive his approach and take the alarm. "At any rate I can holler yet!" muttered the captive, "and maybe they'll hear me;" and forthwith he set up a series of yells, that went echoing and re-echoing far away through the forest. The settler saw his wife and children come in haste to the door, and look up the hill in alarm. At this he shouted at the top of his lungs: "Quick, Esther—go back into the house and bar it up tight! The Indians are arter you, and I am a prisoner! Quick! quick! or you're lost, and the children too!" For a moment or two the mother and children stood as if paralyzed with astonishment and terror, and then, to his great relief, he saw his little boy point in the direction of the skulking savage, and all three retreated and closed the door. The Indian now uttered a fierce yell, and stepped out into plain view, firing both pieces one after the other, at the dwelling, as if he had impulsively adapted this means to vent his rage at being discovered and failed of his murderous purpose. Then looking round at his captive, he threw down the rifle belonging to the latter and drawing his tomahawk, started toward him on a run. Bowditch, who had watched every motion, and knew that in his rage the savage would brain and scalp him, now gathered all his strength, and made one desperate effort to free himself, acting rather from the instincts of self-preservation than from any hope of success. But to his great joy, to his unspeakable or, he felt and heard his bonds strain, crack and snap, and suddenly found himself free and his arms at liberty. He looked quickly and wildly around, almost disposed to don't his senses—to discredit his good fortune—for any fortune seemed good which gave him even a large chance for his life where he expected only certain death. The Indian was at least a hundred and fifty yards from him, and his rifle unloaded and with a start in a race for life—in a race that involved not only his own life, but that of his wife and children—who so swift of foot as to overtake him? With a loud yell of mingled joy and defiance, away he went over the hill, and with a louder yell of rage at his unexpected escape, the fierce savage came bounding after him. Bowditch knew every inch of ground in that vicinity, and he had already regained sufficient presence of mind to shape his course so as to take advantage of all the chances in his favor. The hill about the summit was a succession of rocks and bushes, with caves, chasms and precipices, and over, through and along these, natural obstructions the fugitive believed, he could make his way with any man living, either white or red, and so took the most troublesome route for his larger and more unwieldy pursuer, resolved, should he by chance find the latter gaining on him, to double on a mile distant, where he could enter by following one of the labyrinthian passages within and could come out on the same side into a thicket not more than fifty feet from the main opening. Looking back occasionally, as he fled along his rocky way with the ease of a mountain goat, Bowditch soon discovered that however superior to him his adversary might be in mere physical strength, he was no match for him in speed in that particular locality, and this not only inspired him with the hope of escape, but with such confidence in his own resources, that he began to calculate in turn how best he might compass the destruction of his foe. "Why no live him into the cave," he muttered, "and let him fool his time round there, whilst I start back arter my rifle, and follow up the audacious whelp? I'll do it, and if I don't get even with him, then it's a clear case for'tis against me." Having come to this determination, Bowditch, backed his rifle, and, in full view, when he pretended to stumble and fall, and then got up and ran with a limp, which caused the savage to yell with a fierce delight and redouble his exertions to overtake him. This was exactly what he intended to bring about, and he now managed his pace with so much deception that, though seeming to exert himself to the utmost, he permitted the panting savage to gain a little every minute till the mouth of the cave was reached, at which time not more than a hundred paces divided them. The Indian saw the fugitive disappear in the dark opening, and believing that he now had him secure once more, he came bounding up and plunged in after him with a yell of triumph. The settler, who knew every twist and turn of every passage in the cave—and there were many—now uttered a sort of wailing groan from the centre to urge the Indian on, and then quietly slipped off in a different direction, and reached the bright open air about the same time the other did the middle of the interior. "Now then for it," muttered Bowditch, as he slipped over the brow of the hill and ran toward his dwelling, which, owing to the ridge-bending round the valley, in the shape of a magnet, or horse shoe, was scarcely as far distant as when he called to his wife. His family saw him, and with a cry of joy his wife threw open the door. "Quick, Esther!" he exclaimed, as he came up, panting; "Cather powder horn and some bullets—quick!" "Ain't you coming in, Samuel?" inquired the wife, in surprise and alarm. "Just long enough to get them things, since you worried!" he answered, as he bounded in and hurried to a rude shelf on one side of the room. "I've sort o' played the coward once to-day," he added, "and now

I am going to wipe it out. Shut the door, Esther, and keep yourself and the children out of danger. I'll be back shortly. Good-bye!" and without waiting for a reply, he ran out in the direction of his rifle, his wife vainly calling for him, and entreating him to come back, and not risk his life foolishly. As soon as he once more got hold of his rifle, he hastened to load it, and felt, as he afterward expressed it, "like a new man." Then keeping himself as much under cover as possible, he hurried up to a point where he could see the mouth of the cave, within easy rifle range. "If old Paint-face haint nuzled," he muttered, with an ominous frown, "its opinion he never will!" and like a cat watching for game, he kept his eyes riveted upon the spot where he expected to see him appear. For ten minutes all was still—nothing moved—and then, to his bitter satisfaction, he beheld the Indian coming out with a stealthy step, looking cautiously and suspiciously around. The rifle of the settler was already leveled, and for a moment or two he sighted directly at his heart, and then fired. The savage threw up his hands convulsively, uttered a noise between a groan and a yell, and fell back quivering on the earth. Bowditch took time to reload, and then approached him cautiously. He found him quite dead.

POLITICAL.

A PICTURE OF SLAVERY.

Drawn from the Decisions of Southern Courts.

Mr. Justice Woodward, who was the Democratic candidate for Governor of Pennsylvania, considers slavery as having been made by Providence an inalienable blessing, and Mr. Charles J. Biddle, the President of the Democratic State Committee, with George M. Wharton and others, calling Bishop Hopkins, of Vermont, to their assistance, are endeavoring to make people believe that the peculiar institution of the South is by Divine appointment. As Judge Woodward in the exercise of his judicial functions, has had abundant opportunities to consult the report books of adjudged cases, decided in the Southern States, it might fairly be argued that he coincides in all their conclusions, and that the picture they afford of human bondage is so graphic to his feelings, that he deems the system humane and beneficial. Mr. Biddle, Mr. Wharton, and most of their compatriots, are also lawyers, and should at least know, from the same source, of what they are approving. For the Bishop we have more charity; for, although once a member of the profession, he has doubtless, by this time, forgotten what the law was; but we should like to ask him and all others, who, without accurate information, uphold slavery as ordained by God, whether human bondage, as it exists at the South, and as developed from the records we are about to cite, is in accordance with the principles of the Gospel, or even the precepts of the Christian economy.

Listen to the Records of their Courts.

When pictures are drawn of the evil and cruel results of slavery, most persons consider them as fanciful. But we are about to disclose that which has no origin in fancy, but is sober matter of fact—the decisions of Courts of Justice upon actual cases presented for adjudication. The slave is no body; he has no legal existence; he is considered as a mere chattel, and should at least know, from the same source, of what they are approving. For the Bishop we have more charity; for, although once a member of the profession, he has doubtless, by this time, forgotten what the law was; but we should like to ask him and all others, who, without accurate information, uphold slavery as ordained by God, whether human bondage, as it exists at the South, and as developed from the records we are about to cite, is in accordance with the principles of the Gospel, or even the precepts of the Christian economy.

The Slave is Nobody—He is like a Horse or an Ox—His Master is a Despot.

The slave in the South is regarded as nobody; he has no legal existence; he is considered as a mere chattel, and should at least know, from the same source, of what they are approving. For the Bishop we have more charity; for, although once a member of the profession, he has doubtless, by this time, forgotten what the law was; but we should like to ask him and all others, who, without accurate information, uphold slavery as ordained by God, whether human bondage, as it exists at the South, and as developed from the records we are about to cite, is in accordance with the principles of the Gospel, or even the precepts of the Christian economy.

The Slave Being Devoid of Personal Property.

When pictures are drawn of the evil and cruel results of slavery, most persons consider them as fanciful. But we are about to disclose that which has no origin in fancy, but is sober matter of fact—the decisions of Courts of Justice upon actual cases presented for adjudication. The slave is no body; he has no legal existence; he is considered as a mere chattel, and should at least know, from the same source, of what they are approving. For the Bishop we have more charity; for, although once a member of the profession, he has doubtless, by this time, forgotten what the law was; but we should like to ask him and all others, who, without accurate information, uphold slavery as ordained by God, whether human bondage, as it exists at the South, and as developed from the records we are about to cite, is in accordance with the principles of the Gospel, or even the precepts of the Christian economy.

his Will that his slaves should have their choice either to be free or to be sold publicly. But the Court said that slaves has no legal capacity to choose or to exercise the power of election to freedom and servitude, and therefore the provision in the Will giving them the choice was void and of no effect. They remained, of course, slaves, despite the wishes of their benevolent master. But slavery condescends to greater meanness than this. In North Carolina they are prohibited by law from keeping various kinds of domestic animals, even by the permission of their owners, and so we find it decided in *McNamara vs. Kerns*, 2 *Iredell*, 66, where dogs belonging to a slave, kept by him with the knowledge and consent of his master, upon his master's property, and within sight of his house, were seized by some parish overseers, to be sold for the benefit of the parish, despite even of the protest of the master against their being taken. And look for a moment at the case of *Elizabeth B. Gist vs. Tooker*, 2 *Richardson's S. C. Rep.*, 424, where the plaintiff's slave, who made money over and above his wages, paid \$100 to the defendant to purchase his (the slave's) children, the defendant agreeing to buy them for \$360, the money to be repaid by the slave as fast as he could earn it. The defendant bought the children, but the plaintiff sued the defendant for the \$100, and recovered it, the Court deciding the slave had no right to any property, and all belonged to his mistress. The poor children, of course, remained slaves, for the deed of manumission was not to be signed until defendant received the \$360 in full, and so the poor slave toiled for naught, and had not the exquisite pleasure of freeing his own children.

His Master may Chastise, and even sometimes Shoot Him, without Punishment.

The power of the master over the person of the slave necessarily involves the right of chastisement, and this may be inflicted in such proportions and to such extent as the owner may deem proper, there being but a single limitation, that it should not be excessive, but whether it is or not is left for a jury, slave-holders, of course, to judge. Thus we find the following case, *State vs. Man*, 2 *Deveraux*, 263, in which it appears, that a master having hired a female slave to another person, the latter undertook to chastise her for having committed (so says the report) a small offence. During the process she ran to the master for refuge, called upon her to stop, which she refusing, he used the whiplash spirit of the South, the slave being a woman he shot at and wounded her. But she had no redress. The Judge tells her the master is not liable to imprisonment for assault and battery; and feeling how contrary to all sense of justice and humanity such a decision must appear, is compelled to say, "A Judge cannot but lament when such cases as the present are brought into judgment. It is impossible that the reasons upon which they go can be appreciated, but where institutions similar to our own exist and are thoroughly understood, the struggle, too, in the Judge's own breast, between the feelings of man and the duty of the magistracy, is a severe one. I would gladly have avoided this ungrateful question." *Virginia*, 678.

As the slave cannot defend himself against his master, neither can he against any one else. In every Southern State a black is, by virtue of his color, a slave until he can prove his freedom (Howard vs. Howard, 6 *James*, 235.) And in South Carolina, the insolence of a slave towards a white person is an offence for which he may be tried and punished, (*ex parte* *Boughton*, 2 *Strobel*, 41.) In this case the prosecutor (a woman) charged the slave with using "insolent language and action towards her and the poor victim, being unable to speak for himself, and incapable of producing his fellow-slaves as witnesses, doubtless was well punished, for so vague a charge may be used to distort any trivial circumstance into a grievous offence. The slave must, therefore, obey his master; if he resists, his master may chastise him at discretion; and yet, singularly enough, the poor creature cannot shield himself behind his commands. This is the doctrine of *Sarah vs. The State*, 18 *Arkansas Rep.*, 114, where it was decided that when a slave is indicted for a criminal offence, he cannot show it was committed by order of his master, except in mitigation of punishment, when "less than a felony." Ordered, therefore, to "steal even a chicken, he runs the gauntlet between the master's whip and pistol, and the lash and dungeon of the common jail.

A Slave Horribly Mutilated by His Master.

No wonder, then, that the power of the master being so absolute, it sometimes rises into frightful excesses, which occasionally find their way into court. Such, for instance, as the case of *Unley vs. The State*, 11 *Humphreys*, Tennessee Rep. 172, where, upon the pretext of the slave being lewd and vicious, and it being necessary for his moral reformation, his master, an old man, assisted by his two sons, mutilated him frightfully, castrated him. Who but one imbued with the brutalizing sentiments of slavery would have dared to offer such a defence for such an outrage, in a court of justice?

Hunting a Slave with Dogs is Right according to Southern Law.

We have heard a great deal at the North of runaway slaves being hunted by dogs, and some people have supposed it was a mere effort of imagination. We assure them, however, it is according to Southern law. Witness the case of *Moran vs. Larrison*, Davis 18 *Georgia Rep.*, 722, in which it was decided, that "it is lawful to hunt runaway slaves with dogs, provided it be done with a due degree of caution and circumspection." In that case the plaintiff had hired his slave to the defendant. Whilst in the service of the latter he ran away. His master, for the time being, employed a creature by the name of Hamblin, who hunted him with dogs, but the poor fellow, terrified by the pursuit, plunged into a creek and was drowned. The owner sued him for the value of the slave, such an idea as punishing the miscreant criminally, being out of the question. But the owner is told by the court "that it is lawful to hunt a slave with dogs on general principles, provided the dogs would not mactate, and otherwise materially injure the slave—the statute of the State prohibiting the use of barbs or

cruel treatment of slaves, using the words 'unreasonably biting or tearing with dogs.' But this approves itself also to the moral and religious convictions of the Judge, who says: "The South has lost sixty thousand slaves—worth twenty-five or thirty millions. Instead, therefore, of relaxing the means allowed by law for the security and enjoyment of this species of property, the facilities offered for its escape, and the temptation and encouragement held out to induce it, constrain us, willingly or otherwise, to redouble our vigilance, and to tighten the cords that bind the negro to his condition of servitude—a condition which is to last, if the Apocalypse be inspired, until the end of time;" and he then cites at length, (*Revelation*, 6th chap., 12th to 17th verse,) "every bondman (doules, slave or servant,) and every freeman hid themselves." The *Marriage of Slaves in the Ceremony, and the children of Married Slaves illegitimate.* Many apologies and explanations have been made as to the condition of slaves at the South in regard to marriage, and the effort has been used to lead us, at the North, to believe that matters in this respect were not so bad as represented. But what say the reports? Let us examine *Merlinda vs. Gardner*, 24 *Alab.*, 719, and there we find the law laid down thus: "Slaves cannot contract marriage, nor does their cohabitation confer any legal rights on their children. Persons in that condition are incapable of contracting marriage, because that relation brings with it certain duties and rights, with reference to which it is supposed to be entered into; but these are necessarily incompatible with the nature of slavery, as the one cannot be discharged nor the other recognized without doing violence to the rights of the owner. In every State where slavery exists, and the question has been proposed, it has so been decided. "If the father and mother, being slaves, are freed by the master's will, and the father afterwards acquires property, the children cannot inherit his property. As a necessary consequence it eschews to the State. The marriage of slaves is a mere idle ceremony. Their children are illegitimate and have no rights, and even freedom puts their offspring in no better position. To the same effect is *Gird vs. Lewis*, 6 *Marin Louis Rep.*, 606.

Marriage of Slaves in the Ceremony, and the children of Married Slaves illegitimate.

No wonder, then, that we find such decisions as the following. *Alfred vs. The State*, (8 *George*, 37 *Mississippi Reports*), in which it was said that "a charge with a slave's wife is a defence to a charge of murder, and that a slave indicted for the murder of his overseer cannot introduce as evidence for his defence, upon a trial for murder in the first degree, the fact that the deceased a few hours before the killing, had forced the prisoner's wife to submit to his embraces, and that this had been communicated to the prisoner before the killing." Poor fellow *Le-w* wanted to the quick by an outrage committed on the partner of his home, which slave as he was, he could feel it could not be offered even in mitigation of his punishment. Or the following: *George vs. The State*, 37 *Mississippi Rep.*, 317, where a terrible outrage was forcibly committed and successfully perpetrated by a slave upon the chastity of a female slave under the age of ten years, and yet the Court decided it was no offence. White women might be protected from similar wrongs; but the poor slave girl was beyond the pale of the law. She is sent away with such feeling remarks as these on the part of the Judge: "The slave is held *in nullis*, and of the right of personal security, personal liberty, and private property, the slave is deprived. There are two or three early cases founded mainly upon the unmeaning twaddle in which some humane Judges and law-writers have indulged as to the influence of the natural law, civilization, and Christian enlightenment in amending the harshness of the law." But these considerations found no place in the bosom of the Mississippi Judge, and the harshness of the law, in this case had its full exercise.

Child both Emancipated by Him, Decreed, after His Death, to be Slaves, and part of His Estate.

We have seen that in Louisiana emancipation is utterly prohibited. How difficult it is in any slave State can easily be discovered by any one who will examine their statutes and the decisions based upon them. The process is encumbered with so many difficulties, requiring oftentimes the sanction of the Legislature; that practically it would almost appear to be a hopeless task. The poor slave cannot approach the Legislature, and is, therefore, left at the mercy of an executor or administrator, in the case of a Will, who may throw every obstacle in his way, or decline any interference whatsoever on his behalf. Besides, the whole genius of the institution is against freedom. Look, for instance at the celebrated *Braselle* case, often cited and reported in 24 *Howard Mississippi Reports*, 837. There *Elisha Braselle*, a planter in Mississippi, was faithfully and successfully nursed by a mulatto slave during a serious and protracted illness. He afterwards took her to Ohio, had her educated, and finally married her, having first emancipated her, by deed recorded in Ohio and Mississippi. He recorded with her to the latter State, where she gave birth to a son. Upon Mr. Braselle's death his Will was found, in which he devised the deed of emancipation, and defined all his property to this son, whom he acknowledged to be such. The Will, however, was successfully contested as to the validity of the emancipation and devise to the son, by some distant relations of the testator in North Carolina. The Judge (*Sharkey*), in his opinion, uses the following language: "The state of the case shows conclusively that the contract had its origin in an offence against morality, pernicious and detestable as an example. But above

all, it seems to have been planned and executed with a fixed design to evade the rigor of the laws of this State. The acts of the party in going to Ohio with the slave, and there executing the deed, and his immediate return with them to this State, point with unerring certainty to his purpose and object. The laws of this State cannot be thus defrauded of their operation by one of our own citizens." This merciful Judge gave no quarter to the slaves. No time was afforded to apply to the Legislature to sanction the emancipation, but the greedy North Carolinians took the whole of the estate, and the mother and son were decreed, in the language of the Judge, "still slaves, and part of the estate of *Elisha Braselle*."

How the Ancient Jews treated their Slaves.

Let us contrast with this sketch of American slavery, the effect produced upon the ancient Jew; by the laws of Moses, relative to their bondmen and bondwomen, the Canaanites. Says *Maimonides*, a high authority, in his Treatise *Yad Hacksabah*, Book 4: "Though the law did not expressly enjoin us not to treat the heathen slaves with rigor, yet piety and justice require us to be merciful and kind to them. We ought, therefore, not to oppress them, nor lay heavy burdens upon them; nay, we ought to let them partake of the same food with which we indulge ourselves. Our pious ancestors made it a rule to give their slaves a portion of every dish prepared for their own use; nor would they sit down to their meals before they had seen that their servants were properly provided for, considering themselves their natural protectors; remembering what King David said; 'Behold, as the eyes of slaves are directed towards their masters, and as the eyes of the handmaid towards her mistress.' Equally improper it is to insult them by words or blows. The law has delivered them over to subjection, but not to insult. Nor must we laugh at them, or be in a great passion with them; but speak to them mildly, and attend to their reasonable complaints. Such conduct Job considered as very meritorious, as he said, 'If I ever did desire the cause of my slave or handmaid when they contended with me, what then shall I do when the Almighty rises up? Did not I do that made me make him?' Cruelly and violence characterize Heathen idolaters; but the sons of Abraham, the Israelites, whom the Holy Ghost blessed by His name! has so eminently distinguished by His grace and love, were taught to be kind and compassionate, and as merciful as he of whom it is said, 'He is good to all, and his mercy extends over all his works.'

How Christians should treat their Slaves.

So, thought, this distinguished Israelite, was the influence of the Mosiac law. And what say the Apostles of our Lord? "And ye Masters do the same things unto them, forbearing threatening; knowing that your master also is in Heaven; neither is there respect of persons with him." *Ephesians*, 4th ch., 6th verse. "Masters give unto your servants that which is just and equal; knowing that ye also have a master in Heaven." *Colossians*, 4th ch., 1st verse. How does the picture we have drawn of Southern slavery, from its own records, contrast with Jewish slavery and the precepts of the Gospel?

Judge Woodward thinks the Southerners treat their Slaves like Christians.

The reader can now understandingly answer the question proposed by Judge Woodward, in his celebrated speech of December 13th, 1850: "Do you not see, and feel, how good it was for us to hand over our slaves to our friends of the South—how good it was for us that they have employed them in raising a staple for our manufacturers—how wise was to so adjust the compromises of the Constitution, that we could live in union with them and reap the signal advantages (which I have adverted to) *we contended them to no heathen thrall, but to Christian men professing the same faith with us—speaking the same language—reading the golden rule in no one-sided and distorted shape; but as it is recorded—a rule to slaves as well as masters.*"

What do you think, Reader—are such men Christians.

We have examined this system, as judicially developed under these masters, and what is the result? No faith is to be kept with a slave—he has no rights—he may be beaten without any redress—his property is not his own—if even his master is tender-hearted, such kindness of feeling may be represented—he may be lawfully hunted by dogs—the forcible violation of his wife is no excuse for vengeance on the aggressor—the chastity of a female slave is of no account—sympathy for them is mere twaddle—and their restoration to freedom should be discontinued. Does Judge Woodward, whose question in the light of these decisions seems the sharpest irony, consider this a Christian and humane institution—and the men who wield it? "Christian men; reading the golden rule in no one-sided and distorted shape"—doing to others as they would have others do to them? If so, his standard of Christianity is far different from our own, and we trust he may find no sympathy with it from any other quarter.

Odd's and Ends.

"Come, Boh, get up," said an indulgent father to his hopeful son, the other morning, "remember, the early bird catches the worm." "What do I care for worms," replied the young hopeful, mother won't let me go a fishing. "Do you consider lager beer intoxicating?" "Yel," replied "Yel" for fat, I get zay. I drinksh feisty or seety glasses a day; and it never burts me; put I don't know how it would pe if a man vash to make a hog of himself. "I'm afraid you'll forget me, wife, while I'm away," said a brave officer. "Never fear, my dear, the longer you are in your country's service the better I shall like you." "Every man is happy, no matter what his circumstances, who is contented. Happiness does not depend so much on the art of getting what we have."



THE TRIBUNE PRIZE STRAWBERRIES.

How they Originated--How they Look and Taste--Why they are Given to the Subscribers of the Tribune--When and to Whom they will be Distributed.

The cuts in our show bills represent 'The Tribune Prize Strawberries'--so named because we purchased them at a very large price, to bestow exclusively upon the subscribers of either edition of the Tribune...

Single subscribers will receive their plants by mail, done up in oiled silk, or other suitable oiled substance. To Clubs, plants will be sent in packages, to correspond with the number of names in the Club...

The following statement is made by Andrew S. Fuller, horticulturist, Brooklyn, the originator of these Strawberries:-- He says: "It is now between seven and eight years since I commenced sowing seeds of the strawberry for the purpose of producing new and improved varieties..."

"The earliest ripening one was named 'COLUMBIAN' in honor of the martyr who lost his life when Alexandria, Va., was first occupied by the Union army during the present war. It is a very large variety, of a crimson color, conical in shape, ripening early, medium and late, and from each stalk producing a large quantity of fruit..."

"The next ripening is called the 'MEXICAN'. It is very large, of a dark bright scarlet color, approaching a crimson in the sun. Berry very solid and firm, of fine quality; plants very vigorous and productive. This sort will become a great market fruit, the color and shape being very attractive..."

"The third, from its color and origin, is called the 'BROOKLYN SCARLET'. Although this variety is inferior in size to the other two, yet it possesses merits that will always make it a great favorite. Its shape is regular, oblong cone, color the most beautiful bright scarlet. Early, and very firm. We have the unanimous decision of the judges at the great strawberry show the past season at No. 41 Park row, New York, on this point, that it awarded it the first premium over all its numerous competitors..."

"The above descriptions by Mr. Fuller, in addition to all that we have already published, must be sufficient to satisfy all minds that we are offering no trifling prize to our subscribers, as an indication of our good will, and certainly with a hope of their continued good will to us..."

"The 'WILSON' was especially cultivated in this vicinity as a market fruit and proved very profitable. Of all the strawberries that he has grown, he must continue to give preference to the 'Col. Ellsworth', one of Mr. Fuller's new seedlings, sold in THE TRIBUNE. The other two are also very fine and a great acquisition..."

The Col. Ellsworth and the Brooklyn Scarlet, published in THE TRIBUNE, were the best two shown at the Brooklyn Horticultural Society Exhibition, June 29 and 30, 1863. Owing to an accident, the 'Brooklyn Scarlet' was not exhibited. We have only to add that the 'Brooklyn Scarlet' given upon our show bills are exact reproductions of the 'Brooklyn Scarlet' and the 'Brooklyn Scarlet' given at the Exhibition of The Fair of Paris, 1867.

Terms of the Tribune. DAILY TRIBUNE. Single copy, one year, (31 issues) \$3.00. Mail Subscribers, one year, (31 issues) \$3.00. SEMI-WEEKLY TRIBUNE. One Copy, one year, (104 issues) \$3.00. Three Copies, one year, \$9.00. Five Copies, one year, \$15.00. Ten Copies, one year, \$30.00. An extra copy will be sent to any person who sends us a club of twenty and over. The Semi-Weekly Tribune is sent to Clergymen for \$7.25.

WEEKLY TRIBUNE. One Copy, one year, (52 issues) \$2.00. Three Copies, one year, \$6.00. Five Copies, one year, \$10.00. Ten Copies, one year, \$20.00. Any larger number, addressed to names of subscribers, \$1.50 each. An extra copy will be sent to every club of ten. Twenty copies to one address, one year, \$30.00, and any larger number at same price. An extra copy will be sent to clubs of twenty. Any person who sends us a club of thirty or over shall receive THE SEMI-WEEKLY TRIBUNE gratis.

At 25-Offices where full Clubs cannot be formed either for THE SEMI-WEEKLY or WEEKLY TRIBUNE, subscribers to the two editions can unite at Club prices, should the total number of subscribers comprise our rate. THE TRIBUNE. Address: Tribune Building, New York.

PROSPECTUS OF THE SOUTH JERSEY REPUBLICAN. A FAMILY NEWSPAPER, PUBLISHED WEEKLY AT Absecon, Atlantic County, NEW JERSEY. Devoted to Religion, Education, Morality and Literature.

These Machines make the lock, stitch alike on both sides, and are better adapted than any other Sewing Machine in use to the frequent changes and great variety of sewing required in a family, for they will sew from one to twenty thicknesses of Marcellis without stopping, and make every stitch perfect, or from the finest gauze to the heaviest beaver cloth, or even the stoutest harness leather, without changing the feed, needle, or tension, or making any adjustment of Machine whatever!!

These are PECULIAR FACTS, and will go far to determine the choice of any intelligent buyer. PHASE CASE AND EXAMINE, OR SEND FOR CIRCULAR. N. B. Local agents wanted in sections not yet occupied. Address, FINKLE & LYON, Sewing Machine Company, 565 Broadway, N. Y.

JARED CRAIG, JOB PRINTER, 320 CHESTNUT STREET, PHILADELPHIA. [OVER ADAMS' EXPRESS OFFICE.] Entrances on Hudson's Alley. JOB AND FANCY PRINTING OF ALL KINDS. BOOKS, PAMPHLETS, CIRCULARS, POSTERS, HAND-BILLS, CARDS, BILLS OF FARE, &c., &c. Executed promptly and neatly and on reasonable terms. aug-3m

THE ATLANTIC COUNTRY BIBLE SOCIETY Has Established Depositories WITH S. L. FITHIAN, Absecon, and WILLIAM S. BACON, May's Landing. Of whom large and small Bibles, in various styles of binding; Testaments, large and small; Testaments and Psalms; Books of Psalms, and Books of Proverbs, in different languages, may be obtained at cost, or on same terms as of the American Bible Society in New York. aug-1y

TO THE PUBLIC. Having taken the old stand formerly occupied by Ezra B. Lake, at Absecon, I am now prepared to attend to DENTISTRY in all its branches, such as Extracting, Filling, Making, and Fitting Teeth. I warrant my Teeth to fit. I also attend to the REPAIRING OF WATCHES and CLOCKS, and warrant them for one year. JEWELRY of all kinds mended and cleaned, and beautifully shined. Gentlemen can have their SHAVING, HAIR CUTTING, and SHIRTING done in the newest and most approved style. TOOTH POWDER for sale. The above are all promptly attended to by S. WESLEY LAKE. aug-1y

GEORGE S. HARRIS, JOB PRINTER, S. E. corner of Fourth and Vine, PHILADELPHIA. (Over Altman & Zehder's Flour Store.) 25 CARD and FANCY PRINTING, in all its branches, neatly and expeditiously executed, PRINTING IN COLORS. as-1y

A RIGHT STONE FRUIT JARS. For sale by L. SAMPSON, Absecon, N. J. ALSO EARTHEN and STONE WARE of all kinds. JARS, MILK PANS, FLOWER POTS, &c., &c. GEORGE S. WOODHULL, Attorney and Counsellor. OFFICE: 25 NORTH SECOND STREET, Camden, N. J.

PENSION AGENCY. PENSIONS, BONDS, AND ARREARS OF TAX OF SOLDIERS' WIDOWS AND CHILDREN. Also, \$100 Bounty for all soldiers discharged on account of Wounds, promptly secured by the subscriber. Success guaranteed in all proper claims. Application may be made in person, or by letter. No charge made unless successful. CHAS. E. P. MAYHEW, 305-3m Weymouth, Atlantic City, N. J.

GEORGE W. STORT, BOOK BINDER, 157 E. Third St., Philadelphia. HARDWARE! HARDWARE! H. SAMPSON'S STORE. ODD FELLOWS RETREAT, ATLANTIC CITY, N. J. W. M. W. CARTER, Proprietor.

FINKLE & LYON'S SEWING MACHINES. These Machines make the lock, stitch alike on both sides, and are better adapted than any other Sewing Machine in use to the frequent changes and great variety of sewing required in a family, for they will sew from one to twenty thicknesses of Marcellis without stopping, and make every stitch perfect, or from the finest gauze to the heaviest beaver cloth, or even the stoutest harness leather, without changing the feed, needle, or tension, or making any adjustment of Machine whatever!!

These are PECULIAR FACTS, and will go far to determine the choice of any intelligent buyer. PHASE CASE AND EXAMINE, OR SEND FOR CIRCULAR. N. B. Local agents wanted in sections not yet occupied. Address, FINKLE & LYON, Sewing Machine Company, 565 Broadway, N. Y.

JARED CRAIG, JOB PRINTER, 320 CHESTNUT STREET, PHILADELPHIA. [OVER ADAMS' EXPRESS OFFICE.] Entrances on Hudson's Alley. JOB AND FANCY PRINTING OF ALL KINDS. BOOKS, PAMPHLETS, CIRCULARS, POSTERS, HAND-BILLS, CARDS, BILLS OF FARE, &c., &c. Executed promptly and neatly and on reasonable terms. aug-3m

THE ATLANTIC COUNTRY BIBLE SOCIETY Has Established Depositories WITH S. L. FITHIAN, Absecon, and WILLIAM S. BACON, May's Landing. Of whom large and small Bibles, in various styles of binding; Testaments, large and small; Testaments and Psalms; Books of Psalms, and Books of Proverbs, in different languages, may be obtained at cost, or on same terms as of the American Bible Society in New York. aug-1y

TO THE PUBLIC. Having taken the old stand formerly occupied by Ezra B. Lake, at Absecon, I am now prepared to attend to DENTISTRY in all its branches, such as Extracting, Filling, Making, and Fitting Teeth. I warrant my Teeth to fit. I also attend to the REPAIRING OF WATCHES and CLOCKS, and warrant them for one year. JEWELRY of all kinds mended and cleaned, and beautifully shined. Gentlemen can have their SHAVING, HAIR CUTTING, and SHIRTING done in the newest and most approved style. TOOTH POWDER for sale. The above are all promptly attended to by S. WESLEY LAKE. aug-1y

GEORGE S. HARRIS, JOB PRINTER, S. E. corner of Fourth and Vine, PHILADELPHIA. (Over Altman & Zehder's Flour Store.) 25 CARD and FANCY PRINTING, in all its branches, neatly and expeditiously executed, PRINTING IN COLORS. as-1y

A RIGHT STONE FRUIT JARS. For sale by L. SAMPSON, Absecon, N. J. ALSO EARTHEN and STONE WARE of all kinds. JARS, MILK PANS, FLOWER POTS, &c., &c. GEORGE S. WOODHULL, Attorney and Counsellor. OFFICE: 25 NORTH SECOND STREET, Camden, N. J.

PENSION AGENCY. PENSIONS, BONDS, AND ARREARS OF TAX OF SOLDIERS' WIDOWS AND CHILDREN. Also, \$100 Bounty for all soldiers discharged on account of Wounds, promptly secured by the subscriber. Success guaranteed in all proper claims. Application may be made in person, or by letter. No charge made unless successful. CHAS. E. P. MAYHEW, 305-3m Weymouth, Atlantic City, N. J.

GEORGE W. STORT, BOOK BINDER, 157 E. Third St., Philadelphia. HARDWARE! HARDWARE! H. SAMPSON'S STORE. ODD FELLOWS RETREAT, ATLANTIC CITY, N. J. W. M. W. CARTER, Proprietor.

RAILROADS. Camden and Atlantic R. R. Monday, October 12th, 1863. DOWN TRAINS. Mail, Frt., Exp. LEAVE Philadelphia, 7.30, 3.00, 2.45. Cooper's Point, 7.45, 9.15, 4.00. Haddonfield, 8.02, 9.46, 4.17. Ashland, 8.15, 10.02, 4.30. White Horse, 8.23, 10.12, 4.36. Long-a-coming, 8.36, 10.34, 4.49. Junction, 8.44, 10.53, 4.59. Waterford, 8.57, 11.16, 5.12. Spring Garden, 9.03, 11.26, 5.18. Winslow, 9.11, 11.40, 5.26. Hammonton, 9.20, 11.55, 5.35. Da Costa, 9.27, 12.07, 5.42. Weymouth, 9.40, 12.23, 5.55. Egg Harbor, 9.52, 12.52, 6.07. Swamp Riding, 10.08, 1.13, 6.23. Absecon, 10.24, 1.46, 6.35. Atlantic, 10.46, 2.12, 6.52.

UP TRAINS. Exp. Frt. Mail. LEAVE Atlantic, 12.10, 2.58. Absecon, 9.26, 12.45, 3.24. Swamp Riding, 6.40, 1.13, 3.38. Egg Harbor, 6.66, 1.37, 3.54. Weymouth, 7.10, 1.55, 4.06. Da Costa, 7.23, 2.14, 4.19. Hammonton, 7.30, 2.25, 4.26. Winslow, 7.39, 2.39, 4.36. Spring Garden, 7.47, 2.47, 4.43. Waterford, 7.53, 3.00, 4.51. Junction, 8.04, 3.20, 4.59. Long-a-coming, 8.12, 3.33, 5.10. White Horse, 8.23, 3.53, 5.23. Ashland, 8.41, 4.17, 5.29. Haddonfield, 8.41, 4.17, 5.29. Cooper's Point, 8.57, 4.45, 5.52.

Freight Trains connect with Trains on the RARITAN and DELAWARE RY. RAILROAD. Trip Tickets to Atlantic City sold from every Station. J. G. Bryant, GENERAL AGENT. RARITAN AND DELAWARE BAY RAILROAD. [TIME TABLE TO TAKE EFFECT SEPT. 14, 1863.] FOR NEW YORK. Frt. Mail. Market Frt. LEAVE Absecon, 10.53, 11.30, 12.00. Shamong, 12.25. Lebanon, 12.45. Whiting's Mills, 1.18. Manchester, 2.35, 6.13. Ridgeway, 2.42, 6.20. White's Bridge, 2.47, 6.25. Bergen Iron Works, 3.20, 6.38. Squankum, 4.15, 6.53. Farmingdale, 4.35, 6.58. Passaic River, 5.00, 7.10. Brown's, 5.10, 7.20. Junction, 5.25, 7.30, 7.00. Shrewsbury, 5.41, 7.47, 7.45. Red Bank, 5.56, 7.47, 7.00. Middletown, 6.10, 7.57, 7.25. Hightstown, 6.17, 8.03, 7.40. Pt. Monmouth, 6.25, 8.09, 7.45. New York, 6.30, 10.00, 7.50.

FROM NEW YORK. Frt. Mail. Market Frt. LEAVE New York, 6.45, 6.45, 7.00. Pier, 8.23, 8.23, 4.45. Hightstown, 8.30, 9.15, 4.52. Middletown, 8.44, 9.52, 5.05. Red Bank, 9.09, 10.25, 5.18. Shrewsbury, 9.19, 10.40, 5.24. Junction, 9.25, 10.50, 5.30. Brown's, 9.34, 5.38. Shark River, 9.54, 5.50. Farmingdale, 10.19, 6.02. Squankum, 10.30, 6.09. Bergen Iron Works, 11.20, 6.25. White's Bridge, 11.35, 6.40. Ridgeway, 11.45, 6.45. Manchester, 12.05, 6.45. Whiting's Mills, 12.32, 6.45. Woodlands, 1.05. Lebanon, 1.25. Shamong, 1.45. Harris, 1.57, 7.20. Absecon, 2.35, 8.10. Jackson, 3.02.

NEW YORK LINES. ARRANGEMENT FOR 1863. THE CAMDEN AND AMBOY AND PHILADELPHIA AND TRENTON RAILROAD COMPANY'S LINES, FROM PHILADELPHIA TO NEW YORK AND WAY PLACES. (FROM WALNUT STREET WHARF AND KENSINGTON DEPOT) Will leave as follows, viz.: Fare. At 6 A.M., via Camden and Amboy, Camden and Amboy Accommodation, \$2.25. At 6 A.M., via Camden and Jersey City, New Jersey Accommodation, \$2.25. At 8 A.M., via Camden and Jersey City, Morning Express, 3.00. At 8 A.M., via Camden and Jersey City, Camden and Jersey City, 2.25. At 11 A.M., via Kensington and Jersey City, Express, 3.00. At 12 M., via Camden and Amboy, Camden and Amboy Accommodation, 2.25. Camden and Amboy Express, 3.00. At 2 P.M., via Kensington and Jersey City, Camden and Amboy, 3.00. At 6 P.M., via Camden and N. Y. Express, Camden and Amboy, 3.00. At 6.15 P.M., via Kensington and Jersey City, Evening Mail, 3.00. At 11.15 P.M., via Kensington and Jersey City, Southern Mail, 3.00. At 1.30 (night) via Kensington and Jersey City, Southern Express, 3.00. Accommodation (Freight and Passenger), 1st Class Ticket, 2.25. 2d Class Ticket, 1.60.

The 6.15 P.M. Evening Mail and 1.30 (night) Southern Express will run daily, all other days excepted. For New York and Way Lines leaving Kensington Depot, take the cars on Fifth Street above Walnut, half an hour before the departure. The cars run from the Depot and on the arrival of each train from the Depot. WAGONS! WAGONS! BENJAMIN BOROUGH, Having removed to his New Shop, is now prepared to execute all orders of those desiring anything in the Wheelwright line on short notice, and in a substantial and tasteful manner, and on reasonable terms. Absecon, Aug 8th, 1863. aug-1y

THE GREAT AMERICAN TEA COMPANY, 51 VESEY ST., NEW YORK. Since its organization, has created a new era in the history of WHOLESALE TEAS IN THIS COUNTRY. They have introduced their selections of TEAS, and are selling them at not over TWO CENTS (.02 Cents) per pound above cost, Never deviating from the ONE PRICE asked. Another peculiarity of the Company is that their Tea-Taster not only devotes his time to the Selection of their TEAS as to quality, value, and particular styles for particular localities of country, but he helps the TEA buyer to choose out of their enormous stock such TEAS as are best adapted to his particular wants, and not only this, but points out to him the best bargains. It is easy to see the incalculable advantage a Tea Dyer has in this establishment over all others. If he is no Judge of Tea or the Market--if his time is valuable--he has all the benefits of a well organized system of doing business, of an immense capital, of the judgement of a professional Tea Taster, and the Knowledge of superior salesmen. This enables all Tea buyers--no matter if they are thousands of miles from this market--to purchase on as good terms here as the New York merchants. Parties can order Teas and will be served by us as well as though they came themselves, being sure to get original packages, true weight and tares; and the Teas are warranted as represented. We issue a Price List of the Company's Teas, which will be sent to all who order it, comprising HYSON, YOUNG HYSON IMPERIAL GUN-POWDER, TWANKAY AND SEIN, FOWDER, OOLONG, SOU-CHONG, ORANGE AND HYSON PEKOE. JAPAN TEA of every description, colored and uncolored. This list has each kind of Tea divided into FOUR Classes, namely: CARGO, HIGH CARGO, FINE, FINEST, that every one may understand from description and the prices specified that the Company are determined to undersell the WHOLE TEA TRADE. We guarantee to sell our Teas at not over TWO CENTS (2 cents) per pound above cost; believing this to be attractive to the many who have heretofore been paying ENORMOUS PROFITS. GREAT AMERICAN TEA COMPANY, IMPORTERS & JOBBERS, 51 Vesey Street, N. Y. I HAVE the pleasure of informing the citizens of Atlantic County that I am now prepared to make up Bonnets of every variety of the newest and most fashionable styles. Bonnets cleaned, pressed, and dyed. Also old Bonnets made up in the latest style. CAROLINE ADELUNG, Cincinnati Avenue, between R. R. Avenue and Agassiz Street. aug-1y

Job Printing. POSTERS, HAND-BILLS, CARDS, &c. Executed in the best of styles, and on most reasonable terms, at the OFFICE of the SOUTH JERSEY REPUBLICAN, Absecon, N. J.