THE LIBERATOR TE PUBLISHED -EVERY FRIDAY MORNING, -41-MASHINGTON ST., ROOM Nº 6.

ROBERT P. WALLOUT, General Agent. TERMS - Two dollars and fifty cents per an

rsh is advance.

Five copies will be sent to one address for TREE MALES, if payment be made in advance.

[F All remittances are to be made, and all letters le net to the pecuniary concerns of the paper are to

b directed, (rost PAID,) to the General Agent. Advertisements making less than one square inand three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, Provivania, Ohio and Michigan Anti-Slavery Soon are authorised to receive subscriptions for Tax

The following gentlemen constitute the Finan-Committee, but are not responsible for any of the ates of the paper, viz:-PRANCIS JACKSON, Ro-TTO QUINCT, EDWIND JACKSON, and WENDER



J. H. YERRINTON & SON, Printers.

- WELLAN BLIRT CHANNING.

NO UNION WITH SLAVEHOLDERS.

seath, and an agreement with hell.

Our Country is the World, our Countrymen are all Mankind.

BOSTON. FRIDAY, JUNE 1, 1860. WHOLE NUMBER, 1536.

WM. LLOYD GARRISON, Editor.

VOL. XXX. NO. 22.

The Liberator.

RAHARACHER
TAIGHT TAI

SPEECHES AT THE ANNUAL MEETING OF

THE AMERICAN ANTI-SLAVERY SOCIETY. SPEECH OF REV. J. R. W. SLOANE, OF THE COVENANTER CHURCH, NEW YORK.

I remember the case of an ambitious student, who ok, as the caption of his maiden effort, 'The Past, he Present, and the Future. I feel here to-night, W. Chairman, at this late hour, in view of this great estion, like that young man, with that large theme fore him for a fifteen minutes' speech. I presume so one will deny that the question of American Slavery is the most important question that is presented this age and to this nation-shall I not say, that has been presented to any age and any nation, at least since the great Reformation of the seventeenth cenury! I remember, when I was in the neighborhood the White Mountains last summer, that wherever arned my eye, Mount Washington stood conspicuus above his fellows, that it was the one great object hich always arrested my gaze, and to which my felor travellers always directed my attention. So is it with regard to this great question of American Sia-. a well-nigh ubiquitous; it is almost omni-

ment it meets you everywhere. If you open our mornin; newspaper, the first word that strikes rour eye is 'slavery. If you enter the halls of Conress, you need not wak upon what subject that exated speaker is haranguing : for, whether he hails from the pine foreste of Maine, or from the 'continuas woods, where rolls the Oregon, whether he comes from the prairies of Northern Wisconsin and Minnects, or from the everglades of Florida or the rice wamps of Georgia and the Carolinas, one subject only claims his attention-that subject, Slavery, In e ecclesiastical convocations, whether it be the Episcopal Convention, the Methodist Conference, the resbyterian Assembly, or the Congregational Counil, nine chances to one that the word which first meets your ear is 'slavery.' In fine, I know of but me upot in all this broad and fair land where you are perfectly exempt from the intrusion of this very disgreeable subject (to some). Of course, I mean a subjectable church, in one of our great Eastern cities. Laughter and applause.)

The period in which we have assembled is a very rmarkable one. Society is stirred to its profoundest depths. The country is rocked, and has been for months, as by a moral earthquake. The bands that bind political parties are anapped like the withes on the arms of Samson, and at last that political Judas, which, for thirty years past, has ever been able to betray the cause of liberty, after purchasing, by the Dred Scott decision and the repeal of the Missouri Compromise, the vast, grand field of all our territory for the introduction of slavery, has fallen headlong, bare sight of its own atrocities, and all its bowels have gushed out. (Loud applause.) Why is it, my friends, hat we witness such a state of things as the present Have we all been seized with frenzy and madness i Are we, like men bewitched by the glamour and weird fucination of Niagara until they plunge into the sbyss, about to plunge into national ruin? No, I anwer; a thousand times, no. The reason of all this s that we are face to face with the mightiest question of the age; that we are face to face with a question that cannot be ignored, and will not be put off; a question that must be settled; a question in which the interests of thousands and millions are involved; s question in which the most important issues for our race are involved.

I have here my charges to bring against slavery, like by brother (Rev. Mr. Bradford) who has gone before me, had I not, I should not be here. My first charge sguint it is, that it murders liberty in the persons of our millions of men, of the same blood, made in the ings of the same God, endowed with the same inabenable right to 'life, liberty, and the pursuit of happiness,' and bought with the blood of the same Redeemer with ourselves. (Applause.) That, my friends, extends not only to these four millions, but to their children, not for one, two, three or a thousand tenerations, but to all generations. The tremendous does and curse of slavery rests upon them like an eternal punishment, that knows neither respite nor termination. Not only does it extend to the number it this country, and to their children, but in that broad land which has recently been opened by Livagatone and other explorers, there is the source, in its seming millions, for an inexhaustible supply, which, through the channel of the slave trade, is to be poured nto this lower deep of American chattel slavery. In these grand discoveries, in which science sees vast empires added to her slready magnificent domain, in se teeming millions, on which Christianity looks with hopeful eyes, as fields white to the harvest of issionary and beneficent effort, Slavery sees only the lements of her own increase, and the advance of her own power, places her basilisk eye on those teeming millions, and, like the daughters of the horse-leech, rries, 'Give, give!'-like another grave, is never missed-like another hell, enlarges herself and opens wide her mouth, that she may receive them and their children to the irreversible doom of oppression and bondage forever! (Applause.) We have here to setde this great question; and not only so, but in this and and on this battle-field, the great question of slavery is to be settled forever. I have no doubt that we can cut off the head of the hydra here, we have ended the conflict for all time, for all the ages that are Jet to come. As I believe in a more glorious era than has ever yet dawned on the world, and as I believe in s grander order of the ages than has ever yet arisen to I believe that this question of slavery for white and black is to be settled here forever.

I have another charge to bring against it, which is,

that it is opposed to our modern Christian civilization. Two elements, says Guisot, 'are comprised in the treat fact that we call civilization—it lives on two reditions, it manifests itself in two methods the progress of the individual and the progress of society; enlargement of the faculties of man and the anglication of the social system. But is there any one so ignorant as not to know that there is no

tion? And as to any progress, intellectual or moral, bring against it. It is the dishonor it has done to our of the individual, let the slave laws, forbidding any common Christianity and our holy religion. Not one to teach them to read or write, answer for that content with disgracing our statute-book, not con-I charge upon slavery not merely that it is a relic of tent with robbing man of every right that man holds barbarism, but that it is an element of barbarism. dear, it has thrust its foul and hideous presence into Wherever it exists, there society must partake of barbarism, more or less. This fact is illustrated in all the folds around the sacred altar, and with its thousand history of the past, but more especially is it illustrated hissing tongues of aspe profance the very garden of in our land and in our day. Do you ask for the the ark of the covenant of our God; and the man proofs? I point you to the recent executions on Vir- who would assail it is branded as an . Infidel.' I beginia soil. I point you to that man who stood on this lieve in a Bible that is inspired from beginning to platform to-day (Rev. Mr. Worth,) freed from a end, but it is a Bible all flaming with tongues of fire Southern prison-house on condition that he pays to against an atracity so iniquitous as this; it is a Bible North Carolina three thousand dollars. I wonder in which there is no sanction for this crime, from first what the Old North State is going to do with so much to last; a Rible which, if you were to take its prinmoney! If it had been South Carolina, I should ciples and make them the fundamental law of the think that she had got the money to buy the crutches land, would abeliah slavery before to-morrow's sun to walk out of the Union with, that Wendell Phillips, sank in the west. I believe in a personal Savior ; but has told us of. (Laughter.)

ization, and the proof comes from the halls of Con- seated 2800 throne of final judgment, and, if men gress during the present winter. There may be ex- come and say, 'Have we not prophesied in thy name? ceptions to the rule, but the nature of slavery, its ten- have we not built up great Tract Societies and large dency, is to create a set of cowardly, brutal ruffians, churches, and established great missionary efforts? who are unfit for the intercourse and society of civil- have we not edited Presbyterions and Observers, and ized and refined gentlemen. (Loud cheers.) The in thy name done many wonderful works? will billingsgate and drunkenness, the vituperation and answer, Insamuch as ye have not done is unto these and cheers.) These are the men who reach out the the black banner of Death on those battlements from arm of their tyranny, and take from his fireside and which alone should float the glorious banner of the his home one of our esteemed citizens, and may do Cross; that it has brought more disgrace on this book, the same with you and with me, if they choose to-

But, again, I charge it with being the foe to the morals of our country and our nation. Will any man flaunt it in my face here that I do not know what I am talking about? I have stood upon the soil cursed by its presence; I have seen something of its yet unwritten atrocities, something of its yet inconceivable wickedness. I have no language to describe the the lips of a man professing to be a gospel minister, moral atrocities of which it is always the parent. I have talked with master and slave, and I say that the half has not been told, never can be told, never will be told, of the corrupt state of society all over the South. Take one fact, which has been already alluded to to-night-that there are four millions of human beings who have no law of marriage, who are living in a state of promiscuous concubinage, under the power of irresponsible masters, many of whom are the vilest of the vile that walk the face of the earth. the vilest of the vile that walk the face of the earth.
Remember that this degradation has been going on
And this man, with his hands dripping with the blood what the state of things must be there. I might il-lustrate by anecdote after anecdote, drawn from my own personal observation, but let one suffice. I said ish you could have seen the smile that spread over s countenance at my exceeding greenness as he replied- Lor bress you, massa, I have had more wives ban you could put in this yere room.' And then e old man went on and told me the story of the fate f his wives, one after another sold and separated from im. A Presbyterian minister (Old School) permitted his own son, fourteen years old, to marry a slave girl that belonged to him, on a Saturday evening, and a less than three months sold her to an Old School eader, who lived fourteen miles distant, and then had the effrontery to send a letter by me, dunning his brother church-member for his money! Of course, I did not know what the contents of the letter were; if had. I should not have taken it. He said it was a ittle matter of business! This is a feeble illustration of what is passing all the time inside the Churches of

expect much of nations now, or for ages to come, perhaps, in point of morality. No nation has ever existpeals of its statute law, and incorporated the princiclaim to be called Christian. Nations there are in far better right?

which there are Christian men, but a Christian nation. I mention these things, my friends, only that jusition,) that this government was made for white men, an out-spoken and free paper as the Independ can ever be President of the United States who spells in se-slavery is sin itself; joins in the comm and the preceding sessions. Do you sak me for proof? be expected of him?

What crims that ever dishonored God or diagraced human nature, to which statemen have given their consent, ever equalled in attocky that of the slave honor? By that Bible which I revere, and in the trade! And yet, has not that trade found its unname of that Sevier whose follower I profess to be, blushing advocates in our halls of legislation? We said of that salvation in which I profess to trust, I

the sanctuary of God; it has entwined its slimy it is a Sarior who cast in his lot with the poor, the I charge slavery with being the foe to modern civil- weak, and the degraded. It is a Savior who is to be bullying, on one side and the other, in the hall of Rep- my brethren, ye have not done it unto me; I never esentatives, are the proofs, the Smiths, the Barks- knew you.' I believe, certainly, in the church of the lales and the Pryors are the personal illustrations, of living God; but it is an organization not established what I say. And yet, we are told, these are 'God's for injustice, not to be a great weapon in the hand ninisters for good'; these are the men, according to of Slavery, but to be a great instrumentality of beour lower-law divines, to whom we owe respect and neficence and of good to our race; and I charge it obedience, 'for conscience sake'! These are the men upon Slavery that, by a hideous metamorphosis, such who are 'a terror to evil-doers, and a praise to them as never entered into the imagination of a heather that do well'! These are the men who 'bear not the poet, it has transformed the church of the living God sword (nor the bowie-knife) in vain'! (Laughter into an engine of iniquity and wrong, and unfurled

Now, my friends, I have no time to enter upon point which is extremely interesting to me; but here let me say that I was present, not many days ago, in a so-called religious assembly in this city, which declared, by a vote of 91 to 89, that they would not condemn mercenary slaveholding, and I heard, from language that might have been appropriate for a slave factory, that might have become the deck of a slaveship, that might have answered at the head of a coffle of slaves, marched off, to the tune of 'Hail, Columbia!' from Virginia to Georgia, but which was a disgrace and an outrage to the common sentiments of a Christian community, much more to a body calling itself an evangelical organization. The substance of his statement was, that he had bought and sold slaves, of his fellow-men, undertook to preach the gospel of own personal observation, but let one suffice. I said to an old slave, whom I met on one occasion, who was living alone, 'Is it possible that you have lived to this period of life, and never been married?' I wish you could have seen the smile that enread over of men, women and children, whom he had sold into interminable bondage. Are we to be silent and dumb when these things are so? Are we to bear to have our religion insulted and outraged, and lift no voice against it? I answer. No! a thousand times.

and on our holy religion, than all the infidels of the

last four centuries.

Now, it is too often taken for granted, I think, by our friends on this platform, (judging by their widesweeping denunciation,) that this organization of which I have been speaking is the true church. What is the Christian Church? I trace it by the blood of the martyrs in the ages of the past; I mark her place by the lurid flames that have burned her professors. Where was the Church in those early days but in the fastnesses of the Alps, and among the mountains of Scotland? And is there not a large remnant left today who will have nothing to do with this atrocious system, and would banish it from the Church of God? I speak thus far for the Presbyterians, and I say But, then, I make this charge not merely against there are more than seven hundred ministers who behe South, but against the whole nation. I do not lieve the oppression of this land merits the wrath and curse of God, both in this life and the life to come, and have so recorded it, and will not admit a slaveed, as yet, that has taken this book (the Bible) as the holder to their communion. (Applause.) And why have not we, the seven hundred, as much right to call ples of Christianity into its constitution of govern- ourselves the Presbyterian Church, in the view of that ment. No nation exists to-day that has the slightest great pro-slavery organization, as they have, and a

has never existed, and does not exist. But there are, tice may be done on all sides. I screen no man or think, violations of the moral law by our public men set of men from the just rebukes that belong to them such as the world does not witness elsewhere. Tell when they attempt to cover up any such iniquity as e in what Christian or what heathen land will the this. But I know the wide-spread influence of this. sighest court of justice decide that one class have no I know that when the editors of religious newspapers rights which another class are bound to respect? Tell come to speak of the friends of the slave, they dip me in what Christian or heathen land a man may be their pens in the poison of asps; when they speak of prominent candidate for the highest office in the slavery and pro-alayery men, their pena drop honey, gift of the public, who openly avows but one senti- and they are held as the very chief of God's saints, ment (if we may judge by the frequency of its repethe salt of the earth, to be loved and admired. Bush nd not for ' niggers'—to use his own elegant phrase- and it is in many respects independent, and the bes ology. You know that Wm. H. Seward says no man of its class-wriggles and sticks on the term maken negro' with two g's; and I think that Stephen Ar- against Dr. Cheever, and stigmatizes the President old Douglas is yet to illustrate the truth of the as- of this Society as an infidel, lest its subscription list sertion. (Laughter and cheers.) Why, in the days should fall off! And what shall I say of a man like of the Spanish Inquisition no such atrocious senti- the paster of Plymouth Church, a mighty son of ments were uttered. Never, in the Cortes of Spain, Ephraim, who turned back, faint-hearted, on the day in the days of the Star Chamber, in the worst reign of battle, until dragged forward, by a member of his of the brutal Henry or the bloody Mary, in the Privy own shurch, a boy in age, but not in mind-(ap-Council, in the days of the perjured Charles and the plause) -- until the editorial leah of the Tribune h atrocious James, were such sentiments uttered as our been laid upon his back, being a mere quietist, halls of legislation have echoed to during the present and not taking that prominent position which might

ne of that Savior whose follower: I profess to be. wonder that such villany can exist in the light of day, shell protest everywhere, and at all times, egainst a What is our astonishment to find it has its seat in the plander, and an opprobrium so foul, brought upon Senate chamber and on the very throne of justice it.

I am sometimes eaked, what good does all your

that kindness to the slave is altogether out of the ques. But I have another and still more severe charge to talking do? Well, sir, it is my trade to talk, and thing, will answer our purpose. I agree to it. I says, as the highest preise that he can possibly give lieve that talking has destroyed every great form of it. I turn round, and defy him to prove that I ever evil that has ever existed. I have to say that I be sgreed to commit any crime whatever. Would this lieve in the sword too; and if one day of the oppress be honest? Would it not be a fraud? sion of the slaves is worse than a thousand years of that which our fathers threw off by the Revolution, have a Constitution whereby slavery is protected by they have the right, had they the power, to throw off certain guaranties. The nation has never had a the oppression and bondage that are upon them. And doubt upon this subject. This criticism about words, so it will be, if the nation does not heed our talk. I words, words, is purely exceptional. The people prefer reason, remonstrance, moral sussion to the very everywhere reject it, and all parties, from the belast, if possible. I would avert a doom like that from ginning of the government until now, have undermy country and my friends at the South, by talking ; would avert a doom like that by bringing moral tion, giving up the fugitive slave, and putting down massion to bear, in order to hold back the arm of an elave insurrection by the General Government whenavenging God, and restrain those bolts of justice which nust, sooner or later, descend, unless this nation repents of its iniquity. Abolitionists have talked, and it is very likely they will continue to talk, while they have the New York Herald to send their speeches all over the South. I will appeal to every argument within the whole range and compass of human thought, in order to put an end, at once and forevermore, to this enormous and gigantic system of in-

> SPEECH OF WM. LLOYD GARRISON. I always feel gratified with any manly and honest riticism made upon our Society, whether in regard to its principles or its measures. If we are not practical, we desire to be so. If there be a better way for us to pursue, we will thank any one to show us where it lies. Our hearty desire is the immediate, unconditional, eternal abolition of slavery, (applause,) and we would leave no stone unturned, no weapon unused, that is lawful, to bring about that desirable event. I think the American Anti-Slavery Society is characterized as much by its practical good sense as of things, for the slave States, degraded and powerby its high moral principle, and, indeed, that its good less as they are, to hold a single slave in bondage. sense and practical character are seen in its high Our practical work, then, is to cut the connection

How shall we abolish slavery in this country? By striking hands with slaveholders? by entering into a ompromise with those who trade in slaves and the souls of men, and by giving them the right hand of Christian fellowship, or the left hand of political affiliation? or shall we come out and be separate? It is by a stern logical and moral necessity that we dest of the fire-enters have never yet dreamed of sephave been driven, to demand the dissolution of the arating from us-never! It is all delusion and folly Union. It has not been a step rashly taken by us. We are American born, and we grew up, with the lood given to us, with an almost idolatrous veneration for the Union. We have had our days of shouting, 'The Union forever!' and of glorying in the star-spangled banner and the American Constitution. Constitution, and, in the language of this book, prowith hell.' (Applause and hisses.) As for the starnounce it 'a covenant with death and an agreement fore exclaim, 'No Union with Blaveholders !'

that it will carry out all these conditions as faithfully free! (Applause.) s any party that has ever yet appeared in the country? Yes! Then, how can I, claiming to be a friend and representative of the slave, on the day of election, march up to the ballot-box, and give my vote sing Gloria in Excelsis; to look into each other's for such a party, and say that I have done a deed for faces, and predict good things for the future. There tion of the slave in our country, while the North is important matter is to consider that our work is not willing to carry out these slaveholding guaranties yet done. It is very pleasant thus to look back upon and compromises—none whatever. I see nothing be- the past, and upon the great work which lay before

o remain in connection with the South words? Nothing can be found in the Constitution pertaining to slavery, we are told. The word slave or slavery never has been in that instrument; there- rejoining be. The importance of this consideration

I take the nation at its word, and that is, that we words, words, is purely exceptional. The people stood and conceded the three-fifth slave representaever necessary. It is in their hearts to have all these things done; they meant it from the beginning—they mean it now; and taking them at their word, we summon them to repentance, and tell them that they have entered into a horrible compact, by their own showing, which they are bound to repudiate forever. Is not that to be practical?

But, we are told, to dissolve the Union will be to

leave the slaves alone. How do I forsake a man

when I say to another, who has him by the throat, and whom I have agreed to stand by, and see that he throttles his victims successfully, Toan do this no longer, and will not; but I will prevent your doing t, as far as I can ? Give me the omnipotent North; give me the resources of the eighteen free States of our country, on the side of freedom, as a great, indeendent, free empire, and I will ask nothing more for the abolition of slavery. (Applause.) The hour that vitnesses the establishment of such an empire will witness the overthrow of the slave system; for without this North, it is utterly impossible, in the nature Not to separate ourselves from the slaves, but from their masters. Then, our great, magnificent, invincible North will be Canada all the way through, to all fugitive slaves, (applause,) and it would not take twenty-four hours to empty the whole South, and extinguish the slave system. That would be the inevitable result, and the South knows it. The madto think that there is anything in their threats of leaving us, if we refuse to do their dirty work . Not ecause they do not hate us-they do; not because they would not like to separate, if they could and live, but they cannot; not because they would not like to roll an Atlantic ocean, and the Pacific ad ded These were days of ignorance. Now we abhor the thereto, between us, but because it is not in their power; for God has put them into our hand, and by our doing righteousness, and standing by freed om, spangled banner, it is clotted with human blood. It hour emancipate every slave on the Southern soil. waves over four millions of the children of God, re- (Applause.) But while this blood-stained Union d the people of the North are ready that flag, and will not allow it to float any more over bow down in idolatry to it, there is no hope, none our heads. And as for the Union, we say that as it whatever, of a peaceful abolition of slavery. The was based upon certain compromises, everywhere understood, everywhere conceded, whereby slavery was have not proclaimed liberty every man to his neighrendered secure, and the slaveholders had extraor- bor, behold, I proclaim liberty for you to the sword, dinary power put into their hands, because they were saith the Lord'; and we shall have many John slaveholders, it is sinful to uphold it; and we there- Browns raised up to bring slavery to a bloody termination. But I want no bloodshed, if it be possible As for the Republican party, does it deny one of to avoid it; and it is possible to end this struggle these slaveholding guaranties, which the nation has without the shedding of blood. Let the people of recognized from the beginning? No! Does not the the North wash their own hands of blood-guiltiness, Republican party believe that, by the Constitution, and there will be no more bloodshed; no more alathe slaveholder has a right to make slave-hunting very in the land. Oh, the multitudinous blessings ground of the entire North? Yes! Does it not con- to grow out of the abolition of slavery to the South, ede that, in proportion to the number of slaves in with her beautiful climate, and fertile soil, and the Southern States, the slaveholders may have added boundless resources! Under the plastic power of political power? Yes! Does it not believe that, in Freedom, she will become the garden of God, and ase a slave insurrection takes place, and the slave- lead the world in all that is great and glorious. holders are not able to put it down, they have a right want to see her domains so crowded with blessings, o call upon the President of the United States, and by doing righteousness, that there shall not be room he is bound to summon the military and naval power to contain them; and this shall surely come to pass of the country to suppress that insurrection? Yes! by hearkening to the command, 'Undo' the heavy And is not the Republican party ready to take oath burdens, break every yoke, and let the oppressed go

SPEECH OF MISS MARY GREW.

MY PRINDS-We do not come here merely reedom? I see no hope for the peaceful emancipa- is something else which we have to do, and one most fore us but fire and blood, while the North is resolved us at the commencement of our enterprise, much of which we look upon, now, as already accomplished: What is the use of making it a matter of more and so congratulate ourselves upon that past. It is right thus to rejoice, if thus we gather strength for the future; but little use, otherwise, would much fore no such alleged compromises were ever made. was specially impressed upon my mind this morning, This is verbal criticism. But it is against historical as I listened to the gentleman who occupied this platevidence in regard to the actual design of the instru- form a short time ago, and who, after rendering full ent. I think the man would insult my understand- justice in his testimony to the influence of the Antiing who should come upon this platform, and under- Slavery Society, and paying high compliments to take to deny that Congress had ever passed a Fugitive those who have labored in connection with it, in-Slave bill. But why may he not? When did Con- formed us, as we have often been informed before. gress ever pass such a bill? Examine it, and you that we do not propose any practical remedy for alawill find that there is not a word in it about giving up very. Now, if we have not proposed a practical a fugitive slave, or about slave-hunting. What is it? remedy, who in this nation has proposed one? What It is simply and entirely the language of the Constitution of the United States. And yet, the enactumous promising utterance of the truth? What is ment of that Pugitive Slave bill has created such an ment of that Pugitive Slave bill has created such an indignation, such a horror of mind, that the world justif has shuddered in view of it. Ah! we must go to the meaning of things. True, neither the words fugitive slave nor slave-hunter are in the hill; true, but the meaning, the intent, the design of it, makes its language, on the face of it, is unexceptionable to the meaning, the intent, the design of it, makes its diabolism, and gives it its power. And so it is overywhere correctly interpreted and exactly carried out, according to its intent. Suppose I agree with another that, in order to subserve my over purpose, I will help him commit some deed of villany. We draw up one papers; but, of course, we are shreet erough not to put down what we intend to do in plain Beglish. We agree upon certain deceptive words between us, which we mutually understand, and which, while they do not technically describe the

in its platform, a great idea. They have caught a glimpse, I think he said, of some great truth, and have made it a plank in their platform, and on that he firmly planted his foot in defence of that party. Why, sir, our whole platform is made of it; and that ne plank he acknowledges they borrowed from us. Welcome to it, right heartily, are they; I only wish they had the whole of it. But if their one plank makes their platform a practical remedy for slavery. ow much more is our remedy a practical one, and our movement important! (Applause.) I wish, sir, that that gentleman, and all other defenders of the Republican party, who, looking upon the American Anti-Slavery Society, honor its aims and intentions out somehow think it is not practical, would look at ome of the other planks in their own platform. How to they propose to abolish slavery ! We repudiate: the fugitive slave statute, which we would not like to sully our lips by calling law. Does the Republican party repudiate it? Do any of the leaders propose that, if the Republican party comes into power, that infamous statute shall not be enforced) We propose to lift up the black man, free and enslaved, in this country, to a level with the white man, by teaching he doctrine of the equal brotherhood of man and the equal political rights of all men; by repudiating that terrible prejudice against color which has trampled so many of our fellow-countrymen into the dust, depriving them of all means of moral, intellectual and spiritual elevation. How do they propose to ram -

A Voice. By voting.

Miss Graw. Voting for whom, sir? For the man the best of them all) who repudiates, in the name of the Republican party, any desire to make the negro equal with the white man? (Applause.) Vote for him, the best man you can put into office, and what will he do when he is there? Will he repudiate the Pugitive Slave statute? Will he lift his finger to give the black man any of his political rights? I suppose that one plank of which we have heard is the nonextension of slavery, which the Republican party casts of-of which it has a right to boast; we are glad to grant to it all that it may honestly claim. But how is it going to remedy all these other evils? How is it going to abolish American slavery! The great thing, after all, that we are banded to destroy, slavery. It is not the millions who may hereafter be enslaved in the Territories for whom we are work ing especially to-day; it is for the millions who are now wearing bonds in our Southland. Is the Repub ican party going to set them free? If it is, its lead ers are continually misrepresenting and belying it. Is it not continually asserting that it is "the white man's party?'-that it will not disturb the institution of slavery where it exists, only it will work mightily to prevent the chains of slavery from being put upon any other victims? That is very good, so far as it roes: but is that a remedy, a practical rior to ours, for this great evil that curses our land? People say, sometimes Abolitionists say, as they

look about and see how the Republican presses, and even others, have changed their tone, and utter so much anti-slavery truth, some of which they never think of applying, and never mean to apply where it belongs, but which it is cheering for us to hear, The Anti-Slavery Society may as well distand-its work is being done by others. The Churches are waking up, and the parties, even the Democratic party, are talking anti-slavery.' This is the temptation which assails every party of reform, always has and always will; the temptation to stop work too soon; to fancy that more has been done than really has been. No matter to what point the Republican party has attained, no matter what heights of moral elevation the Tribune and the Post, and other presses, may have reached, the moment the Anti-Slavery Society relaxes its efforts, folds its hands, and leaves its work to be done by others, that moment the standard of such a party and such presses comes down, just as cortainly as the mercury falls when the weather becomes colder. If we do not hold up our standard hig her than they are, they will not stay where they are. How came they where they are? Who made the Republican party! Why, the gentleman who apceared here to shake hands fraternally with us, today, said we made it. If we have done all this work, it seems to me that we have a practical remedy for omething; at any rate, that we have some practical power for something; and we shall need it all fust as much in the future as in the past. I always feel grieved when I hear an Abolitionist say, . We don't need that measure as much as we did, because other people are working with us. So they are, and so they will, as long as we work, but not one moment longer. Do not the political parties and the churches laugh to-day at the principle of adherence to abo lute right; call it impracticable, and fanatical, and all that? It is our business to be such fanatical. and adhere to that principle, which parties and churches will follow only afar off; for just as soon a there are no "fanation," the world spiritually will die. Therefore, let us urge you, Abolitionists, not to look beek, not to take your hands one moment from the plough to which you have put them, not to imagine for one moment that any other agency can do your individual and collective work. For, if ever this nation needed the utterance of our most uno mising sentiments against slavery and the Blay ower, it needs it now, and will for the next for years. It is our business to see that this work is

SPEECH OF REV. GEORGE F. MOYES. I was saked last year, when it was my privilege to ciety, how I could occupy this platform, and yet, as I stated in the course of my remarks, wote with the Republican party? That question has been lying over against me one year; I propose briefly to enswer it, to some extent, at this time. It involves you perceive, two propositions. Pirst, Why am I here to-day ? Goethe says somewhere, 'The everwomanly draweth us on'; and so the last speaker, in her remarks, foreshadowed some of the reason least, that leads me to occupy this platform to-day, and to esteem it one of the highest privileges of my life. If, fellow-citizens, you have not felt the manacles which clank upon the limbs of the Southern slave upon your limbs also, I have felt them now for several years. If you have not felt that the free spirit of the North was chained and crushed beneath the iron heel of Southern despotism, I have felt it, and writhed under it these many years. When I have seen our representatives in Congress, instead of standing up for the rights of the North and demanding that we, a free people, should be freely heard in expression of our op inions, courtesying to this miserable sorceress of slavery, speaking with bated Breath, and only half their voice, the word of liberty, and Edward Everett cresping on his hands and knees into the Senate chamber, and presenting the petition of three thousand citizens of this country, as if he were kneeling at the feet of some sorceress, and feared she would not listen to him-resigning his place soon after (for I suppose the man had some sense of shame still left,) because he could not bear the feeling of remorse and ignominy that pressed upon him-when I have seen our repre sentatives in the other hall ready also to do the bidding of the South, I, for one, must confess that I have felt the chain of which our friend has spoken, and felt as one with the slave, being bound with him. And it is a matter for congratulation to stand here-here, where at least we may have the satisfaction of saying that we are free in a practical protestingainst slavery. (Applauses) I am here, then, because I am a freemen of America, and this seems to be the place where I can best assert my freedom from this Slave Power that is tyrannizing over the country. In every movement, and especially in this anti-

slavery movement, three things are necessary before it can have any practical success in the country. We must have a union of three things: the Northern heart must be educated aright; the Northern sentiment and Northern feeling must be strong, and burning, and zealous; the Northern head must be educated aright; we must have right conceptions and right ideas of our duty in this matter-of our duty to the South and our duty to ourselves-and then we must have strong and willing Northern hands to execute and carry out those conceptions which true sentiments dictate and true ideas suggest. I stand here to-day because this is the manufactory of Northern sentiment ppon the slavery question. I do not know, sir, exactly how many years you have presided over this manufactory, but among those recollections which shall be precious to every reader of American history will be the recollection of the time when you, in some obscure garret, only sided by a boy, commenced this movement, which has been manufacturing Northern senti ment ever since. (Loud applause.) It must be gratifying to you, and you must allow us to say so, even to your face, to see how this sentiment has gone on growing year by year, until, sir, I have now to charge having broken up the Charleston Convention (Laughter and applause.) I charge you with having broken up the great and united Democratic party of this country. (Renewed applause.) I charge you, and the friends who have worked with you, with be ing responsible for all this 'irrepressible conflict,' the turmoil of which has filled the common air for the past ten years; I charge upon you the heroism of men and women exhibited in the campaign in Kansee; I charge you with the heroism which sent John Brown to that fatal day of Harper's Ferry; I charge you with all these enormities which have been heaped up against the anti-slavery party; and I am glad to see that you bear the charge with so smiling a countenance and a heart, as I believe, full of faith in truth and faith in God. (Cheers.) I am rather glad to be here to make these charges, and see how a jury of my countrymen will pass upon them. It is a great thing, you know, to have these scapegoats in a country. In old times, when a nation was guilty of some great sin, they selected a gost, and, in some mysterious manner, heaping all the sins of the community upon his back, sent him off howling into the wilderness These brave speakers of ours have been the scapegoats of this nation for twenty years. The Churches place all their sins upon their backs. Whenever Southerner finds fault with Northern sentiment, he is pointed to these scapegoats, and told, 'It is all owing to these Northern Abolitionists ; and we try to drive them off howling into the wilderness, but somehow or other they don't go. They stay with us, and make our hearts burn and our nerves thrill with their eloquence upon this great subject, until many of us, un-der the shadow of their great protection, are able to stand firm upon this platform who, ten years ago. would not have dared to show our heads even in the rear seats of this house. I saw a picture in one of the pictorials recently which represented a huge balloon, the top of which was composed of the head and face of Douglas, and the car, which it was lifting with its gas (and he always has plenty of that, you know,) ed his confreres those who hang by the skirts. It lacked but one thing to make it historically true; and if we had a paper in this country like the English Penck, that picture would have been perfectly carried out. It needed the figure of Garrison, in the shape mon, (to carry out their conception,) pricking this balloon and letting out the gas of popular sover eignty, and letting our friend Stephen down to the proper level of his own ignominy. (Laughter and

I say, then, I am glad for many reasons to be here. ad now a few words as to the other side of the ques-We must have, in every great reform, prophets and seets; we must have men to stand upon the Mount of Vision, and predict the good time coming to the people. But, somehow or other, it happens that a prophet is rarely the best man for practical methods. a prophet is rarely the best man for practical methods.

It was the case with the greatest prophet that ever lived, Jesus of Nazareth. His great soul, filled with the sublime ideas inspired in him by God, could not descend to those forms and institutions which were necessary practically so carry out his ideas; and my idea is, that Jesus of Nazareth never gave to his disthat Jesus of Manager have a very made any at a theological ereed. I consider that his great a soul for any such thing as that; but a upon the Mount of Vision, and allowed him-

applause.)

to that method, I am free to say, I wholly words let me state my ides upon this point. It seems to me that our fathers who fought the battles of the Revolution, while they left us this amount of good for curselves and our children, left us also this terribl evil of slavery, which it is our duty to root out and caterminate. It seems to me that while we secept the good which they have left us, it is our duty, sa strong men and understanding the age in which we live, to meet this evil boldly and squarely, and look it fairly in the face, on every field or forum where it may be presented. It does not seem to me exactly bold and courageous to cut off the slave from us, and erect a wall between the North and the South, ignoring the slave, and casting him off. On the contrary, it seems to me that it is my duty, as an American citizen, should any crisis demand the use of my right arm, upon any field, should any crists demand my voice in any assembly where that voice is needed, or demand my vote in that quiet way in which our system of ballot utters the voice of the people-it is my duty, I say, to look this evil, under any such circumstances, fairly in the face, and insist upon it that the South shall deal fairly by the North and by the slave. (Loud applause.) My friends, it seems to me that our fathers left

elf to be the receptacle of the divine i

an undivided farm. Around this farm there is one immense stone wall, but no walls dividing it up into separate farms. I don't propose to let the South take all the meadow land away from us. I think it is my duty to keep this farm undivided to the end. We need all these varieties of soil and climate. I claim it for liberty, and don't propose to yield one inch to slavery. I claim it for those principles which our forefathers fought to maintain and left to us as a precious and sacred heritage, and it seems to me like surrendering a part of their gift to allow a single sere to be devoted to slavery, and thus turned aside from the great uses for which they intended it,

Now, I do not pretend that the Republican party i at all perfect, or doing so much as I could wish in that direction. I do not pretend to be very anxious to elect a Republican President. I am very sure that we could not have a Republican President who could do more for anti-slavery than James Buchanan has done for three years pest. The thing is alsolutely impossible. I feel grave doubts whether the country is able to bear a Republican President. I am afraid that there would be such an effort to stand perfectly straight, as between the North and the South, that there would be a falling backwards into the arms of the South. I much prefer to a Republican President of that stamp, an open and svowed slave of slavery, like the present President. . Whem the gods would destroy, they first make mad.' And I should much prefer one crazy and mad in his devotion to personal ambition, and his yielding to the Slave Power. You see what work he has made of it. The anti-slavery principle has grown stronger year by year, and every in a manner contrary to their desire and to their wishes. I say, therefore, that I do not think the Republican party is able to bear the election of their candidate for the Presidency yet; and though I shall vote for the Republican candidate, I shall have a great deal of philosophy, no matter how the returns come in.

I am a practical man; I want to do semething. I admit that the gentlemen who occupy this platform are the fountain and spring of anti-slavery effort; but I, for one, would like to be one of the little pipes that help to bring those waters so that they shall fernection with the Republican party.

Then, there is another idea I have about the Republican party. You see how it has been with the Slave Power. Year after year it has increased its demands. Propositions made at one Democratic Convention have been excelled in atrocity by propositions made at another, until at last a demand was made at the Charleston Convention, which even Northern Democratic doughfaces could not endure. Thus they have endeavored to carry out the false idea, which they have taken to their bosoms, that they have a divine right to their property in man. Now, my friends, it is just the same with a true idea. Taken into the hearts of the people, what is to be the result of it? You have heard of the flery cross of Scotland, going from clan to clan, and calling the different clans to the tents of their chief. It is the same way with the true idea. When a grand and true idea takes possession of a nation, that nation must follow its bidding, try they never so hardly to resist it. The Republican party is innoculated with the disease, as some call it, of anti-slavery. The Republican party has, to some extent, taken to its bosom this true idea. that there can be no such thing as property in man; set up a great brazen idol at Chicago, and call upon ties are the same. party must do its bidding.

party. I say it will be compelled to follow the idea character of alavery, the path of duty was plain. of the people. I predict that as the Democratic party The unchangeable principles upon which their enterhas been compelled to put plank after plank into its prise was based attest alike the wisdom of the foun-Republican party, which has taken, not a false, but a the Great Teacher who condensed his whole system true ides, will be compelled to put plank after plank of ethics into two commandments, so they reduced senting the anti-slavery idea. The repeal of the slave has a right to freedom; second, it is the duty of Fugitive Slave law will certainly be, in my opinion, the master to emancipate him, immediately; third, it The utter abolition of slavery in the District of every organization, every measure of policy, every Columbia will be another. Oh, that is one of the expression of opinion that tends to delay the period of our country's representatives meet, and where the making direct issue with the Slave Power. We know representatives of foreign powers go to have inter- its strength. We know that the wealth, politics, littion; so that to utter a single sentiment is to exile ty, and it will prevail. one's self from all social hospitality. I say, then, that another plank will be put into the Republican clothed. That is nothing to our argument. But platform—the abolition of alayery in the District of they are happy! So much the worse for the master, Columbia, or else the removal of the national capi- If he has obliterated the line between the man and tal to freer and purer stil. (Loud applause.)

I think, also, that we have got to go a step farther.

Inexerably logical is the progress of a true ides. It must follow, of necessity, in the path marked out by God. Men may temporize, men may talk about expediency, but a true idea is inexerably logical in its course, and, when once etarted, will have free course, run and be glorified. I want to read to you two resources are god of the master. Gill bettons and gold chains do not the path marked out by perfect the path and the path that the course only; they gratify the vanity of the master, and befool in the progress only; they gratify the vanity of the master, and befool betton according to the progress of the Dance of t lutions passed by the seconding pertion of the Demo-eratic Convention at Charleston, when the split took place which was enued by our friends here:— Coppe and one camposite was a second property of the

and what can the Republican part answer they will be compelled to make, as this is resches its culminationall may agree to these resolutions. They are goo American resolutions; I could sign them myself, but should wish it to be distinctly understood that I did not mean to endorse the idea, by the use of that little word 'property,' that there can be such a thing as property in man. The Republican leaders may empt to smooth over this thing; the Tribune may talk Douglas one day, and Bates the next; they may take a barren word, and try to make the American people prostrate themselves before this idol of . Expediency, but, as I said before, the progress of one God's ideas is inexorably logical, and they can help this 'irrepressible conflict' that has been de clared; they must take this ground, that man cannot rightfully hold property in man, or else they have no ground to stand upon. They will be in the condi tion of the Convention that meets to-day in Baltimore, which proposes to resolve, I suppose, that all discussion of the question of slavery is wrong, and must be immediately abolished; a Convention which does not intend to have any platform-and why Because they have got nothing to stand on, flaugh ser,) and hence they have no planks with which t build a platform. A Convention composed of super annuated fossils, in which one may refresh his mem ory of the politics of the middle ages, but in which nothing is to be found of the sparkle and life of the American of to-day. They remind me of an anec dote of one of the Presidents of Harvard College, in the early days, when the students were not so nu merons as they are now, and the President knew the families and the genealogy of all the boys in the college. One of the boys came to him one day with a rueful face, and asked to be allowed to go home Why, said he, 'what for?' 'I want to go home to bury my grandmother. 'O, said the President your maternal or paternal grandmother?' 'It is my grandmother on my mother's side. 'Ah, yes, said the President; 'Mrs. Smith. Well, you may go home; it's time she was buried; she died four years ago!' (Great merriment.) I feel the same way about our friends, the fossils. They are going to bury the Whig party, and it is high time, for it died more than four years ago; (laughter;) and I am afraid the Constitutional party will be what they call a disappointment, and be rather still-born.

I think, then, that we have everything to encour age us at this time. I believe that the necessity of the case will drive the Republican party to stand about where you stand now. I believe that the laws of emigration and population are with us. Every census-taker who carries the returns to Washingto from our growing and elastic Northern States is an anti-slavery worker in disguise, even though he have s commission from James Buchsnan in his pocket. have sometimes felt almost afraid that the South would into fere and prevent the taking of the census this year, so damaging will be its results to them, because it will show that the North, glowing with free labor, is elastic and growing, while the South is tottering to decay. The North attracts population from foreign countries, the South seeks only to attract population from Africa, and it is to be hoped that the day is near at hand when that means of emigration will

I know the discouragement of those who put expediency out of sight, but it is a great thing to stand for truth and an idea; and though some of the humtilize the land, and practically aid the growth of the ble workers of this cause may go to their graves country. I want to do something, and I think I can without knowing that they have done anything to them which shall make their lives happy, and make their passage into the other world more peaceful and serene. For one, I would willingly wander the forty years in the desert, if from some Pisgah I might look into the promised land, and feel that the time was coming when my children should enjoy an America absolutely free; when no more the groans of the slaves should reach their ears; when no more our fellowcreatures should be compelled to box themselves up as living freight, and be transported on our railroads towards the North star; when no more should Northern citizens fear to go to the South, lest they should be impriso ed and subjected to indignity-a time in which this Democratic idea of which we think so much shall be really carried out, and America be be given up to Religion, to Liberty, and to Law. (Lond applause.)

This speech preceded those of Miss Grew and Mr. Garrison, to which they were in reply.]

SPEECH OF J. ELIZABETH JONES.

More than a quarter of a century since, the Society non whose platform I now stand was organized for and all history makes it manifest-I could point you the specific and sole purpose of waging a war of exto illustrations filling the whole page of history—that termination against chattel slavery. The position it there is but one course which the Republican party then assumed it maintains now, The doctrine it procan take. Its newspapers may seek to smooth over claimed in 1833, it enforces in 1860. They are the matters, its leaders may seek to temporize, they may same, because human rights are the same, human du-

man, and the purposes of his Creator. The cause they I will predict here the course of the Republican knew not, they searched out. Having excertained the platform, each excelling the other in ignominy, so the ders, and the ultimate triumph of their cause. Like into its platform, each better and more fully repre- this subject to the simplest propositions. First, the plank in the platform of the Republican party, is our right and our duty to oppose every institution, hardest things for an American to bear-to go where the slave's deliverance. We stand here, then, to-day, course with our government, and see the flag of Sla- crature and religion of the country are the four corvery floating from the capital; to go into society at ner-stones on which it rests. And yet we are here Washington, and find it all tainted with this corrup- to reiterate these simple truths. The truth is migh-We are fold that the slaves are well fed and well

the brute, I should rather not stand in his place when

Aye, the offerings of the friends of Italy is yet fresh upon the altar. When Garibaldi needed arms, arms were sent him, and a thousand generous wishes be-

seek to deliver, there are no cultivated intellects, no men of position and influence, no manly Pole or nono Massini, no Kossuth, but only ignorant, degraded American slaves. We think this fact and his friends in the latter State. places us under far greater obligation to labor in their But I will not detail these outrage are, and it is the part of common justice to try to repair the injury we have done. The benevolence of Shall I be told that these are simply the acts of indiand coarse, and repulsive, we should humble our selves in the dust, and beg them to forgive the un-expected that they will commit deeds of madness

They do not think it God-ordsined. It would im- the administration has been Federal, Democratic o ply too much spiritual degradation to suppose that Whig; whether it has been the friend or the foe of they believe any such thing. Chas, O'Condr may embargo or non-intercourse acts; whether it has adbelieve it, and Benjamin Brewster, and a few othsound point in our Orthodox creed.

But why do thousands and tens of thousands thus direct their influence, when they know that the system is a curse to the master, a grievous wrong to the the ordinance of '87, our history has been a series of alaye, as Jefferson said? It is difficult to tell; (hough almost uninterrupted concessions on the part of freewe see in one case that the success of party seems to require it. It is needed to get office, or to retain it. The peace and prosperity of Zion are supposed to demand the sacrifice. The cloud that hangs over Southern trade must be swept away, or show a silver of Louisiana led to the more recent purchase of lining. Social position requires such concession, per- Florida, and the ambitious designs upon Cuba and haps—a compromise of principle whose lubrications will prevent the jar of discord, and thus preserve the slavery in the District of Columbia led to the opening harmony of each particular aphere.

There is a large class who are neglectful, thoughtless-don't care anything about the slaves-wish they were all in Guinea, or in Central America, perhaps for they are tired of this negro question. These are generally people of good impulses, but have no judgment nor reflection. They desire what is right in the main, though the desire is not sufficiently strong to would like to have the kingdom of heaven come to them, but they cannot take the trouble to go to it. rent brings within their grasp. They hope that their church don't sustain slavery, but that matter is left and of chattel slavery. to the pastor. It is true, they sometimes quote, Thus saith the Lord, but it matters little to them whether it is the Lord of Sinal, or the celebrated Dr. as good authority as the former with them.

Quite unlike these is another class, who are making the age bright with incessant activity. The arts and the sciences, manufactures and commerce, literature, law and divinity, attest their mental vigor, and the scope of their powers. But talk about the unity of the race ! the doctrine is as fabulous, in their eyes, as the mythology of the ancients. Talk about that chain of human brotherhood that circles this world very soon; but there are the present aggressi the interest of the most degraded with that of the rights of every man who is hostile to slavery. Kansas most exalted, and they regard you as one demented. and her outrages may be forgotten by us, the trace of

It is thus, through culpable indifference, through ruffianism may wholly fade from her beautiful plains an avowed approval from fancied self-interest, a ser- vet we know there are human hearts that have no vile acquiescence, and a want of understanding of human brotherbood, that slavery curses our nation at it might be wisdom in us to remember that, under the present time, and the despots of the Old World like circumstances, we should suffer like indignities. rejoice at the practical failure of Democracy in the Bury in oblivion, if you wish and if you can, that New.

damental principles upon which our movement is ask him to forget those days of suffering, and that based, and the spathy and interested motives that re- weary pilgrimage in a foreign land; and I think selftard its advancement. On the present occasion, I did interest might cause you to remember that whenever not propose to make any appeal on behalf of the a like opportunity offers, you may suffer in a similar slaves in the Southern portion of this confederacy. way. Forget, if you will, that the United States The few words I have to utter in continuation will be marines were despatched for the support of Slavery, addressed to the slaves of the North.

our platform. You may not have faith in it. You which John Brown passed to a glorious immortality may not be prepared for the sacrifices it involves. And but don't ask the stricken ones at North Elba to for yet, I believe, our cardinal doctrines are never pro- get these things; and it would be well to remember claimed but they reach that portion of the human for our own sake, that our conscientious conviction heart which God keeps sacred to himself. If they will avail us naught in a contest with this power be not heeded, the consequences are inevitable. that oppresses us.

I will not ask you to come up to that lower plane, Class, if you will, Judge Taney's Dred Scott d.

and make issue with the incidents of the system. I vision with the things of the past, which are bound by will not ask you to enter, in any way, into the wrongs no visible link to the present, there is still no lack o of four millions of American bondmen. They have matter to show that neither under State nor Pederal been robbed, but I will ask you to bring to judgment government has any lover of freedom any adequate the people to fall down and worship it, but this idea is in the hearts of the people, and the Republican looked into the philosophy of life, into the nature of trampled in the dust; they have been herded togeth.

Go down to the city of Washington, enter its jail, er like swine, marriage taken away, domestic ties and ask Thaddens Hyatt how this matter stands er like awine, marriage taken away, domestic ties and sak Thaddeus Hyatt how this matter stands, acoffed at, learning forbidden; all the injustice and oppression that can be inflicted upon a subjected people committee, attempted to compel him to answer such has been inflicted upon them, but I will not ask you to take vengeance upon the perpetrators of these crimes. I will not ask you to rescue from the auction.

And this contumscious witness thereby beblock young and beautiful women, who are to be came guilty of contempt. With a wonderful econ dragged away where the dark cloud of evil passions the officers of judge, jury, accuser and executioner spends itself in fearful ruin. I will not ask you to were combined in one, and, without any chance of comfort the slave mother whose heart is freighted appeal, except to the high court of public opinion. with agony at the sale and the eternal loss of her Thaddeus Hyatt must stay in jail till the Senate shall child. I will not sak you to stay the hand of any conclude he has suffered enough, or until he has Margaret Garner that is reised to take the life of her purged himself of contempt; and I do not see how loved once to save them from a fate worse than death. any sensible man can ever purge himself of contempt I will not ask you to listen to the wall of despair from for the present American Congress! Thus does the the rice swamps. I will not ask you even to see the United States Senate act within the Capital where it prostrate victims who, with outstretched arms, have so long implored your help. No! no! I will not It sends its agents abroad—sends up to Concordsak you to be humans. I will not even inquire whether you have any humanity. You may shut your did not choose to obey their bidding. He was free, eyes, and stop your ears, and harden your hearts, and meant to remain so. They seized him; tried to totally ignore the slave and all his wronge, if you run him off South on an opposition underground please. Keep him wholly our of sight and out of railroad. But for the timely sid of a Massachusetts Court, he might now be lying in jell. I hope Conbore it before him. He can drink of the cup they drank, and receive such baptism of suffering as over-whelmed them. Let him alone, forget him, if you rights are assailed, and, if need be, to bring out

But, in the name of all the patriarche and herose that have gone before you, in the name of Liberty whom you profess to adore, let me warn you not to be beguiled into forgetfulness of your own rights! Let no described dream, in relation to freedom which was bequiptible by your fathers, blind you to the fact that you are a conquered people, and that there is

and of laws for the protection of property, and the from the time the first printing press was buried in the Ohlo river down to the lawless ass and Kentucky, and the peril of Cassius M. Clar

New Reign of Terror, and ponder upon the ign esponsible, in a great measure, for New Reign of Terror, and ponder upon the ign which none but a race of slaves would ever submit the age, the Christ of the present, teaches us that be- viduals, and of individual States, which are drunk cause the slaves are poor, and ignorant, and degraded, with the blood of the bondman, and are clinging with a death-like grasp to the institution? It must be measured wrongs we have heaped upon their res. Turn, then, to the section of the Federal Government.

The question arises, Why do the people of this Those who have read its history need not be told that country sustain slavery? They do not think it right. slavery is its vital and animating principle. Whether embargo or non-intercourse acts; whether it has aders—just enough to prove that total depravity is a favored or discouraged a protective tariff, or a tariff for revenue; it has ever been true to this system of oppression, and made everything else subsidiary to it Since the practice of compromise was introduced by the ordinance of '87, our history has been a series of dom, and of triumphs on the part of slavery.

The adoption of the Constitution was follow

the Fugitive Slave law of '92, and that has given place to the more odious one of 1850. The purchase other territory farther south. The establishment of of the domestic slave trade there. The power of our government at home has been used to sustain this institution, while the strength of its foreign diplomacy has been directed to its prosperity and its perpetuity Learned judges have construed law in favor of human bondage, and recognized in the oppressor rights which are denied to the advocates of freedom. But it is needless to specify. It is sufficient to say, the germ put forth an effort for its accomplishment. They of compromise planted in our organic law has brough forth bitter and accursed fruit. I trust that the scene which the present unfolds to our view is the culmina-Like that low order of animals that are attached to a tion of that wicked and mistaken policy which enrock in the water, they receive simply what the cur- deavored to unite and protect in the same government the two opposing principles of human freedo

There can be no mistake in this matter. The abus of governmental patronage, the organized violation of natural rights, no one will question; or that every Lord of Dartmouth College. The latter is just about effort which the North has made to place freedom is the ascendant has only shown that she is hopelessly bound to the support of despotism. In view of thes facts. I unhesitatingly declare that while forbearance has ceased to be a virtue, passive endurance has be come the shelter of the coward.

But we might let many of these things pass as page of history that it is hardly worth while to exhume, as we live fast, in this fest age, and forget forgotten, and that never will forget, and, I suppose, base attack upon Senator Sumner, and the shamefu I felt like saying this much in relation to the fun- neglect with which the Benate treated it, but don't in the hour of her extremity at Harper's Ferry; for I will not ask you, ladies and gentlemen, to sdopt get, too, that they guarded the Virginia gallows from

bear the yoke. His father and his father's father cord will vindicate the reputation she once acquired rish !

But, in the name of all the patriarche and heroes used by the rabels of 1776.

and baptised on the battle-field. It was vigora, and grew into stately proportions. Slavery we be tering with feeblene was expected soon to die, and the hour of its de-

unstaly, it lived, it grew, it waxed state lions of process. Nose Freedom is weak, 8he bebles with fear. She often hides away. God at knows where. Not in the hearts of men, turnly,

We have very much to discourage us. When an read the doctrine of human equality by the gian-ing light of British astree, they read it aright. Who they wrote out their protests against our blood, they meant something. interest, and their eyes are full of gold dust as day can't see; and they talk about liberty is taken whispers, and it don't mean anything.

Did not Lee, and Pinckney, and Randelph, and

Henry all unite in condemning slavery! Whater their practice may have been, those bitter dentate. show that conscience was yet alive; that they could not rob others of liberty without sor to punctions. But the system which was tolerated a p punctions. Lie now cherished as an institution involving the commission of no wrong. It has been legalized sanctioned and sanctified, and neither from Seuther press, nor pulpit, nor forum, nor legislative ball is heard scarcely a word of misgiving or of condennation. Even the Old Dominion, that once boasted of the statesmen she gave to the country, now study in the number of chattels she raises for the market. The counsels of her Jefferson, her Mouroe and her Henry are forgotten, and in their place come the maudlin ravings of her misnamed Wise.

Every slave State is in a similar condition. The manhood of their statesmen has sickened and died under the long-continued exercise of despotism. The public conscience is dead. The corrupting influences of this system are seen everywhere. It is true, liberal principles have made progress among a certain class at the North, and the moral atmosphere has been so cleared up that the crack of John Brown's rife was heard from the Atlantic to the Pacific, and is still echoing and re-echoing among all the valleys and hills of this Republic; yet slavery has also become exacting, and many from whom we expected bet ter things have become the embodiment of citly servility.

We started out as a nation with principles that will bear the test of ages far more virtuous than our own; and now, within the short space of eighty-five year, we are within the eddying circle of a macistron that threatens speedy destruction. We were regarded as a people who dared to maintain the doctrine of man's civil, political and religious liberty; and now we tre regarded as a people who make slavery an interest paramount to all other interests.

We have brought sorrow and sadness to the hear of every liberal in the old world. We have dissppointed their fondest hopes. The venerable Humboldt, long before he died, despaired utterly of the success of our republican experiment. Lafayette went to the grave with the declaration on his lips that if he had known what use we were going to make of our liberty, he would never have drawn the sword in our behalf. The muzzled press of Europe regularly retails accounts of our slave-hunting and woman-whipping, and seasons them with meen at beautiful American liberty, and gives them as specimens of American democracy. All this humiliation we must submit to, so long a

Preedom is voked with the foul and loathsome has of Slavery, and compelled to drag with her the car of State.

Now, I ask, in all seriousness, have we not suffered enough? Have we not been used long enough as tools of the Slave Power? Your money has been taken to sustain it, your reputation to make it respectable, your religion to sanctify-it! And yet you sub mit. Can't you be maddened into manhood! Is there no heroism in the present time? Would any man here dare to sign a Declaration of Independence? Would he sign it as Carroll did? He wrote out Charles Carroll of Carrollton, so that when the Tories came with their halter, they might knew where to find him. I believe that the time has now arrived when we must choose whether slavery shall tread out the last spark that slumbers upon Liberty's altar, or whether American freedom shall fulfil the promises of its birth.

coward-like, shrink from the contest, and bequeath to our children the dark and loathsome curse? Shall we throw upon them the burden of this battle for human rights, embarrassed as they would be by our cowardice and our procrastination?

I leave this question for each of you to settle individually.

The Tiberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, JUNE 1, 1860.

A REPRESENTATIVE MAN PALLEN. The announcement, in our last number, of the very serious illness of Throdone Parker, has prepared our readers for the further intelligence that he departed this life at Florence, on the 10th of May. He has thus been removed in the maturity of his mervellous faculties and powers, before completing his fiftieth year; having performed an immense amount of brain-work as a scholar, a thinker, a philanthropist, and a reformer, yet leaving undone much that his teeming mind and hoble heart were constantly projecting. He had a large ambition, but it was to serve his race, and to banish superstition and error from the earth. His ability to acquire knowledge, is every direction, was most extraordinary, yet not greater than his disposition to use that knowledge with unbounded prodigality for the enlightenment and welfare of his fellow-men. Few men have ere possessed such powers of analysis and classification, oning from cause to effect, and showing the relation of things on a broad and philosophical bash His works will be a splendid legacy to posterity They are more read and better known in Europe than those of any other ethical writer in America and have already revolutionized the ideas and opinions of a vast multitude on both sides of the Atlantic. How ever open to criticism in some respects, they challenge universal admiration for their scholarly proficiency and moral independence. Mr. Parker dared to be true to his highest convictions, and to utter them boldly, at creat cost to his reputation; knowing that he would be branded as a heretic, and represented as 'a postilent and seditions fellow.' It was not in his nature to wish to be singular, or to give offence in any direction; but he could not lay saide his name hood, or suppress his honest opinions, much as he desired to live in peace with all men. His percent friends were very strongly attached to him, for the knew his worth, and saw the daily beauty of his life His death makes a void so great that it seems diffcult to conjecture how it can ever be filled; but Divine Providence is never put to any extremity, and none of its designs are ever foiled by the removal any man, however useful or great. We join, with great multitude, in profering our tenderest symp thics to his estimable widow, who was so emines worthy to be the partner of one so widely renor and to whom he was so largely indebted for the joy

and felicities of domestic life.

We have no room, this week, further to expression feelings in view of this great becayement.

This Annual Report, the publication of which has ben thus long delayed by unavoidable circum perin the particular attention of every friend of the

ti-Slavery cause. Is this age, throughout the world as well as in our on country, there is such a rapid succession of events of stirring interest and momentous importance, that the latest tends to displace its predecessors from our nemories and minds. We all need this abstract, this ndium of the salient points of a year's history, sot to lose the remembrance of important steps in the not to me reedom. The first enemy, Indipyranteen. peren on annihilated. Never more will this is overcome will this had enjoy quiet, freedom from intense and increasing on, while slavery lasts. And this pamphlet of ignature. picture of the manner in which all the departments our national and social life have felt the pressure at yielded to the force of this question, which is gradily advancing to take its rightful precedence of erry other question in this country—shall slavery reign supreme, or be annihilated?

The history of Slavery and Anti-Slavery for the year in question is condensed under the following

_Cuba - The Southern Rep New State Rates in Prospect—New Demand of the State Power—The Foreign State Trade—The Domestic Sace Power - the Foreign Stave Trade—The Domestic Sace Trade—Kidnapping—Persecution of the Free Colored People—Alleged Negro Incapacity—Manumis-nons—New Legal Doctrines—Fugitive Slave Cases noni-Nee Lega Resease and their Consequences—Southern Lawleseness Resease and Barberism—Action of States—The Church—The Trad Societies—The American Board—Foreign Intel-Trad Societies—The American Board—Foreign Intel-Trad - Obituary - Agents, Publications, &c.

As the events of no preceding year have been mor important, so the record of none has been more intensely interesting than this. Every one of the items above mentioned is important. Every copy of this Report should be made to do active service towards the overthrow of slavery in its strong-hold-in the STATES-where the Republicans are now re-pledging themselves to protect it .- C. E. W.

HOHE AND COLLEGE. A Public Address delivered in the Hall of the Massachusetts House of Representaures, March 8, 1860. By F. D. Huntington Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston : Crosby, Nichols, Lee & Co., 117 Washington street. 1860.

This address contains some pregnant suggestions as to college life, and is well written and handsomely printed. Its perusal cannot fail to prove serviceable in the direction intended.

THE ATLANTIC MONTHLY, for June, has the following list of articles :- The Future of American Railways, by Thomas C. Clarke, C. E.; 'In a Pog.' by E H. House: 'The Granadan Girl's Soug,' by mas Prescott; 'The Humming Bird;' 'Spring Song,' by Augre; de Vere, London; 'Chesa,' by M. D. Conway, Carrieman; 'Model Lodging Houses in Boston, by Charles E. Norton; 'A Short Campaign on the lindson, by F. Sheldon; 'Thine,' by Plorence Percy; The Representative Art, by Adam Badeau; Robs di Roma, The Evil Eye, &c., by W. W. Story ; Pythagoras, by T. B. Aldrich; 'Clarian's Picture,' by Edward Spencer; 'Japan,' by E. H. House; 'The Vineyard Saint, by Bayard Taylor; 'The Professor's Story . The Sphinx's Children, by Miss Rose Terry; Reviews and Literary Notices.

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BOSTON, May 30, 1860. MR. GARRISON : SIR- Honor to whom honor s due 'is a sentiment all approve; but, suppose the reverse should happen? I allude to an incident that occurred at the Methodist Convention now in session at Buffalo. One day, an individual entered the Conrention, and the entire assembly rose upon their feet, and he was invited to a seat on the platform. Who was this individual so highly honored? A man who gave his name to a certain document known as the Fugitive Slave Bill, and who, by a very short sentence, could have killed the bill-to wit, MILLARD FILLMORE! As this fact was duly reported in the papers, but excited no comment, I thought I would call your atten-GEO. W. SIMONDS.

ACKNOWLEDGMENT.

Mary Carpenter, of Bristol, England, is informed which she sent by ship Havelock ; a donation for the noble family of John Brown, who laid down his life

This box is as worthy to be remembered as the 'siabaster box of very precious ointment,' that was poured on the head of Him who came to open the prison doors and set the captives free '-and it will be, wheresoever the gospel of humanity may be truly FRANCIS JACKSON.

THE NATIONAL ANTI-SLAVERY STANDARD. What er think of the official organ of the American Anti-Slavery Society-of its editorial tact and ability, its well-austained interest, and its fidelity to the cause i advocates—it is needless for us to say. We quote the following justly commendatory notices of it by other parnals, on the commencement of another volume of the Sandard in a new and beautiful typographical

IF The National Anti-Slapery Standard, the organ and exponent of the Anti-Slavery Society, precided over editorially by Oliver Johnson, Esq., one of the real live anti-slavery men of the present age, came to as last week In an entire new dress. The Standard enters upon its 21st year with this number, and its appearance demonstrates its success. We would recommend it to those who wish a living, radical and-slavery paper. They cannot find a better one on the continent. Those who wish to try it can do so by addressing the 'Publisher of the National Antivery Standard, No. 5, Beekman-at., New York.'rtland Republican Banner.

Is The New York Anti-Slavery Standard, one of the best anti-slavery papers in the country, has just entered upon its twenty-lirst year, and comes to its numerous readem in a new and elegant freedom suit. Glad to see this evidence of its prosperity. May it there a hundred years 'I and long before that time see the object, for which it has faithfully labored for twenty years, fully attained. No expense has been spared to make this paper efficient in the cause it advocates, as well as an agreeable visitor to the family circle.—Northern Advocates.

If It is hardly necessary for us to say, that we regard the Standard as the best paper of its particular type in the country. We never consider ourselve posted on any political question till the view from its editorial stand-point is perused. While disagreeing with its conductors politically and theologically, we cordially hope it may flourish till the last chain drops from the limbs of the last slave.—Norristows Free Press.

IF Mr. Seward has written to a Committee in New York, in reply to an invitation to attend a ratification meeting, in which he expresses his satisfaction with the nominations made at Chicago his entire approval of the platform adopted there - his belief in the fidelity of Lincoln and Hamlin to its principles, and his ardent hope that no feelings of disappointment on the part of his friends will be permitted for a moment to hinder or embarrass their election, and the triumph of the cause which they

- Gerrit Smith has written a letter to William Goodell of New York, the first written since his convalescence, which is published in the Principia, giv ing an account of his ineanity, and the causes which induced it. He attributes it to dyspepsis, and over-working the brain, which produced allepicaness and Smally inequity. There and there interest and

From the Boston Journal, May 20th.

DEATH OF REV. THEODORY PARKER. The telegraph brings the tidings of the death of Rev. Theodors Parkers an event not altogether unanticipated, but which nevertheless will be heavy news to many warm personal friends and parablioners. Mr. Parker was one of the remarkable men of the day, and his influence (whether for good or evil we will not undertake to decide, for human judgment is fallible) has probably been greater than that of any prescher in this country, if we may except Wesley and Channing.

fallible) has probably been greater than that or any prescher in this country, if we may except Wesley and Channing.

Mr. Parker was born in Lexington, Mass., on the 24th of August, 1810. His father was a farmer, and Theodore prepared himself for college as best be could. He worked on the farm, taught school winters, but studied incessantly. One day he awang the acythe from sunrise to sunset upon his father's meadow, and the next entered Harrard College. While there, ha improved his opportunities, made use of every moment, and graduated a finished scholar. This was not enough. He could not content himself with the knowledge possessed by an ordinary college graduate. The literature of Europe and the East was locked away from him, and so he sat down and mestered the French language, till it was as familiar to his tongue as 'household words.' He then studied German, and enjoyed the pleasure of reading the great German, authors and posts in their own language. The Italian, the Spanish, the Persian, and indeed all still more difficult languages, were made his own, until the civilized, were within his roach. After due preparation, Mr. Parker entered the ministry, and was settled as pastor over a Unitarian church in West Roxbury, Massachusetts. He first excited the suspicions of the religious world by the delivery of a sermon in South Boston, upon the occasion of the ordination of the Rev. Mr. Shackford, in the early part of the year 1841. We will make a single quotation from this sermon, which will indicate its character:—

'It has been assumed at the outset, it would seem, Lincoln the content of the cont

'It has been assumed at the outset, it would seem "It has been assumed at the outset, it would seem; with no sufficient reason, without the smallest pretends on its writer's part, that all of its authors were infallibly and miraculously inspired, so that they could commit no error of doctrine or fact. Men have been bid to close their eyes at the obvious difference between Luke and John; the serious disagreement between Paul and Peters to believe on the smallest between Paul and Peter; to believe, on the smallest evidence, accounts which shock the moral sense and revolt the reason, and tend to place Jesus in the same series with Harryles and Analization of The Lands

with Hercules and Apolionius of Tyans.

An idolatrous regard for the imperfect Scripture of God's word is the apple of Atalants, which defeats theologians running for the hand of divine truth. But the current notions respecting the infallible inspiration of the Bible have no foundation in the Bible itself.'

This sermon created a good deal of excitement among the Unitarian body, especially the conservatives. They were not satisfied that a man holding such views should have the reputation of being a Unitarian clerkyman in good standing. At this time, Mr. Parker left the country for Europe, where he remained for three years, making the acquaintance of aome of many of its most learned and philanthropic men. Among others, we may mention the name of Thomas Carlisle, who continued his warm friend and admirer. In the autumn of 1844 he returned, and exchanged pulpits with the Rev. Mr. Sargent; of Boston, a Unitarian clergyman. The conservative Unitarian clergyman. This sermon created a good deal of excitement exchanged pulpits with the Rev. Mr. Sargent, of Boston, a Unitarian clergyman. The conservative Unitarians were exceedingly indignant that Mr. Sargent should admit such a heretic into his pulpit, and they commenced a persocution against him which obliged him to resign his charge. The Rev. Mr. Clarke, another Boston clergyman, soon after offered his pulpit to Mr. Parker, which resulted in great excitement and least of members to the abuseh.

Soon after, Mr. Parker was virtually excommunicated from the Unitarian body. He had powerful friends everywhere in the region of Boston; he had warm sympathizers in the Unitarian church, but they were not of sufficient numerical strength to be of service. His church in West Roxbury was crowded; his Boston admirers came out every Sunday in large numbers to hear him. At last they were determined that he should be entirely independent. numbers to hear him. At last they were determined that he should be entirely independent, and invited him to preach to them in the Melodeon. He sceepted him to preach to them in the Meiodeon. As sceptical their invitation, and was settled as their pastor, in the old Puritan fashion. There were no rites or ceremonies connected with his society; he did not administer baptism or communion, and there is in fact no

Religion; in 1843, a translation of 'De vittes and troduction to the Old Testament,' in two 8 vo. volcular of the Old Testament, in two 8 vo. volcular of the Old Testament, in two 8 vo. volcular of the Old Testament, in two 8 vo. volcular of the Old Testament, in two 12 mo. volume in the Southern interpretation of Paul's letter to Philimann, or Religion, in one 12 mo. volume; in two 12 mo. — Frederick Douglass' Paper. 'Ten Sermons on Religion, in one 12 mo. volume; in 1854, 'Sermons on Theism, Atheism and the Popular Theology, in one 12 mo. volume. The first of these has reached a fourth edition, all the others have reached the second, and with the exception of De Vitte, all have been translated into German. In 1855, in one 8 wo. volume. Besides these, he has published in pamphiets, 'The Moral Dangers incident to Prosperity,' 'Consequences of an Immoral Principle,' 'Off Immortal Life,' 'The Functions of a Teacher of Religion,' 'A New Lesson for the Day,' and 'The Great Battle between Slavery and Freedom,' 'A Sermon on Old Age,' a Farewell Letter to his Society; and soveral other discourses, the titles of which we cannot now recall.

As a social reformer Mr. Parker was not less widely known than for his theological views. He was radi-

Parker, the well-known clergyman of Boston :-

Parker, the well-known clergyman of Boston:

FLORENCE, May 11th, 1860.—I have sad news to communicate. Our dear suffering friend, Theodore Parker, died yesterday evening. Yet there never was an easier end to a life but lately full of vigor. I saw him about three hours before he died, lying calmly, while life was ebbing away unconsciously to himself. He left written directions for his funeral, limiting to five the persons attending him to the grave, of whom I am one. Many Americans here are expressing their wish to appear as mourners; but it is thought best to abide by his instructions. He desired the eleven first verses of the Sermon on the Mount (the Blessings of Jesus) to be read over his grave; and then a plain gray stone, with his name and sge, and nothing further of inscription. Mr. Cunningham, a Boston Uniger and the milest of inscription. Mr. Cunningham, a Boston Uniger and the milest of inscription. Mr. Cunningham, a Boston Uniger and the milest of the many and the ordinary and the ordinary should the server were friend and admirer of Parker's. We hope to get a cast taken of Mr. Parker to-day. Mrs. Parker, his Botvenson, who has so long resided with them, was also with him to the last. She thinks, from the peculiar tenderness of his manner yesterday, that he know he was dying. He had been dreamy for some days, and talked ramblingly of two Theodore Parkers, one here, and one planted in Boston, who would finish his work; perhaps a true thought, only mystically expressed. Among his last well-connected words were these: 'Of course, you know I am not afraid to die, though I wished to live and finish much work which I longed to do. I had great powers committed to mie, and I have but half used them.'

A Salara Graver Was Laver William William Hall list week. A suppose of the Server was town on the deventy was under the command of Captain William Weston, and the word the Wyandotte. The Duban custom hours' time the whole carge were in a horrible condition, almost nade, and both serves hud-incident of the Wyandot FLORENCE, May 11th, 1860 .- I have sad news to

F Rev. Sanum. J. Max, of Syracuse, N. Y. (who delivered an admirable address before the American Peace Society, on Monday evening last, in Park street Church,) will occupy the vacant pulpit of Theodore Parker, in Music Hall, on Sunday foremon next.

THE BEPUBLICAN NORTHATIONS. 13 The following is the result of the Thieseo, for President and Vice-Preside

1844 Dayton, 181 McLessa, 424 Cameros 85 Clay, 354 | Dayton, 1104 | McLean, 104 Davis.
1014 Houston
68 Dayton
61 Reed,
384 Second Bullot.

ONE TRING SETTLED. Our opponents who profess to be so ignorant of the personal character of the Republican candidate for President, may consider one thing as settled—viz., he is a firm and consistent temperance man—in fact, a cold water man, and nothing else—vide the following from the Baltimore Patriot.

This morning we met with one of the delegates to the late Chicago Convention, who informed us that the Committee who were appointed to convey to Mr. Lincoln the official notice of his nomination, as their candidate for President, repaired to Springdeld Illinois, in the fulfillment of this duty. He extated that Mr. Lincoln resides in a comfortable mansion in the suburbs of the city, and as the Committee proceeded to his residence, they attracted much attention. His neighbors knowing that Mr. Lincoln was a strictly temperance man, at once dispatched their servants neighbors knowing that Mr. Lincoln was a strictly temperance man, at once dispatched their servants with waiters covered with bottles of wine, brandy, whiaky, &c., to enable him to offer what they conceived was proper to these distinguished guests. Mr. Lincoln met these servants who had the charge of these refreshments, and requested them to say to his friends and neighbors that he duly appreciated their kindness, but he could not consent to violate a long established rule of conduct, and that he should treat his guests with plentiful draughts of delicious and t pure ice scater. —Chicago Tribune.

367 | Clay,

SLAVERY ABOLISHED IN NEW MEXICO. The bill SLAVERY ABOLISHED IN New MEXICO. The bill abolishing slavery in the Territory of New Mexico, passed by the House of Representatives on last Thursday, is an important and excellent piece of legislation at this time. It provides, that all acts, and parts of cats, heretofore passed by the Legislative Assembly of the Territory of New Mexico, which in any wise deprotect, authorize or legalize involuntary servitude, or the englavement of human beings within said Territory of New Mexico, and the englavement of human beings within said Territory of New Mexico. the ensistement of numan beings within and terry, except as a punishment for orime upon due conviction, be and are hereby disapproved by the Congress of the United States, and declared to be null and of no effect. Also it has a provision relative to contracts between masters and servants, which

in our office, while we write, who came in on the last train. He hails from Maryland, and is a preacher, ongs to the Northern branch of the church old Puritan fashion. There were no rites or ceremoniate connected with his society; he did not administed by the connected with his society; he did not administed by the content of the master—a helpless invalid—the had taken care of his master—a helpless invalid—the had taken c Mr. Parker continued to preach to large audiences in the Music Hall for several years, and until failing health admonished him that he must bring his labors to a close. He went abroad about a year ago, hoping, but not expecting, a partial recovery.

The published productions of Mr. Parker have been quite numerous, though mostly confined to theological works. In the year 1842 he published a 12 mo. volume, entitled, 'A Discourse on matters pertaining to use, entitled, 'A Discourse on matters pertaining to the published; in 1843, a translation of 'De Witte's Introduction to the Old Testament,' in two 8 vo. voltiling what might happen in such a case. There

FUOITIVE RETURNED .- The runaway negro, by the steamer Spaulding, hence to Boston, has arrived in town. He was brought here yesterday, by rail, from Norfolk; in charge of Mr. Wm. Mentzel, in behalf the witte, all have been translated into German. In 1995, he published 'Additional Sermons and Speeches,' in two 12 mo. volumes: in the same year, 'The Trial of Theodore Parker for the misdemeanor of a Speech in Panueil Hall against Kidnapping, with the Defence,' assertished he is a free boy from Ohio, but that he assertished he is a free boy from Ohio, but that he has no free papers. If he is a slave, he will undoubt-

As a social reformer Mr. Parker was not less widely known than for his theological views. He was radical and uncompromising, and even intolerant, in treating of slavery and its evils. He was also the uncompromising enemy of all social vices. However men might differ from him in opinion, they could not but feel that he was sincere and honest, in his theological and social ideas. And the purity of his life commanded the respect of all.

Mr. Parker was a ripe scholar, a vigorous thinker, and a fearless expounter. The great influence which he unquestionably exerted was based upon his intellectual qualities, for a more finished speaker never entexed the pulpit. His sermons were cassay, which were at once brilliant and profound, and excited admiration even where they failed to lead captive the intellect.

It will hardly pay. The game is not worth the powder.—Charleston Mercury.

Another Capture of a Staven with XMARLY
SIX HUNDERD SLAVES ON BOARD. We yesterday gave a brief account of the capture of another slaver of the island of Cuba with 560 alaves on board. The was but one American on board, supposed to be the Captain. His name is William was builtiam, the following are the particulars of the capture:—The United States steamer Wyandotte, Lt.—Commanding Fabius Stanley, arrived at Key West on the night of the 12th inst., from the south side of the island of Cuba, having in custody the bark William, of Baltimore, with 560 African negroes on board. The William was direct from Africa, and was about landing her cargo of humanity, when she was pounced THEODORE PARKER'S LIBRARY BEQUEATHED TO THE CITY OF BOSTON.—The private library of this divine has been bequeathed to the city of Boston to be deposited in our Public Library. The library consists of more than 30,000 volumes, many of which were selected by Mr. Parker in Europe in years past. The above has been known for some time past in private circles, but it is now first made public.—Boston Tracellar, 29th inst.

William was direct from Africa, and was about landing her cargo of humanity, when she was pounced upon by the little steamer Wyandotte and her gallant crow. The negroes are all young, but greatly embedding the voyage from Africa. The bark william exhausts her supply of food to-day, and will probably discharge her cargo at the African depotation.—Boston Tracellar, 29th inst.

The following extract from a letter addressed to Prof. Newman, of London, communicates the painful intelligence of the death of the Rev. Theodore Parker, the well-known clargyman of Roston.

to die, though I wished to live and finish much work which I longed to do. I had great powers committed to me, and I have but half used them.'

Since writing this, I have seen him lying, O so peacefully! I have never seen death under a form so devoid of terror. The heatid color remains on his check, and it is hard to persuade oneself he has passed away. He ceased to breath without the least struggle.

N. V. All.

N. V. All.

A SLATE GREL'S PRINTON PURGRANDO SY MINISTERS OF COMMITTEE COMITTEE COMMITTEE COMMITTEE COMMITTEE COMMITTEE COMMITTEE COMMITTEE

DIRD—In this city May 5, Mrs. 5 TRAYES, widow of Rathentel P. Thaywe 75 years and 5 months. To say that also tern of excellence to a wife and mother the relations and duties of life, is to do Her translation was without aufering, and almost a stantaneous; and although reaching an advanced as her faculties were clear and unclouded to the in She who so well performed her part here, cannot have accorded to a higher uphate of beneficent soft ty, and heard the heavenly velcome, "Enter thou is the loy of thy Lord."—Bd. Ltb.

In Salem, May 23, Mrs. JULIANNA P., wife of Mr. In Salem, May 23, Mrs. JULIANEA P., wife of Mr. Damin. Buxros. Jr., and daughter of the late Judge Colby of New Hampahire, aged 37 years. She was a person of rare worth, possessing a progressive mind and a broadly humane spirit, and taking a deep interest in the cause of the oppressed, undetered by social custom or public sentiment. The funeral services were conducted by Parker Pillabury and Wm. Liloyd Garrison, a large company testifying by their attendance their appreciation of her character, and respect for her memory.

In Leominster, May 14, Mr. Boward Wilder. aged of.

All the reforms of the day were heartly esponsed by him. Especially dear to his heart were the doctrines of Christian non-resistance and the cause of the slave;—to him these were eminently the cause of

No Union with Slaveholders, religiously or politically. was his chosen motto.

He died as he lived, with a calm and sevens trust in God, and a firm and unshaken faith in the ultimate triumph of Christian principles. F. H. D.

DIED—In Thorndike, Mass., April 17th, after a general decline, terminated by a confinement of six weeks, Rev. Samuel Henny, familiarly known among hosts of friends and acquaintances as 'Pather Henry,

hosts of friends and acquaintances as 'Father Heary, in the 77th year of his age.

'Well done thou good and faithful servant, enter thou into the joy of thy Lord.' The beloved old man rests at length from his earthly labors. He has departed in peace. The blessings of thousands follow his precious spirit to the home of the just. He has been welcomed thither by angelic throngs. The plaudit of the 'King Sternal' has been pronounced upon him, and the unfading crown of life envirantees his silver head: His culogy is written in the loving and venerative hearts of a wide-spread multitude, who have heard his faithful testimonies in behalf of pure and undefiled religion during the last half century, in beheard his faithful testimonies in behalf of pure and undefiled religion during the last half century, in behalf of Anti-Slavery humanity, in behalf of total abstinence from intoxicating beverages, in behalf of Peace and Christian non-resistance, in behalf of every noble reform and truly progressive unfoldment of the age. His inimitable 'Amen' and electrifying responses to the utterances of truth by others, in hundreds of places, will never be forgotten.

He was outspoken for all that commended itself to the anderstanding or his conscience. He worshipped

his understanding or his conscience. He worshipped not at the shrine of popularity. He could not be petrified in faith or practice. He lived to learn, to proclaim his freshest convictions, to oppose all that he deemed wrong, to advocate all that he deemed right, to reprove sin without compromise, yet to be always kind to the sinner, to be meek, lowly and loving toward all, to bless and curse not. None expected him to flatter them; none feared that he would harm them; all learned to venerate and love him. His own willing hands ministered to the necessities of himself and family all through life, and especially after his fidelity to divine principles rendered him unsuitable to work in a sectarian harness.

He was at first a preacher in the Methodist Episoo-

pal Connexion, afterwards in that of the Reformed Methodists or of the Wesleyans. Whether at his decease he was nominally a member of any organized decease he was nominally a member of any organized religious body we are not certain. But we know that he was one of the Lord's freemen—a minister and exemplifier of practical Christianity—a lover of God and man. He was our beloved friend and brother. It was his request that we should minister at his funeral, and we enjoyed the precious privilege of doing so. There we met, sympathized with and endeavored to console his venerable widow, likely soon to follow him also with the larger portion of his children and to console his venerable widow, likely soon to follow him, also with the larger portion of his children and children's children. They knew his eminent worth at home, and have sanctified his memory with tears of inexpressible affection. Kind friends and neighbors united with us in hallowing his burial. So his emancipated spirit was commended to the Life Everlasting, and his mortal remains were gently laid less housed grave. President Christian. in an honored grave. - Practical Christian.

This well-deserved obituary notice should have appeared in the Liberator at an earlier date, but got CUT, 221 Washington Street, or by letter to FRAN-mislaid. Father Henry was 'one of the excellent of CIS JACKSON, Boston. the earth, and will long be lovingly remembered by this State.

Florence has lost, this week, by death, one of its oldest and most respected citizens, Abel Ross, who died on Sunday, at the age of 76. He removed to died on Sunday, at the age of 76. He removed to Florence some sixteen years ago from Chaplin, Ct., and on the disbanding of the Community Association he purchased a part of the old Burt farm and the land formerly owned by William Clark, where he has since resided. He was much respected by those who were acquainted with him, for his integrity and devotion to those principles that he held to be of rital importance.—Northempton Free Press.

This venerable man was an early and tried friend of the Anti-Slavery, Temperance and Peace movements. He leaves a blessed memory.

John Spence, a colored minister, died in a chair In John Spence, a colored minister, died in a chair in a store in Norwich. Ct. He sat down and ap-parently fell saleep, and some time elapsed before the fact of his death was known. He was 76 years old, and left a wife, who lives in New Haven.

Hon. William Campbell Preston died at his Hon. William Campbell Preston died at his residence in Columbia, S. C., on Wednesday, at the age of 66 years and 6 months. He was President of South Carolina College, (at which he graduated,) from 1846 to 1851. In 1846 he received the honorary degree of LL. D. at Harvard College. He has represented South Carolins in both branches of Congress, but has lately retired from public life.

but has lately retired from public life.

Died, at De Witt, Clinton county, Iowa, on the lifth of May, Hon. (Judge) E. Grandan. His death is supposed to have been caused by taking strychnine instead of quinine. He had been alling for some days previous to taking the fatal dose.

Judge Graham was a native of Butler county, Pa., and moved west in 1850. He was 42 years old this current year, and has held several offices lift this county. He stood at the head of his profession at the county bar—was a patriot—a finished gentleman—unboundedly generous—a decided reformer—the known friend of the fugitive slave, and the terror of rum-sellers. He commenced his western career with a Temperance speech, and was engaged in prosecuting liquor-sellers a faw days previous to his death. He was a constant reader of the Assi-Siasery Bugla, and was an admirer of true mes. In conversation, he recited freely from Wendell Phillips's speeches, spoke in the highest terms of A. T. Fos's efforts west as an Anti-Slavery Agent, and took a strong interest in his meetings. He was a John Broces man, and during the past winter did effective service for the alsve by holding meetings in the name of the Here of Harper's Ferry. His loss to reformers seems almost irreparable, while the large concourse at his famoral, from all parts of the county, showed the general sadness at his death.

'His life was gentle, and the elements

'His life was gentle, and the elements So mixed in him, that Nature might stand up And say, to all the world, 'This was a man?' S. Post, Shirt O. B. C.

EF John White Browne, of Boston, whose soci-dental death by falling from a raifread train was re-cently announced, was a man of very marked char-acteristics. An ardent philanthropy, united with the utmost gentleness and kindness, a fearless lover of truth, a manly independence, and a singularly sensi-tive consciousness especially distinguished him.— When justice and right were to be sustained and de-fended, his purse was always open, and his services free and active. He was a warm friend of the alave and on the subject of Slavery was ever outspoken, bold, and uncompromising. In legal knowledge and attainment he was fairfly second to any member of the

A CONTRACTOR OF THE PROPERTY O

Combination and a form is

PARENTY PARENTY OF A PROPERTY Whose value in caring Coughs, Colds, Bronabili, Whoseing Cough, Cross, Asthma, Pulmonary Agreeter and Enripting Consumption, is incremable.

Brong Testimony

From Brevanin Winniam. Eq., Depot Masser at South Royalton, Mass.

South Royalton, Jan. 6, 1860,

Masser, Shire W. Fowler & Co., Boston;

Genta.—Although unsolicited by you. I cannot refrain from adding sey testimony to the many already given in favor of your Wister's Baleam of Wild Cherry.

In the spring of 1868, I was most severely afflicted with a hard, dry cough, with its naual accompaniments of night sevents, completely prostrating say servous system, and producing such a debilitated state of health, that after trying medical aid to no purpose. I had given up all hopes of ever recovering, as had also my friends. At this stage of matters, I was prevailed upon through the influence of a neighbor to try Wister's Balsam, though with no belief whatever in its troly wonderful curative properties, and before using two bottles, the effect was almost magical. My cough-entirely left me, the night sweam descreted me, hope once more elasted my depressed spirits, and soon I had attained my wonted strength and vigor.

Thus has this Balsam, as has often been remarked by persons conversant with the above Isota in this violatity, literally santched me from the yawning grave. You are at liberty to use this for the benefit of the afficient. Very respectfully yours.

BENJ. WHEELER.

Prepared by S. W. FOWLE & CO., Boston, and

Prepared by S. W. FOWLE & CO., Boston, and for sale by druggists and dealers everywhere.

May 25th.

PENNSYLVANIA YEARLY MEETING

PROGRESSIVE PRIENDS. The eighth Yearly Meeting of Progressive Friends vill, convene at Lungwood, Chester County, Penn-ylvania, on First Day, the 3d of the Sixth month,

JOSEPH A. DUGDALE, MARY A. W. JOHNSON, BLIEABSTH JACKSON, MARY P. SEITH, BLIEABSTH JACKSON, BUSERIUS BARNARD, MARY L. BARNARD, OLIVER JORNSON. WILLIAM BARYARD. ISAAO MENDERHALL, MARY P. WILSON, MIRIAM C. WARREL, Manyela Kinnen. Sance Mance Banwand, JOHN G. JACKSON. Burn Dugoals, DINAR MANDENHALL, J. WILLIAM COX. ALION JACKSON, THOMAS WORRELL AXRIB M. STANSACE, M. D.

REPORMERS CONVENTION. The Priends of Human Progress will meet in De Witt, Clinton county, Iows, June 18th next, and hold

over Sunday.

The object of the meeting will be, to form a better acquaintance among the friends of general reform. to inspire each other with greater devotion to the cause of human liberty, and to devise the best method by which all questions appertaining to Religion and Humanity may be freely discussed, and the claims of sound marality practically enforced.

In behalf of the Committee of Arrangements,

ESSEX COUNTY.

The Annual Meeting of the Essas County Anti-Stavery Society will be held in GEORGETOWN, in the Town Hail, on Sunday, June 3d, commencing at 10d o'clock, A. M. The members of the Society are particularly requested, and all persons are condially invited, to attend. Parker Pillabury, Charles C. BURLEGR, and other speakers will be present.
OHARLES LENOX REMOND, President.

THE ANNIVERSARY MEETINGS of the friends of the WOMAN'S RIGHTS CAUSE will be held at the Mulodeon, on the afternoon and eye-ning of FRIDAY, June 1st. Addresses are expected from Mrs. C. H. Dail, Mrs. Severance, Wendell Phil-lips, Rev. Samuel J. May, and others. Admission fee 10 cents to defray expenses. 10 cents to defray expenses.

By order of the Committee.

TO THE PRIENDS OF FUGITIVE SLAVES. Places are wanted for two lads from the great Southern prison-house of slavery, one 15 and the other 17 years of age. They have been house servents, but are willing and ready to go on trial to do any kind of work they are able to do. Apply to R. F. WALL-

The office of the Massachuserrs Anti-Slavert removed from 21 Cornhill to the Washington Building, 221 Washington Street, directly opposite Frank-lin Street—third story. The change of position is a very desirable one, and the accommodations are more specious and agreeable.

MARRIED—In this city, May 17, in Bulfineh Place Church, by Rev. Mr. Alger, Mr. John Ban-autr, of Concord, to Miss Julia A. Robbins, of Bos-

PROUTY & MEARS'S

CELEBRATED

HOT-AIR FURNACES.

PARLOR GRATES in great variety, embracing more than sizty different patterns, varying in prices from three to sixty-fee dollars.

PARLOR STOVES of superior designs, including the PORTABLE HOT-AIR RADIATING PARLOR GRATE, the most elegant heating apparatus for drawing-rooms and parlors ever invented.

COOKING-STOVES of the latest and most approved patterns, including the Clipper Improved, Mound Vernon, and Gold Medal!

DINING-ROOM STOVES, with ovens, including the Beauty, of new and chaste design, and in its operation entirely superior to any cast from Parior Oven Stove' ever introduced into this market. المتحدد مناوح والمراب

large assortment of Office and Shop Stoves; Cast ingr for the PROUTY IS MEARS'S Stoves and Purnaces, &c. &c.

WHOLESALE AND RETAIL.

ALLEN S. WEEKS. 23, 25 and 27 New Friend Street,

(Between Union and Henover Streets.) BOSTON.

WEDDING AND VISITING CARDS,

PASHIONABLY ENGRAVED BY B. A. TEULON.

491-9 WASHINGTON STREET, BOSTON Directly opposite the Old South Church.

WEDDING BILLEIS, 'At Home,' &c. WEDDING ENVELOPES, in great variety. WEDDING CAKE BOXES, new styles. MOURNING NOTE PAPER and ENVELOPES

May 18.

"我们"的"我们"

ACTION AND ADDRESS OF THE PARTY OF FORED'S HAIR RESTORER.

The only proporation than has a EUROPEAN REPUTATION arrented not in contain deleterious substan

This pleasant and valuable proparation has been for many years by hundreds of the most disguished and wealthy persons, who have personally tried all the nostrums of the day without racesses, some even injuring thair hair and health. This is entirely different from all others.

IS THERE ANY VIRTUE IN Mrs. S. A. Allen's Hair Restorative We can snawer this question by saying that we have already seen pursons who have derived benefit four if

from it.

Persons personally known to us have come voluntarily, and told us of good results to either themselves
or friends, who have used it before it became known
a St. Louis. Prespyterion. MRS. S. A. ALLEN'S HAIR RESTORATIVE be

given universal satisfaction, wherever it has been used. It can be used with perfect safety, and its perfect freeness from all solling, renders it a yeary desirable article for the tollet."

Ch'n Witness and Ch. Associate, Boston, Mass.

MRS. S. A. ALLEN'S WORLD'S HAIR RE-STORER is worthy of confidence."

All are compelled to acknowledge Mrs. S. A. AL LER's as the Hair Restorer. N. Y. Independent Mns. S. A. Allen's Would's Hair Reground has taken its place at the head of all atticles of the kind.' Michigan Christian Herald.

Dispel all doubts as to its efficacy."

Knowelle Presbyteries Witness.

There never has been a prescription or remedy for improving the hair, published in the Advocate, which was so fully endorsed by men of unquestioned standing, as in that of Mrs. S. A. ALLER'S.

Buffulo Christian Advocate Another objection to dyes is the unlife-like color

Another objection to dyes is the unlife-like color and appearance they cause the hair to assume, and the only way to have grey hair assume its MATURAL TOUTHFUL COLOR, is to use that which will be effectual and yet not a dye—Mrs. S. A. ALLEM'S WORLD'S HAIR RESTORER will do this. U. S. Journal.

In these times, when every cosmetic is warranted as the greatest discovery of the present day, it is refreshing to come seriors that which is what it fragrands to be. A really excellent article is Mrs. S. A. ALLEM'S WORLD'S HAIR RESTORER. As an assistant to nature, it is of great service; and a man by using it often prevents a service and unnecessary loss of hair. Its properties are perfectly harmless, it being a chemical compound of ingredients calculated to facilitate the natural growth of hair.'

Saturday Evening Gasetts, Boston,

Those of our readers whose hair is turning grey or

hose of our readers whose hair is turning grey or losing its color, and who are opposed to using a dye, will find in Mrs. S. A. ALLER'S WORLD'S HAIR RESTORER a preparation that will speedily change the hair to its natural color, and at the same time render it soft. It is superior to any heretofora produced for restoring and beautifying the hair, rosesseling mone of the superior dualities of a DER.

Philadelphia Mercury.

There is no Hair preparation, we believe, that has acquired more popularity than Mrs. S. A. ALLER'S WORLD'S HAIR RESTORM. Why is this? Simply because it is a preparation of real merit, and has never failed, in a single instance, to produce the good effects asscribed to it on the part of its proprietor. Its sales are constant and most extensive, and we begin to think that it is denominated most appropriately the 'World's Hair Restorer.' Newark Register.

We have reason to be assured that " Mrs. S. A. AL. The nave reason to be assured that "arts of A. At Len's World's Hair Restones is among the best articles of its kind ever discovered; indeed the wide circulation and immense sales it has schieved, fully demonstrate that its efficacy is generally appreciated."

Rahvony Register.

Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER. The most successful remedy of the day. We know of instances where its good effects have been remarkable. Weekly Visitor, Franklin N. Y.

*Prom individual cases that have come under our own observation, we are satisfied that Mrs. S. A. ALLEN'S WORLD'S HAIR: RESTORM: performs all that it promises, and that instead (as is the case with other restoratives extensively used and highly recommended) of being a useless waste of time and money, it is just what it is represented to be, and will perform all its proprietor engages it to perform. We therefore most cordially commend it to the notice and use of those of our readers who need a remedial agent of this character. medial agent of this character."

St. Louis Ladger. Mrs. S. A. ALLEN'S WORLD'S HATE RESTORES.

we were travelling in Massachusetts a short time since, we met a lady whose appearance indicated that she had attained the age of sixty. So we inferred, and but for her beautiful hair, we should have added several years. After some conversation she spoke of her hair, informing us that two years ago, at least one half of it was grey, and that she had feared that before them the whole would have turned or fallen off. Box our friend read the papers, and acquainted herself with the various remedies for decaying hair, and at length determined to obtain Mrs. Allen's Restorer. She did so, and applied it according to directions, and before a year had passed, she assured us that she had as luxurious, even and beautiful head of hair, as when she was but sixteen years old. Her statement was confirmed by other members of the family, while we were other instances where the same heighborhood there were other instances where the same happy and signal effect had been produced by applying Mrs. S. A. Allen's World's Hair Restorer. Providence Daily Tribune.

Among the very few preparations that we deem deserving of mention, we are by no means inclined to omit. Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORTER. It has been thoroughly tested, and found to be all its inventor claims for it; and to deny its excellence would be to deny the assertions made in its favor by scores and hundreds of the most respectable persons. Raisony Advocate and Register.

Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORM is the best preparation extent for the various diseases incl-

Mrs. S. A. ALLER'S WORLD'S HAIR RESTORM is the best preparation exists for the various discussed incident to the hair and scalp, and is warranted to restore the hair and whiskers, however grey, to their natural color. It having been before the public for many years, and its efficacy in restoring, invigorating, and beautifying the hair fully established, by hosts of persons throughout the country, has led to the manufacture of many worthless imitations, which have been successfully paimed off in numerous instances, upon the public as genuine.

Brooklys Morning Journal.

This preparation is superior to any heretofore produced for restoring and beautifying the hair. It possesses none of the burning cantarining powers of the old dyes, but gives the hair a healthy glossy appearance almost instantaneously. The Hestore is easily applied, and will not stein the faces lines. The effect is sure in every instance, if applied according to the directions. Mercey, Philadelphia.

We are satisfied that the statements made in advertisement of Mrs. S. A. ALKEN'S WORNT's HAIR RESTORIES ARE COPYED.

Its remarkable success is satisfactory widence.

Norfold Argust.

Those unsuccessful with other articles can try this with success.

It is just what it purports to be. * Cleve. Leader.

F We might swall this list, but if not convinced, TRY II.

We export these preparations to Europe even, and hey are superseding all others there as well as in the United States.

It does not collar states. Sold by all the principal wholesale and retell merchants in the U. S., Cube, or Canada.

DEPOT 355 BROOMS STREET, N. V.

where address all letters and inquiries.

LF Some dealers try to sell articles instead on which they make more wrott. Write to for circular, terms and information. Genuine ed. Mrs. S. A. Alles, written de ink. Bey are of

ort trans of this Paper for our to be POR SALE EVERY WHERE

POETRY.

For the Liberator CROWN THE SLAVE. EXTERNATION OF THE STATE OF CHARACTER STATE OF CHARACTER STATE OF Christ's blood make human gain to the character of the char

Orown the slave-for him Christ died! Brother to the Crucified Jesus came to earth to save—
Came to free the toil-scarred slave I

Crown the slave, and burst his bands ! Make him owner of the lands Of his oppressors, gorged with gain Wrung from human blood and pain f Crown the slave with power and might! Help him vindicate his right

To the boon of liberty :-Let, O God ! the slave go free! Crown the slave, and give him power To achieve his manhood's dower; Let no proud oppressor dars Still to chain God's image there ! Crown the slave! O God, come down!

Lethim feel, O God! in thee He's the Friend of Liberty! Crown the slave in heaven at last. When his woes are overpast;

To the slave give Christ's renown;

Give the crown that Jesus gave, To the brow of every slave! Carliale, Mass, 1860.

NO CROSS, NO CROWN The following poem, by Sheldon Chadwick, is ex t racted from his volume of poems just published England.

Twas eye, and in a lonely room A student sat in sombre gloom, Twirling his fingers in his hair, Like one in reverle or despair. Before him lay an open book; Sadness was in his languid look; And as he traced the pages o'er, Four golden words his spirit bore-

Around, in death-like silence, stood The forms of many great and good-Prophets, Martyrs crucified ; Stern Patriots, who for freedom died; And Peets, who died desolate, Scanning the wondrous scroll of Fate; While glory round their foreheads shone, He read upon their lips of atone, No Cross, no Crown !

Hard was the toil, through Learning's love, For one so young and worldly poor; Elis books were precious, though Unt few And deathless fire from heaven he drew. Henry-wearied oft, and over-wrought, He treeed in throbbing lines his thought, And 'mid his toil this seemed to be The voice alone of destiny-

Semetimes his noble spirit turned Toward Fame's pillar as it burned : And oft he judged his efforts vain To cross the burning bars of pain. He grouned in agonized distress; Life's cup was dashed with bitterness And then he thought of those of old, Who carved in brass those words of gold-

No Cross, no Crown ! They fought the battle, bore the cross, That truth might never suffer loss, But, like the tempest-cradled flower, Spring through the storm—the martyr's dower : Souls that, while beaconing the free, Sank like a lighthouse in the sea; But from their graves a spirit came, Uttering words of winged flame --

No Cross, no Crown!

His soul sometimes would droop her wing, When envious arrows sped the string; But, like a trumpet's martial strains, His country's voice thrilled through his veins, And, headless of the critic's fre His heart glowed with immortal fire And, like a man in cornest, he On Thought's Patmos toiled wearily-No Cross, no Crown!

And thus he woke his spirit's strings To musio's rare imaginings; To Love and Freedom, Truth and Right, Justice and Mercy, gods of light! Oh! cheerful fell those golden words U pon his worn heart's tender chords; In death those words his spirit bore, And chants them still for evermore-

No Cross, no Crown ! This be the motto of the brave, And this the watchword of the slave; The Patriot's, with the people's scorn , The Martyr's, with his garlands-thorn. Whoever seeks to win a name, Whoever toils for Kreedom's fame,

Whoever human tears would dry, Let this forever be his cry-No Cross, no Crown !

SPRING. The bursting buds look up To greet the sunlight, while it lingers yet On the warm hill-side,—and the violet Opens its asure cup

Meckly, and countless wild flowers wake to fling

Their earliest incense on the gales of spring. Continual songs arise Prom universal Nature—birds and streams Mingle their voices, and the glad earth seems

A second Paradise I Sunahine, and song, and fragrance -all are thine.

Not unto earth alone Thou hast a blessing for the human heart, Balm for its wounds, and healing for its amort, Telling of Winter flown, And bringing hope upon thy rainbow wing, Type of Burnal Love-thrice blessed Spring!

> MAY. BY E. TROALS.

Time moveth on-where Winter lately trod Time moveth on—where Wilter them with shrouded form the cold and lifeless sod.
Fair as a meiden—fairest of the three
Bright messengers that carthward bring
The fresh alog tributes of ethereal Spring. Comes genial May, with passion warm and free Worthward to woo the balmy winds that fling. The flowers of Summer from their spective win O, May I let not one finding hour of thine. Be walled backward to the Heavenly Land. Unless it beareth to the record there.
Some worthy action of this soul of mine.
As harded of a heart that years to stand.
Where these and sensors are distinsty fall ?

there follows, with their ready jests, a sections balls, that ring tillions dutie.

[Burness

THE LIBERATOR

MARRIAGE AND DIVORCE.

At our recent National Woman's Rights Convition, many were surprised to hear Warrentz Patrix object to the question of Marriage and Dispres, irrelevant to our platform. He said, "We had where including existed in the sense; that the laws on Marriage and Divorce rested equally on man and woman; that he artifered, as much as also possibly could, the wrongs and abuses of an ill-assorted man.

woman, an beiress, and a mother. Blackstone says, The husband and wife are one, and that one is the husband.' Kent says, 'The legal effects of marriage are generally deducible from the principle of the Common Law, by which the husband and wife are regarded as one person, and her legal existence and a uthority lost or suspended during the continuance of the matrimonial union. Vol. 2, p. 109. Kent refers to Coke on Littleton, 112, a. 187. B. Litt. Sec. 168,

The wife is regarded by all legal authorities

femme covert, placed wholly 'sub potestate viri." H er moral responsibility, even, is merged in the husband. The law takes it for granted that the wife lives in fear of her husband; that his command is her highest law: hence a wife is not punishable for their committed in presence of her husband. Kent, and restore him as such, or might it report 2 p. 127. An unmarried woman can make convol. 2, p. 127. An unmarried woman can make contracts, sue and be sued, enjoy the rights of property, to her inheritance-to her wages- to her personto her children; but, in marriage, she is robbed by law of all and every natural and civil right. 'The disability of the wife to contract, so as to bind herself, arises not from want of discretion, but because she is a entered into an indissoluble connexion, by which is a human presence; that the creature which looks she is placed under the power and protection of her bushend.' Kent vol. 2, p. 127. She is possessed of law of all and every natural and civil right. 'The

cases are stated, showing the exercise of a most quest ionable power, over the wife, sustained by the courts. See Bishop on Divorce, p. 489.

The laws on Divorce are quite as unequal as those on marriage; yea, far more so. The advantages seem to be all on one side, and the penalties on the other. In case of Divorce, if the husband be the guilty party, he still retains the greater part of the property. ty, he still retains the greater part of the property. If the wife be the guilty party, she goes out of the partnership pennyless. Kent, vol. 2, p. 33; Bishop on Divorce, p. 492. In New York and some other States, the wife of the guilty husband can now sue for a divorce in her own name, and the costs come out of the husband's estate; but, in a majority of the States, she is still compelled to sue in the name of another, as she has no means of paying costs, even that we love the Union more. And this he pronounces a virtuous excuse. Now, if it be a virtuous excuse, it is an excuse of virtue; it is virtue in exercise, virtue in manifestation; and wherever the safe-guards of freedom have thus been sacrificed, they have been sacrificed in honor of the claims of virtue. Of course, under whatever form, however frethough she may have come into the partnership with her thousands. 'The allowance to the innocent wife of "ad interim" alimony and money to sustain erence for virtue, to yield to their influence. We the suit, is not regarded as strict right in her, but of are bound to sacrifice the safeguards of freedom. p. 581.

tie life. Montesquieu, Pothier, and Dr. Taylor all in-personality of our existence, when we are require sist that the cases of husband and wife ought to be to welcome the fetters to our heels and the manach

lease from burthensome contracts? Are not these delicate matters left wholly to the discretion of courts? Supposition—suppose that, according to the definite matters left wholly to the discretion of courts? Are not young women from the first families dragged mands of the Constitution of the Republic, we into the public courts—into assemblies of men explusions. lease from burthensome contracts? Are not these venture on your patie into the public courts-into assemblies of men exclu-

marriage that she must demand her rights to person, children, property, wages, life, liberty and the pursuit of happiness. How can we discuss all the laws and conditions of marriage, without perceiving its assential essence, and aim? Now, whether the institution where he expends his strength and lays out his reof marriage be human or divine, whether regarded as indissoluble by coolesisatical courts, or dissoluble by civil courts, woman finding herself equally degraded in each and every phase of it, always the victim of this institution, it is her right and duty to aift the rethis institution, it is her right and duty to sift the re-lation through and through, until she finds out the true cause of her false position. How can we go be-fore the Legislators of our respective States, and de-mand new laws, or no laws, on divorce, until we have

PRIVATE OF SEVEROME OF SOME And Singley Johnson & Williams Co.

woman, that he suffered, as much as also possibly could, the wrongs and abuses of an ill-assorted marriage.

Now, it must strike every careful thinker, that as immense differency exists in the fact, that man has made the laws, cunningly and selfathly, for his own purpose. From Coke down to Kent, who can disone clause of the marriage contract where woman has the advantage? When man suffers from fact them, and weigh the interactive to an amount of the marriage contract where woman has the advantage? When man suffers from fact them, and weigh the interactive to an amine them and weigh the interactive to a small laws in which his has had no voice—laws which outrage the holiest affections of her nature—laws which transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comvent to transcend the limits of human legislation—in a comve brother with the same mother; in whose veins his own blood freely flows? He tells us distinctly, he tells us deliberately, he tells us cold-bloodedly, that the Constitution forbids bem to assume any such attitude. It requires him, sternly requires him, to regard your Frederick Douglass as a chattel, as a piece of property, that had absconded from its owner; to seize him with a strong hand, and send him back 'with alacrity,' without computation of remore, to the hell of slavery. This is the general position which the Senator assumes in this respect But I would not do him wrong. Permit me, then (for I do not propose to consume any large amount of your time in such quotations.) permit me to read a few lines from his speech, to justify the representation which I have now made:—

Of course, requiring the Senator and all his fellows to assume the position which has already beer described. Of course, he regards himself, accord-ing to the statement which he here hazards, as sol there is an essential and vital difference separating, there is an essential and vital difference separating, personality evermore and everywhere separating, personality evermore and everywhere separating, personality evermore and everywhere separating, personality from property. Of course, he feels bimself bound to utter, if we may credit the statement which he here makes, not merely lip-wise, but deed-wise, an atrocious and soffocating falsehood; bound to confees that what he knows to be a man is a chattel. And for what purpose is he forced upon a falsehood of the husband's power'—'MARITAL RIGHTS'—obedience and results and everywhere separating, there is an essential and vital difference separating, there is an essential and vital difference separating. injury; that he may areall the nature which he has inherited; that he may strike him with a deadly steel to the heart of his personality; that he may inflict upon him the most scathing insults and the

most unendurable injuries.

But look again for a single moment. The Senator admits that, repeatedly, in the history of our country, the safeguards of freedom have been surrendered at the demand of slaveholders. This fact he asserts; but he declares, in the self-same breath,

the best impulses of our nature, whatever is dear in Many jurists, says Kent, vol. 2, p. 88, are of opinion that the adultery of the husband ought not to be noticed or made subject to the same animadversions as that of the wife, because it is not evidence of such entire deprayity, nor equally injurious in its effects upon the morals, good order and happiness of domeatic life. Montesquieu, Pothier, and Dr. Taylor all inpresentation of our existence, when we are required to give up the prospects of our nature, whatever is dear in the affections, and whatever may be vital in the affections, and whatever may be vital in the prospects of our own personality, after we have sacrificed our own manliness, after we have sacrificed whatever may be the source and ground of self-respect, in obedience to the dictates and demands of a virtue thus described, it will be but a small thing when we are required to give up the prospects of our own personality after we have sacrificed our own manliness, after we have sacrificed whatever may be the source and ground of self-respect, in obedience to the dictates and demands of a virtue thus described, it will be but a small thing when we are required to give up the

sist that the cases of husband and wife ought to be distinguished, and that the violation of the marriage vow, on the part of the wife, is the most mischievous, and the prosecution ought to be confined to the offence on her part. Esprit des Loix, tom. 3, 186; Traité du Contrat de Marriage, No. 516; Elements of Civil Law, p. 264.

Say you, 'These are but the opinions of men's And on what else, I ask, are the hundreds of women depending, who this hour demand in our courts a release from burthensome contracts' Are not these vow the feiters to our heels and the manacles to our limbs.

Now, what is the result of this general position, which is here assumed? It is, of course, a false position—grossly, undeniably false; and whoever surveys the objects by which he may attract his attention, from a false position, will, from a sort of stera necessity, arrive at false conclusions. All the various objects which may attract his attention will present themselves, under distorted forms and under unnatural relations. Suppose, for instance—if I may lease from burthensome contracts' Are not these into the public courts—into assemblies of men exclusively—the judges all men, the jurors all men? No true woman there to shield them by her presence from gross and impertinent questionings, to pity their misfertunes, or to protest against their wrongs.

The administration of justice depends far more on the opinions of eminent jurists than on law alone, for law is powerless when at variance with public sentiment.

Do not the above citations clearly prove inequality? Are not the very letter and spirit of the marriage consayy or any argument which he might arrive in this Do not the above citations clearly prove inequality? Are not the very letter and spirit of the marriage contract based on the idea of the supremacy of man as the keeper of woman's rights—her sole protector and support? Out of marriage, woman saks nothing at a position so radically, so vitally false, he cannot this hour but the elective franchise. It is only in the may make. The particular attitude which any may be expected to assume, in any depart-

fore the Legislators of our respective States, and demand new laws, or no laws, on divorce, until we have some ides of what the true relation is! We decide the whole question of alavery by settling the secret rights of the individual. We seered that man cannot hold property in man, and reject the whole code of laws that conflicts with the self-evident truth of that assertion. Again I sak, is it possible to discuss all along how distinguished, from the other part of this Republic, when those monuments do not meet and san the eye. We need to hear about the slave of a relation, and not touch the relation itself!

Yours, respectfully,

B. C. S.

BY My faith is rooted, and grounded, and established, that the chappest, the estiest, the most autural application, all our follow-elliness understand proper method of introducing reformation into public affairs, is to give women a conditions induced these. That will inform politics, and civilian solidal true are held are here described as capital states are described as states and short states; and the same described as taken States; and the same politics, and civilian solidal true are held are here described as capital states are described as taken States; and between the conflicts which they are not have a possible, assertion.

Here we have a tributed which, and established are here described as taken States; and between the conflicts of the sum of the Republic, we could not be a sum of the same and the same a

emis entity. Suppose that this speech, with which I em now attempting for a little to compry your attention, should fall under the eye of one of one fallows in a forcian land who had formed core little acquaintance with our history, and felt within him all a strong impoles to understand more aleasity and fully whatever might belong to our natitutions. He is assured, or authority which he respects, that Wm. H. Seward is a herote spirit, that he is a great man, that he is a deep thinker, that he is a great man, that he is a deep thinker, that he is a great man, that he is a deep thinker, that he is a distinguished stateman, and that, in the yier of the friends of freedom, to a very great extent, he is regarded as our natural ruler. Now, when he instructed that the capital States larger resources were brought into requisition, in promoting the great cold of human activity? Would be not suppose that here were to be found our Rothschilds, that here large resources had been accumulated, and that the labor States were specially dependent upon the capital States for the means to prosecute those enterprises to which, in the sphere of hustine the same to inquire for a moment what are the shore enterprises to which, in the sphere of hustine makes to inquire for a moment what are the shore enterprises to which, in the sphere of hustine more and the surface of the second course of the state of the second course of the second c

nected with the human organization through which capital may naturally be sought and accomplated. Then, you have, in addition to this, as another element here to be recognized and brought into the calculation, about an equal number of men and women, who bear the very significant name, all over the Republic, of 'poor whites.' What may be their condition, I need not pause to describe. One single expression which, we are told, is frequently on the lips of the slaves themselves, will answer, as my time is rapidly passing, for a more particular description. They are called 'the poor white trash,' and are looked upon by the enslaved we are told, now with pity and now with contempt. The remaining element entering into the composition of the capital States may be very easily described—and I confine myself to facts, notorious facts, undeniable facts. I did not construct those facts. They are not the product of my fancy; they are not the creation of my imagination; and he must, indeed, be twice and four times a destard who dares not look the facts in his own country's history, the facts which belong to its condition, (ully, fairly and resolutely in the face. (Applause.) The remaining element, then, consists of some three or four hundred thousand persons who have never paid their own cook or washerwoman. With have found it very condition, the condition of my bear of the condition. The remaining element, then, consists of some three or four hundred thousand persons who have never paid their own cook or washerwoman. With have found it very condition, the condition of the the condition

matter is marked by gross absurdity, and that its entire tendency and influence, on those to whom the Senator addressed himself, must be mischievous and principles, immutable, all-comprehensive, that bin

one in his place, to make the most of his own estatemes, and to the scheens to which his expabilities might lift him; that all men equally, one with another, were entitled to the opportunity to senior the highest and best development of those powers which were lodged in the deplace of that being. That is what they affirmed, aroundly, grandly as firmed, aroundly, grandly as firmed.

Now, then, I would like to know if the conspiction of any make face is not an Incident, and a far or he is concerned, it is merely an accident, since he was not consulted in the makes, and had here no agrees. It is merely an accident, since he was not consulted in the makes, and had here no agrees. It is merely an accident, since he was not consulted in the makes, and had here no agrees. It is a merely an accident, since he was not consulted in the makes, and had here no agrees. It is a merely an accident, since he was not consulted in the makes, and had here no agrees. It is a mere incident of the profession and all continues and the state of the continues and all continues and all continues and the state of the st

lutely in the face. (Applause.) The remaining element, then, consists of some three or four hundred thousand persons who have never paid their own cook or washerwomen, who have found it very difficult, if not impossible, to support their own post-office arrangements, and who are frequently reduced to such extremities that they take their own sons and daughters, and sell them in the open market. That is what some men would call covert cannibalism.

Now, I would ask, with what propriety, for what purpose, are those fifteen States so to be described—so to be described in the Senate of the Republic, on a grave occasion, and by a representative man? It is most manifest that thus account of the matter is marked by gross absurdity, and that its

entire tendency and influence, on those to whom the Senator addressed himself, must be mischievous and dieastrous.

But let us mark another attitude which is here assumed. The Senator, in announcing his views, in inculcating his doctrines on the subject of human equality, manifests a very deep solicitude to impress those by whom he is surrounded with this one conclusion—that he is not in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality of all men; he is in favor of the equality in the interested benevolence; the principle of disinterested benevolence; the principle of equality mental love; the principle embodied and presented in that law which we well describe as the Golden Rule. This rule comprehends yearing the materials of which government everywhere, pose a tendence of the comprehends whatever may be described as human rights, as human prerogatives. These are the materials of which government everywhere, the principles, immutable, all-comprehends is and presented in the grand precept which principles are all embodied and presented in the grand precept which government; the principles, immutable, all converted in the grand precept which everything that is and livery thing that is and livery statement. I would like to inquire what is the natural foundation on which human equality reposes? We are told by some shallow, stold, so called statemen, that the declaration which we find in the great document to which we so often refer, asserting that all men are created equal, is in conflict with facts. All men, they declare, are not equal. All this is manifest and undeniable. Now, those who formed the Declaration of Independence understood this as well as their calumniators. They knew that, measured by the yard-stick, all men were not incidentally equal. They knew that, as weighed on the scales, all men were not incidentally equal. They knew that, as weighed on the scales, all men were not incidentally equal. They knew that, as weighed on the scales, all men were not incidentally equal. They knew that men differed incidentally from each other in the intellectual elements by which they were respectively distinguished. They knew yery well that some had a vigorous and gigantic will, and that others were comparatively irresolute. All this they knew, and this they hever dreamed of denying. But they did affirm, and they were justified in affirming, that all men have inherited the self-same nature; that a common manhood lay as the basis of our cristance; that none great human heart beat in all our bosoms; that the blood which flowed in our veins guaked from the same source, and was distinguished by the same qualities; and they affirmed, therefore, the decirine of human equality, beautifully beaunt; that all men, one in common with another, had an equal right, each one in his place, to make the most of his own existence, and to rise to the highest point of excellence and of blessedness to which his capabilities might lift him; that all men aparally, one with another, had no equal right, each one in his place, to make the most

miliar with the exemple to all the death of John Beat of government, could the death of John Beat of described as just, I breech you? Just a start of the start o

hurried him to what we call a premature run. Now, then, I pray you, what must we think has ever charitable we may may be, however disposed to be indulgent by a regard for the templates a which they were exposed, however much we say he disposed to look with a kind eye, with a lower heart, on the man I have ventured this crease to retitions—what shall we think of him as a state man—what reliance, I pray you. Gap wash man—what reliance, I pray you, can we she with this glorious and stormy time, as Wendell Philips is so fond of calling it—what reliance can we plea upon him in the emergency in which we are since ed to proceed, amid prospects so dark as we see before us?

upon aim in the emergency in which we are smeted to proceed, amid prospects so dark as we see he
fore us?

Yet we are assured that our prospects are bright!

To be sure, it is said, now and then, something may
occur which may awaken our fears and excite our
apprehensions, and we may tremble for the Republie; but whenever we are able to look with a conprehensive eye, and calmly and soberly to reflect, we
see clearly that the foundations of the Republic are
laid in the eternal rock; that our prospects are not
only cheering, but glorious; that there is no reason
to apprehend danger; no ground on which we may
expect punishment. Well, then, God must have retired from his throne, justice must have ben sabbed
to the heart, our humanity—dear as it is to the universal Father—must have been given up as a hopeless possession! Clearly, then, we cannot place any
confidence in the ordinances of nature, in the decreaof high Heaven, in the great lessons of wisdom which
are inculcated in the Sacred Volume.

My friends and fellow-citizens, you must dispose
of these plain, straightforward statements, so far as
you have heeded them at all, each man according to
his ability; and in the light of them, if any light
they shed around, you must dispose of your responaibility in your relations to the ballot-box. (Applanse.)

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