





THE NEW YORK ANNIVERSARIES.

Correspondence of the Hartford Republican. NEW YORK, May 24, 1850. DEAR BALDWIN:—You will receive voluminous reports, through the daily papers, of the Anniversaries held in this city during the present week—but perhaps a few paragraphs from my pen concerning the Anti-Slavery meetings, may not be unacceptable to yourself, or unwelcome to the readers of the Republican.

Yesterday morning I attended the meeting of the American Anti-Slavery Society, in Broadway Tabernacle. From the tone of that most infamous of all infamous sheets, the special organ of all forms and phases of devilism in New York, Bennett's Herald, and its echo, and special champion of pro-slavery Hunkerism, the New York Globe, I apprehended an attempt to disturb and break up the meeting—but this only made me the more anxious to attend. The bases, lying and most cowardly appeals were made by both of these Satanic organs to the mob, by their love of Mammon, their hatred of negroes, and their devotion to the Union, to prevent the holding of the meetings—and the mob, under the leadership of a drunken and profane rascal named Rynders, did their best to obey the commands of the Herald, the Globe, and the Devil. Had the same scenes followed, that followed the Astor Place Riot, upon the miserable wretches who edit the Herald and the Globe would have rested the responsibility of all the evil involved. As it is, they would be regarded as traitors, black with supposed crime—as murderers at heart, though too cowardly to engage directly in the lawless acts to which they excite their drunken and half-crazy tools.

The meeting was opened with prayer by Rev. Henry Grew, of Philadelphia. Mr. Garrison read appropriate passages of Scripture—an abstract of the Treasurer's Report was presented—and then commenced the speeches. Mr. Garrison first took the floor, and spoke unintermittently for nearly half an hour. His object was to show that the only hope of the slave's deliverance was in the American Anti-Slavery Society. Neither the Church nor the State would do the work, for both were in league with Slavery. He regarded sympathy with the anti-slavery movement as a better test of character, than an assent to any popular theological dogma. In fact, an assent of a belief in the Bible, in Christian doctrine, in the sanctity of the Sabbath, the divinity of Christ, &c., were not tests, simply because these things were all very popular, and avowed of them all was compatible with impurity of heart and tyranny of conduct. This portion of his address was able and argumentative—but its leading idea was not a novel one. I have heard precisely the same doctrine (that a belief in these matters does not constitute Christian character) preached from Orthodox pulpits, ever since I saw an Orthodox preacher, in the rank of a minister, get down as the rankest infidelity. Watch the papers, and see if it is not. Yet some allowance must be made for incorrect reports. There was much interruption during this portion of Mr. Garrison's remarks, and those who only caught a sentence here and a half sentence there, might innocently mistake their purport. Fortunately, I sat immediately adjoining the platform, and heard his very distinctly; and though I regard some of the forms of expression as unimproving and liable to misapprehension, I yet failed to detect anything like infidelity in his remarks. Some of the city papers misrepresent them most grossly and wickedly—even the N. Y. Tribune fails to give their true scope and purport, not, however, with any design to misrepresent the speaker.

Mr. Isaiah Rynders, the aforementioned rowdy, thought Mr. Garrison not sufficiently respectful to either Church or State—and thereupon assumed the chairmanship of the meeting. He was sustained by a gang of his creatures, probably the Empire Club, of which he is President—and for a while, by their hoootings, groanings, hissings, howlings, brayings, yellings, screechings, and all manner of possible noises, it seemed as if Pandemonium had broke loose, and the most infernal of its imps were having a sort of half holiday in the Broadway Tabernacle. But the officers of the meeting set serene amid the hubbub—the speaker stood resolute and calm—and the mob, when the tumult subsided, and he proceeded with his remarks. You know how often, and how widely I have differed from Mr. Garrison, and how utterly I repudiate his disunion doctrines—but neither my convictions nor my prejudices shall, if I can help it, render me unjust. He bore himself nobly in the Tabernacle, as he did this morning at the Rooms of the Society Library, in the midst of a similar scene—similar, only a good deal more violent.

Rev. Mr. Furness, of Philadelphia, followed in a bold and eloquent speech, not without a good deal of interruption from Rynders and his crew. But he was heard, and often responded to most enthusiastically. Should his remarks be faithfully reported, you will find them worth reading, for their uncompromising testimony against oppression and able vindication of the abolitionists. A Dr. Grant, who is supposed to be a sort of educated Rynder, without his rowdiness, but with his contempt of the rights of the meeting, next took the stand, and labored very learnedly, through a complete wilderness of scientific technicalities, which were dead Dutch to half the people, like Hebrew to a moiety of the other half, and irresistibly ludicrous to the whole, to prove that the negro is of a race distinct from the Caucasian, and inferior of course—unlike in origin, in structure, in organs, in the connecting link between the ear and the monkey. Connecting Douglass followed him in vindication of his people, and used the learned Doctor up, pretty thoroughly and handsomely. But the Doctor's adherents cried out that Douglass was not a negro—he was half white, and the inference that they would draw was, that his logic and eloquence all came from his white father, and none from his black mother. But Samuel H. Ward happened to be present, and he stepped in and rebuked him for a mislatter. The Tribune can hardly be accused of exaggeration when it describes him as 'a genuine Nigritian, black as the ace of spades in a deep cellar on a rainy night.' He took the floor, and the poor Doctor, with all his unpronounceable technology, seemed a very minute specimen of the genus homo in the stout logician's hand. Ward knocked him down with history, pounded him with logic, scathed him with wit, and scorched him with eloquence. A more complete triumph than was accorded to Ward, by almost the universal voice, not excepting the haters of anti-slavery, I never witnessed. I apprehend it will be a long time before Grant will want to have another grapple with such a specimen of an 'inferior race.' The inference that seemed to be drawn by the multitude was, that when an educated and talented man finds himself ousted in an intellectual encounter with a half-monkey, either the latter must be a higher power than the mind of the former, or that the latter has been unfairly weighed him, or the former must have a very poor cause to sustain. The fact is, Ward not only vindicates the manhood of his race in his own person, but he is more than a match for any champion of Slavery, upon the issue which it makes with liberty, that either the North or the South can furnish.

About 11 o'clock on Wednesday, I went into the meeting of the O. C. organization, and found Isaiah Rynders and his fellow-apostles clamorously vociferating their pious regard for religion and their patriotic devotion to the Constitution. Wendell Phillips, Garrison, and C. C. Burleigh spoke in spite of the mobocratic clamor, and so as to be heard by, perhaps, one third of the congregation. The Society calmly maintained its position till the hour of adjournment, when its members retired, leaving many of the rowdies behind, who were greatly displeased to New York, and should forever black the characters (not of the poor, ignorant, besotted dupes who were making beasts and devils of themselves by their uncharitable groanings and howlings, but of the more responsible, though less courageous Mammonites who incited them to the madness and folly of attempting to hoot down a great principle that God has sent into the world to redeem the world from tyranny. Had a company of negroes dispersed themselves in such a manner, I confess it would have greatly shocked my faith in their capacity for elevation. But these were all noble rowdies—belching out blasphemies in their self-elected championship of the Church—and trampling upon law and right and decency to demonstrate their reverence for the Constitution. Anti-Slavery takes no backward step through fear of such opposition as this. Henceforth look for new vitality in this imperishable movement. Wm. H. BALLISTON.

From the New York Christian Inquirer.

THE RECENT MOB.

The assault upon the right of Free Speech, which disgraced our city last week, ought to alarm every intelligent citizen. Our public authorities have shown themselves utterly unworthy the confidence of the people. They have permitted a feeble mob, led by a notorious ruffian, to interrupt a lawful as-

sembly, to insult peaceable citizens, men and women both, to break up the sittings of a Society, entitled to complete protection, with threats and violence. The police have stood by, aiding and abetting, declaring, by their presence and non-interference, that such conduct is legal, and may, with impunity and municipal approbation, be repeated. The offence to liberty is a thousand times worse than if no representatives of law and order had been present. A sufficient force of police to control this lawless invasion was present. The chief of police himself presided over the course, we are to understand, and nothing occurred which the authorities of this city regard as a breach of their privileges. Law and order, we are to infer, the law and order of our municipal authorities—has prevailed, and in accordance with it, the atrocious Rynders, and his blackguard followers, have been only in the way of their duty, or the exercise of their rights, in creating a riot in the midst of a lawful assembly, on account of the unpopularity of the sentiments avowed. A gang of desperadoes have now recognized their right to enter any public meeting in this city, and render its proceedings impossible, by noise, disorderly shouts, or even shakings of the fist, and personal insults and threats, provided that the opinions and expressions of the speakers are, in their judgment, unpatriotic or disrespectful to the popular convictions! Who is safe, if the cry of Treason or Infidelity, raised by rowdy boys and street bullies, ignorant alike of the Constitution and the Bible, is to excuse the violence of a mob determined on such a course? What is the protection which the law affords to the Jewish synagogue, if the denial of Christ's authority authorizes public riots? What security have Unitarians, in their places of worship, if the popular dogmas of the Church may not be freely discussed, and their evil tendency exposed? What shield have Catholics, if a denial of the Christian name to nine-tenths of our population, excuses interruption of their assemblies, by exasperated Protestants? And if the Constitution, the Union, the very order of society, are to be maintained, the free discussion of all subjects themselves amenable to the laws of the country and non-resistant of its penalties, without interruption from a violent and threatening mob, then, what better title have we to call ourselves freemen than the subjects of despots? Far better, indeed, to be under the restraints of a tyrannical police, a military censorship of speech, than beneath the control of an ignorant, capricious, and lawless mob; for the evil is visible and measurable in one case, in the other it is uncertain and infinite!

The Abolitionists may be infidels and traitors, for anything that concerns our present argument; if they transgress the laws of the country, the proper authorities must arrest them in a legal manner, and we call upon them to do it. If they do not transgress the laws, they are entitled to their protection, as fully as if they were Christians and patriots of the purest. If they are wrong, they are wrong; and if they are right, they are right; and they are entitled to a fair trial, and their manifold transgressions and their mighty sins; they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sell the righteous for silver, and the poor for a pair of shoes. They have given a boy for a harlot, and sold a girl for wine, that they might drink. The children also of Judah, and the children of Jerusalem have sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: for the Lord God hath spoken it. Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts, bewray not him that wandereth; let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler. Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

The following resolution was offered by Wm. Lloyd Garrison, at the close of his speech in the Broadway Tabernacle:—Resolved, That the Anti-Slavery movement, instead of being 'infidel,' in an evil sense (as is falsely alleged,) is truly Christian, in the primitive meaning of that term, and the special embodiment in this country of whatever is loyal to God and benevolent to man; and that, in view of the palpable enormity of Slavery—the religious and political professions of the people—the age in which we live, blazing with the concentrated light of many centuries—indifference or hostility to this movement indicates a state of mind more culpable than was manifested by the Jewish nation, in rejecting Jesus, as the Messiah, eighteen hundred years ago.

Abby K. Foster proposed the following resolutions:—Whereas, It is an undeniable fact in the political history of this country, that there has been going on, for the last half century, a constant struggle between the interests of freedom and the interests of slavery; and Whereas, Slavery has always been victorious, from the struggle for the Embargo to the struggle against the Wilmot Proviso, at each succeeding conflict meeting with less and less resistance; and Whereas, In enquiring for the means by which an inconvertible minority of Southern Slaveholders have been able to make 'the preservation, propagation and perpetuation of slavery the vital and animating spirit of the National Government,' we find it in the peculiar character of slave property, which, where it exists, is of transcendent importance, and renders all other property comparatively valueless, and the proprietor of other property comparatively powerless, and which, because of its great importance, inseparably binds together, on all questions vital to itself, the entire South; and yet still more do we find it in the Constitutional compromise, by which the possessor of this property acquires vast political power on his investment, therefore,

Resolved, That the history of American Slavery, its present aspects, its nature and its position in the groundwork of our political institutions, make it evident that, so long as it remains a constituent element of this government, it must be omnipotent, and every other interest must necessarily bow before it. And whereas, While politicians who really desire the overthrow of Slavery, or at least its restriction, have thought to accomplish their object by entering the government, thereby sustaining all its compromises, but have found themselves, on all occasions, most signally defeated, the Abolitionists, on the contrary, repudiating these compromises, and standing outside the government, have gone on conquering and to conquer, till they have recovered the liberty of speech and the press, the right of peaceable assembly and petition, and have redeemed almost the entire North from the ravages of the slave-hunter, thrown into confusion and put to rout the political parties, and broken the ranks of the more thoroughly organized and better disciplined pro-slavery churches, and compelled their bitter enemies to acknowledge the justice of their cause, by professing to desire the abolition of Slavery; therefore,

Resolved, That this Society has renewed cause, on this its sixteenth anniversary, to reiterate its oft-repeated conviction, that a renovation of public sentiment, a regeneration of the national heart by the preaching of the gospel of glad tidings, deliverance to the captive, and the opening of the prison to them that are bound, is the remedy, and the only remedy, for Slavery. The following resolution was offered and advocated by Henry Grew:—Whereas, All Abolitionists admit that the robbery of the true owner of the fruits of his toil is one of the atrocities of the unrighteous system of Slavery; and whereas, the pecuniary profit derived from the purchasers and consumers of these stolen fruits constitutes the direct support of the whole inhuman institution of oppression; therefore,

The Liberator.

BOSTON, MAY 24, 1850.

No Union with Slaveholders!

ANNUAL MEETING AT NEW YORK.

In our last number we gave a portion, and now give the remainder of the proceedings of the American A. S. Society, at its recent anniversary in New York.

At the opening of the meeting in the Tabernacle, Mr. Garrison read the following portions of Scripture:—

'The Lord standeth up to plead, and standeth to judge the people....What mean ye that ye best your people to pieces, and grind the faces of the poor? saith the Lord God of hosts....Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand....Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid: Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread; and he shall be for a sanctuary....Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother?....Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem....Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?....Ye are cursed with a curse: for ye have robbed me, even this whole nation.—I will be a swift witness against the sorcerers, and against the adulterers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts....They all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man uttereth his mischievous desire: so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge....They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly....The leaders of this people caused them to err; and they that are led of them are destroyed. I know their manifold transgressions and their mighty sins; they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right....Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sell the righteous for silver, and the poor for a pair of shoes....They have given a boy for a harlot, and sold a girl for wine, that they might drink....The children also of Judah, and the children of Jerusalem have sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: for the Lord God hath spoken it....Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts, bewray not him that wandereth; let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler....Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.'

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Henry C. Wright moved the adoption of the following:—

Whereas, Slavery is a violation of the fixed laws of man's social nature, and is a wrong that no power in the universe can make right; therefore,

Resolved, That we deny the existence and abjure the worship of any being as God, that ever did, or ever can, sanction the enslavement of human beings: Which, on motion, was laid on the table.

On motion of Edmund Quincy, the following resolution was adopted:—

Whereas, the meeting of the American Anti-Slavery Society was this day riotously broken up by a mob; and whereas, no public room could be procured for the business meetings; and whereas, the Executive Committee have called this special meeting of the Society for the purpose of transacting its necessary business; therefore,

Resolved, That this meeting now proceed to the election of officers and the transaction of other business, in the same manner as if the annual meeting had not been interrupted, all irregularities being, in our opinion, cured by the necessity of the case.

The following resolution was offered by Charles C. Burleigh, and unanimously adopted:—

Resolved, That the events of the present week and the events of the past year, the reviving vigils of the pro-slavery mob, the seemingly successful struggles of Slavery for a wide extension of its domain, the defection of men of note and influence and powerful intellect, who have claimed to be and ought to be among the foremost and the firmest to oppose that extension at all times, under all circumstances, against all inducements, against all supposed limitations of great interests, against all combinations, against all compromises, instead of disheartening the faithful laborers in the Anti-Slavery Cause, will rather fire them with fresh zeal, and stimulate them to new exertions; teaching them that, under God, the only hope, not of the slave alone, but of the country, is in their fidelity, energy and perseverance.

The following resolutions were offered by George Doughty, of Long Island:—

Resolved, That Congress be petitioned to tax slave property enough, at least, to pay the wages of the number of representatives that have their seats in Congress in consequence of their slave property; and,

Resolved, That a pledge be circulated generally, pledging the signers not to vote for any man unless he is in favor of taxing slave property, and opposed to allowing a fugitive slave to be sent back.

Frederick Douglass moved that these resolutions be published as a suggestion to Abolitionists, rather than adopted as a mode of action.

On motion of Wendell Phillips, they were laid on the table.

On motion of Stephen S. Foster, the following resolution was adopted:—

In view of the peculiarly interesting and hopeful aspects of the Anti-Slavery Cause—

Resolved, That the Executive Committee be requested to procure, if possible, the services of some suitable person to act as General Agent of this Society, and that they prepare an Address to the Abolitionists of the country, calling for funds to sustain the Society in a more extended system of operations the current year.

The following note, addressed to one of the Executive Committee, was read:—

'Please consider me down for \$100 to the State Society, and \$100 to the National—\$25 of which I should like devoted to reporting the speeches at the Anniversary, as we are only opposed because our doctrines are not known. The masses are too true to the right to be against it knowingly. If I have any thing to say to the Convention, it is to continue earnestly and hopefully to spread our views before the people. In this lies the salvation of our country. We are sure to triumph in spite of the perverseness of the press in their constant misrepresentation of us, or of the Church in her unfaithfulness.'

We are gradually and unconsciously, to the many, moulding the mind of our country to a higher reverence for man. A disregard for his rights is the great obstacle in our way.

My best wishes attend you. Yours truly,

EDWARD M. DAVIS. PHILADELPHIA, 5th mo. 6th, 1850.

SPEECH OF REV. WILLIAM H. FURNESS, OF PHILADELPHIA.

Delivered at the Annual Meeting of the American Anti-Slavery Society, in the Broadway Tabernacle, New York, on Tuesday, May 7, 1850.

Having been honored with an invitation to take part in this meeting, I wish to say a few words, Mr. President, about the meaning of this thing, this peculiar thing, as it is considered, called Abolition. I wish to speak of the aims or objects of a class of men, everywhere spoken against, denominated and denounced as Abolitionists. And I shall be most glad if, by anything I can say, I can help any one to a better mind as to what the Abolitionists are about, what they are after, what it is that they speak of.

And, first, let me say, that if I speak of the Abolitionists in the third plural instead of the first—if I say, 'they, the abolitionists,' instead of 'we, the abolitionists,' it is not because I shrink from assuming the name, or would avoid any obliquity that may attach to it. My reason for speaking thus is directly the reverse. It is because I doubt whether I have a fair right to the name, the most honorable title now current in our land.

I am aware that people generally are not backward in assuming to be abolitionists, at least in private. Nothing is more common than to hear persons say that they are, and always have been, abolitionists. But then they are abolitionists with a But. 'I do not like this But; it does ally the good precedence.'

It is sure to bring in a qualification, which takes out all the marrow of the meaning of the name abolitionist. It reminds one of Hotspur's gentleman, who would himself have been a soldier, but for those vile gains. So we have heard many a man say, if not in so many words, yet substantially in effect: 'I am an abolitionist—always have been; my father was one before me; but I will never do to abolish slavery. It can't be done; and what's the use of talking about it? You will only irritate the slaveholders, make the condition of the slave worse than before, rirer their chains, and break up the Union.'

It would be really amusing, if it were not so very serious and melancholy. We ought, in these Free States, all of us, every man and woman and child—to ought to be abolitionists to the very centre and soul of us. We ought to have the full principle of abolition in every breath of our nostrils, in every drop of blood in our veins, in every fibre of our muscles. But it is not so. Free as the air is which we breathe, we are not born abolitionists. It is only at a great cost that this distinction can be obtained. Hard work and obloquy, and persecution and personal danger—these are the things with which alone this patent of nobility can be purchased. And, in strict truth, it is only the head (pointing to Mr. Garrison) on which a price has been set, that can wear the noble name of abolitionist as a crown of more than imperial glory. I do not forget Mr. Douglass. He is more than an abolitionist. An abolitionist is one who labors to abolish slavery. Mr. Douglass has abolished slavery—in his own person. And he is not alone. Others have done likewise, and sometimes by strange ways. In one instance, a slave worth a few hundred dollars was put into a box. The box was nailed down; and after being well shaken, and turned over a number of times, it was opened, and out leaped a freeman, whose value no man can compute. That box has magic in it. I have no doubts that if any man who loves and defends slavery could be induced to get into that box, and let himself be nailed down, and well shaken for some

thirty hours, with an occasional turn, over and over, the result would be the same. We should gain another freeman.

But to return to what I was saying. Although it is very easy to say and persuade ourselves that we are abolitionists, yet every man of sense knows, or ought to know, that he has no sufficient reason to believe that his professed principles are real, unless they have been tried, and have stood the trial, and proved their vitality and force. For myself, let me trespass so far on the good will of the assembly as to say, that all the discomfort and annoyance which the utterance of abolition sentiments has ever cost me has been so trifling, that I cannot consider myself as standing here by right, but only by courtesy, a courtesy which, as it becomes me to do, I do most cordially acknowledge.

And now for a few words upon the meaning of Abolition.

We all know that there is such a thing as an extravagant fondness for hot water; that there are people who love to keep themselves and all about them in water, up to the boiling point. This sort of persons, and neighborhoods. They delight in noise and confusion. They love to shock people, and make them stare and fret and fume; riotous persons are they, busy-bodies, meddling with other men's matters.

And we all know, too, that you abolitionists are generally considered about the choicest specimens to be found of this description of people.

And, sir, if it were—I do not say charitable—but if it were only reasonable to judge you—to infer your motives from some of the consequences of your speech and action, the inference would be inevitable that you are very fond of disorder and uproar, that hot water will by no means content you, that steam is the only atmosphere in which you can breathe with any tolerable comfort. For have you not, sir, almost turned the whole country upside down? Nothing can go on for you. The assembled wisdom of the nation weeps and weeps organizing, because, through your influence, a little free soil dust got funged into the machinery. And now, when those same assembled wise men are getting inspired with a most delightful spirit of conciliation, and are going to fix up a nice little compromise, that shall make all smooth, sacrificing not a dollar of any man's property, only a few trifling abstractions, such as the common dictates of justice and humanity, then they complain that 'the Garrisonians, and Jays, and Phillips,' come in and spoil all, throwing them into childish fits of passion, not only endangering their compromises, but robbing them of their personal dignity! It is too bad, sir. And you go to work so cunningly, too. It has been discovered; Mr. Clay has found you out—Heaven bless his eyesight—it has been discovered that you avail yourself of the secrecy of publication. You get your petitions printed, and you send them all over the country, and try to induce people to sign them, and beg our rulers just to re-enact the laws of God! Sir, you are incorrigible. It is to be feared that you never will be quiet, or let any body else be quiet, until justice is done to every man in the land, and the Declaration of American Independence is carried out 'in the fulness of its spirit and the letter.' Since the world began, was there ever anything heard of so unreasonable? I wonder you are not ashamed? For my own part, I do not believe there is the slightest hope for you.

Believing this, I would just remark, in passing, that the course of our legislators at Washington seems to me very plain. Perhaps—perhaps they are coming to the conclusion that these principles of free thought and free speech are very dangerous and mischievous, and had better be put down once for all. But if they are not quite ready for that conclusion, and if they want peace, all they have to do is to instruct the Committee of Thirteen to confer with the 'Garrisonians, and Jays, and Phillips,' and to compromise with you, if they can, but at all events, to come to terms; and when they have honestly resolved to carry out your counsel, then, sir, I think we can all pledge ourselves for you, that you will keep quiet, as quiet as we all were, before you woke us up, and that was quiet enough, Heaven knows! quiet enough to content any man, quiet as the grave.

But, seriously, and yet it is very difficult to be serious, because it is next to impossible to conceive how any man can be so absurd as to suppose that all this agitation which has been going on for years and increasing, and which went into Congress with John Quincy Adams at its head, has been produced by you without rhyme or reason. They who believe this, do so at the entire expense of their own understanding, and in most offensive and insulting derogation of common sense and common humanity. What! are the people of this country so indiscriminably weak and silly as to suffer themselves to be struck up into such a heat to the interruption of the whole public business of the nation, by a handful of madmen who have no motive but to throw all things into confusion? I for one think a great deal better of my countrymen than that comes to. And this is paying them no very great compliment. They must be weak indeed, if they could be so played upon. So far from being fit for a republican government, we ought never to have crept out of our cradles. We ought to be, every mother's son of us, in our nurse's arms at this instant.

If abolition stirs the country thus, there must be something in it. And there is something in it. It has got rhyme and reason both, and a great deal more. There is nothing less in abolition than the fundamental principle of our social order, the principle of Human Rights, that principle, to which we are every man of us indebted for whatever of security we enjoy, that principle upon which our whole civil fabric rests, and which same civil fabric is insecure, shaking in every wind, until this principle is laid broad and deep and universal in the affections of the people. There is nothing less in abolition than the essential spirit of our common Religion, the very life of Jesus Christ, so dear to him that, for its sake, he poured out his blood on the Cross. There is nothing less in abolition than the eternal law of Almighty God, written by Him on the living heart, and commanding us to do justly, to do it, and love mercy. This is the meaning of abolition. It is the Truth, or, which is the same thing, the Power of God, to the liberation of the slave, and the salvation of the soul of every man who gives himself without reserve or stipulation to the service of Truth. Here is the reason why abolition has worked, and is working so mightily in this nation. It is God himself stirring in our midst. It is the brooding of the Creating Spirit. It is the process of Creation going on.

The abolitionists themselves, individually—they are nothing, and all their power consists in their accounting themselves, and in making themselves nothing, in being willing to sacrifice their own ease, and reputation, and life even, if need be, for the sake of the truth. As this is their spirit, they are mighty; and will prove to be altogether irresistible, against all odds. This spirit—it converted the poor fishermen of Galilee into the Apostles of Everlasting Truth, the teachers of the world; and, as there is a God in heaven, it will abolish Slavery.

In maintaining their convictions, and in urging them upon others with all their strength, the abolitionists only exercise those rights of free thought and free speech, which, as American citizens merely, they are not only at full liberty, but which they are solemnly bound to exercise. The glorious Idea that lies at the basis of our institutions is, that freedom of thought and speech is safe; that it is our only safety; that give Truth and Error fair play, there can be no doubt of the result. The people will judge rightly. If they do not know how to judge rightly, they must learn, and until they have learned, there is no power in slavery could be induced to get into that box, and let himself be nailed down, and well shaken for some

ANTI-SLAVERY MEETING IN BROOKLYN.

There was considerable excitement yesterday in Brooklyn, (says the New York Journal of Commerce of Saturday week,) owing to the circulation of a report that the abolition address of Wendell Phillips, on Washington street, was to be interrupted by demonstrations similar to those which characterized the Anti-Slavery meetings in this city. In consequence of these reports, the managers of the Institute declined to open their lecture room for the occasion, and the meeting was therefore held at Plymouth church. Many persons were present out of curiosity, anticipating a disturbance, and the house was well filled. The Mayor and a strong posse of citizens, (although not formally organized) were present to preserve order. Rev. Henry Ward Beecher called the assembly to order, and nominated Philo Roper, Esq., of the chair. Rev. Mr. Storrs made the opening prayer. Mr. Beecher followed with a few pious remarks. 'We are assembled,' said he, 'under unusual circumstances. It is not customary for men to stand up together before a public assembly as if they believed alike, unless their sentiments are in common; and it is therefore alike due to you and the gentleman who is to address you, that I should state the circumstances which have placed me in this position. There are certain fundamental principles upon which all agree—among the greatest of these is the liberty of speech. Any proceeding which shall trench upon this, is a blow struck at the foundation of our government. It is because that liberty has been denied to men holding views with which we do not sympathize, but still entitled to the same freedom with ourselves—that I stand here to-night. When I heard that the meeting in which Wendell Phillips was to speak had been put down, I stood up for him. When I heard the place of meeting had been, from prudential motives, closed against him, I felt it in my blood and in my bones, that this right should be vindicated. It had been denied free speech in New York, I wished him to come to Brooklyn, where the right should be restored to him. I claim for him the same right to speak his sentiments, that I claim for myself, when I say something new, and my people open their eyes and say, "Where did he get that?" If he were ten thousand times blacker than he is, (I mean in his hair and not in his skin,) he would still stand up for his right to speak his own sentiments, and I cannot but think the church a proper place to vindicate this important principle. I do not believe as the speaker who is to follow me does, and I wish it to be understood that I am in no way responsible for his sentiments. He may convince me of their truth, if he can, but I do not appear now to endorse them.'

[We publish a sketch of Mr. Phillips's speech as it find it reported in the New York Herald.]

Mr. Phillips then came forward and said, that he received with feelings of deep gratification the observations made by the Rev. gentleman who had just sat down. The right of free speech was almost the only high thing that governments secured to man, except, indeed, free thought, if that were controllable. What, after all, was the value of government? It was to educate men, and to develop the germ of liberty of thought and speech, which God had implanted in the human breast, that men might become wiser and better by the interchange of thought and speech—to permit thought to go free like a chartered libertine, to work out the progress of the human race. The abolitionists are charged with using hard language; the question is, is the language true? It is easy to sit on the heights of criticism, and look down with a scrutinizing eye upon the work done by others, which we ought to have done ourselves, and to say, 'but these rude gods, I would be a soldier.' (Laughter.) Men engaged in such rough work as the abolitionists, with the majority against them, cannot always be very choice in their language; if they were, they would probably not obtain the public ear. The scholar may sit in his study, and take care that his language is not exaggerated; but the rude mass of men are not to be caught by balanced periods—they are caught by men whose words are half battles. From Luther down, the charge against every reformer has been, that his tongue is too rough. Be it so. Rough instruments are used for rough work. What is slavery? The denial of every right of man. The slave is a thing. The slave is denied the right of marriage—the only institution that has survived the golden age. One vast legalized prostitution is the condition of slavery. The slave is denied the right to his labor. When the child of a slave is born, the hand of another is placed on his brow, and claims it as his own, despite the ties of father and mother. And when the child grows up, all knowledge is denied to him. The Bible is a prohibited book. Again, the slave is a thing, and the child can be separated from the mother, and the wife from the husband. In the old papers of Massachusetts, one hundred years ago, you will find such advertisements as this: 'A woman to be sold, and her child, six weeks old; to be sold together or separately.' At the present time, such advertisements abound in all the Southern papers. To lift up our voice against a system of this kind, ranking with cruelty and blood, has been called blasphemy and infidelity; but it is the abolitionists who are the true friends of the Bible, because they deny that its sacred pages are stained with any









Reformatory.

From the Ohio Anti-Slavery Bugle. AN ADDRESS DELIVERED BEFORE THE OHIO WOMEN'S CONVENTION, AT SALEM, APRIL 19, 1850.

BY A. ELIZABETH JONES.

For the Liberator. CRADLE HYMN. FREDERICK GARRISON: I have been taking some liberties with Dr. Watts's Cradle Hymn, and I send thee the result, to dispose of as best pleases thee. A MOTHER.

Hush, my dear, lie still and slumber, Holy angels guard thy bed, Heavenly blessings, without number, Gently falling on thy head. Sleep, my babe, thy food and raiment, House and home, thy friends provide, And, without thy care or payment, All thy wants are well supplied.

How much better thou art tended Than so many babes can be, Whose fair spirits all descended From the Source that gave us thee! Clean and wholesome is thy cradle, With its little bed of hay, There is no noise as the stable Where the blessed Jesus lay.

Precious babes! what lovely features! Spotted, fair, divinely bright; Must they dwell with brutal creatures? How can angels bear the sight? Physical and moral dangers Fill the hours mankind afford To receive these heavenly strangers From the bosom of the Lord.

Soft, my child, I did not chide thee; Though my song may sound too hard, 'Tis thy mother sits beside thee, And her arms shall be thy guard. But, to see the sad condition Of so many babes like thee, Sent here on a heavenly mission, Grieves my spirit bitterly.

Some, when Slavery's chain hath bound them, On the ground unheeded lie, No kind father's arms surround them, And no mother's siteth by. Little kindness and caressing Soothe them through the live-long day; When they weep, no mother's blessing Dries the sorrowing tears away.

Guilt and danger, woe and sadness, Often lie in childhood's way; Peace, my darling, nought but gladness Thou hast known from day to day. Thou art here to learn thy duty To thyself and to mankind, Help restore all moral beauty, Where the need thou'lt daily find.

Mayest thou live to be a blessing, Whereso'er thy path may run, Always in the good progressing, Till thy labor here is done. I could give thee thousand kisses, Hoping what I most desire; Not a mother's fondest wishes Could to greater joy aspire.

5th mo. 6th, 1850. For the Liberator. MY FREE CONSENT.—W. Webster. 'If Virginia and the South see fit to adopt any proposition to relieve themselves from the free people of color among them, they have my free consent that the government shall pay them any sum of money out of its proceeds, which may be adequate to its purpose.'

Thy 'free consent' to banish from their homes A class of men as good, at least, as thou? Banish! for what? What freeman's blood but foams As such a thought! Thy free consent—and how? Thou recantest traitor! madly thinkest thou That thou art free, and hast' consent to give? Thy free consent! The 'best' upon thy brow Shall mark thee while thy soulless form may live!

Thou art not free! and if thou wert, thy right To banish others from their native soil, Thou couldst not show—thy intellectual might Would fall as theirs—such would prove a bootless toil. Slave as thou art, thy Southern masters smile At thy presumption! Yet, they must despise Thy baseness and thy heartlessness while;— Thy gross deformity should pain all eyes.

But, do we well to blame thee for thy course? Art thou accountable? Did we believe— Oh! saddening thought—thy madness had its source Not in the heart, but head—who would not grieve? If thou art sane, thy business thou shouldst know; It is not to remove the colored free; But on the track of flying slaves to go, When from their masters and thine own they flee.

O. C. From the National Era. JOHABOD! BY JOHN G. WHITFIELD. So fallen, so lost! the light withdrawn Which once he wore! The glory from his gray hairs gone Forevermore!

slaveholder, you have no right to exercise this power—your fellow-man was ever issued from the Court of Heaven, and you are a tyrant—for you take away the liberty of your brother, and you are a robber, for you deprive him of his property, and you are a thief, for you steal his rights. No matter if the work of degradation be so complete that he desires to be a slave, we will still say to the slaveholder, you are verily guilty in the sight of God and man, for maintaining the relation of master. So we say to man, no matter if you are not the less guilty for having forged them. The very fact that woman has no rights, she does not rise and demand her rights, is the strongest argument that can be adduced in favor of the agitation of this subject. What of all the aspects of Southern slavery gives you the deepest abhorrence of that institution? Who of all its victims gives you an idea of the deepest injury? Is it he who is in the strength of his manhood, cast aside like a fetter, and struggles for his liberty? Is it he in whose bosom the fiercest indignation burns brightly, who is ever longing and ever wishing to be free, who has no love of liberty, no hatred of slavery. I believe there are such. There are those who heed not the bolts and bars that confine them; there are those who submit to the rule of their masters, without even a thought of their own rights. There are the victims upon whom slavery has done its perfect work; and when the abolitionist holds them, he ever reminds him with the altered liberty—he resolves never to leave the warfare till slavery shall cease to be.

I say, the fact that woman does not know that she is robbed of her rights, shows the extent of her enslavement; it shows that a long train of abuses and usurpations has completed the work of degradation—has blinded her to a sense of justice and equal rights. The opinions and feelings that prevail among women in regard to this subject are of course, very various. There are those weak and dependent, of whom I was speaking, who have such a passion for gallantry, that they would not think of taking their rights if offered them. Then there are those to whom I have referred, whose spirits are daily crucified by the rule and dominion of man; yet fearing to expose their own situation, vigorously oppose all another class, who feel and feel very deeply, the wrongs of woman, but the fear of appearing unbecomingly, the great dread of seeming to be out of their sphere, the unpleasant remarks, perchance the ridicule and sarcasm, which they expect to meet, prevent them from giving utterance to their real sentiments. Then, again, there are those who have no sense of injury, because they have never felt it in their own persons. All their wants have been duly supplied, and they are content to be as they are, happy for there are husbands and fathers, who do not know the equal right of the wife in all domestic relations; consequently, the attention of this class of women has not been called to this subject, and we do not have their aid and their influence. There is yet another class—those who labor for a mere pittance because they are women; they suffer oppression less than absolute slavery, and they feel it, too; they have no voice, their voice we shall ever have in favor of our enterprise.

Now, with all this diversity of opinion and feeling on the part of women themselves, and being in this limited sphere which we have chosen, and which man now says we must leave, it is very difficult to prosecute this reform. But without going into the whole question of woman's responsibilities, and accountabilities, and disabilities, we will consider the question which this Convention was called together to discuss, viz., the political and legal condition of woman.

If we turn to the history of this nation, to the commencement of the contest between this and the mother country, we shall find, standing prominent among the grievances of which the former complained, the wrongfulness of taxation without representation; and from that day to the present time, taxation without representation has been theoretically abhorred by every American statesman. And we find, also, in the political history of the people, the declaration that 'all governments derive their just powers from the consent of the governed.' But what, I ask, is the political condition of every woman in the land to-day? She is taxed without representation; and the government to which she is compelled to submit under penalty of death, hesitates not to exercise powers to which she, as one of the governed, never consented. It is true, the official tax-gatherer does not come to her door, and she does not pay a father or a husband has done it, and she is taxed by duties on imports—but when she expends that money, she pays a tax upon every pound of tea, or yard of imported cloth, which she buys; and yet she has no voice in the regulation of the tariff by which that tax is imposed. Women, even those who are most interested in the success of this enterprise, are constantly asserting that they want nothing to do with the government; and perhaps it is very unfortunate for any one to do so, as it is the only way of imposing the tax which she has to pay. But I must say, that when women better understand the equality of the sexes, and the interests of the body politic, they will learn and feel that the regulation of a tariff, even in a matter that concerns them as much as it does their fathers and husbands. Does any one say this tax is so small, and affects us so little, that we will not contend against it? If so, you are unworthy descendants of the fathers and mothers of '76. Three pence on a pound of tea was not so much as this, then to pay, but there was a principle involved in the taxation, and therefore they fought against it. But besides this, there is the unmarried woman, who has property, that is taxed directly, and the married woman, too, who, in certain cases and by a certain statute of Ohio, holds real estate; but, unlike man, they are not allowed to choose a representative to attend to their interests. Does any one fail to see the injustice of this course?

The very first act of this nation was to deprive a majority of those whom it claimed the right to govern, of any lot or part in the government—its very birth-cry was a denial of woman's equality, and out of this denial—originated by other governments and perpetuated by our own—have proceeded all the political wrongs which woman is compelled to endure, and which are alike disgraceful to the statute-book upon which they are recorded, and the community by which they are sanctioned. Let us consider for a moment the common law concerning the relation of husband and wife. The law, according to Blackstone, declares, 'the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband, under whose wing, protection, and care she performs every thing.' When I brought up the condition of the slave to illustrate the fact that there is no freedom of choice, and that the condition of woman, I dare say now to be deeply degraded and injured as is the slave; but so far as political rights are concerned, there is a very close analogy. In the law I have just quoted, the wife is completely absorbed in the husband, just as the slave is absorbed in his master. 'All contracts made with a mere nullity, except the contract of marriage, which is necessary of life suited to her condition.'

Again, 'if the wife be injured in her person or property, she can bring no action for redress without the husband's concurrence, and in his name as well as her own; neither can she be sued without making her husband a defendant.' In criminal prosecutions, the wife may be indicted and punished separately, unless there be evidence of coercion from the husband, or that she was seduced into the crime, and by the command of her husband in the presence, and for the purpose of punishing her for the crime, and by the command of her husband. 'A woman's personal property, by marriage becomes absolutely her husband's, which, at his death, he may will entirely away from her. Here are four points laid down by Blackstone as law, and I might quote many more of a similar character—and which we are accustomed to see such by the community in which we live. I will briefly recapitulate. 1st. Women, by marriage entirely lose her legal existence. 2d. She cannot bring an action at law against her husband or her property, the defamer of her character, or the assaulter of her person; and yet, in the 3d place, she may be punished separately for her own wrong doings, unless the husband assumes the control of her moral responsibility, as he has of her person and property. 4th. The husband may will away the property of his wife, and she may have her name and her children to begeth. 5th. The wife, if married in the Penitentiary, loses to a certain extent the rights of citizenship, when the prison doors close upon him, but not more wholly than does woman lose her legal existence when she enters the married state. Her name; her person; her property are no

longer hers; the law gives them to another, and like the slave of the South, she can do nothing, possess nothing, nor acquire any thing but what belongs to her master.' The institution of marriage I regard as in harmony with the perfect law of our being, as calculated to secure the highest interests and happiness of our race; but human enactments strive to degrade every woman who has the courage to corrupt public opinion attaches odium to the name of every woman who does not marry. Is not the married woman degraded when her legal existence is stricken out—when the law ceases to regard her as an independent being? And is it not the inevitable tendency of such a course to destroy the self-respect of the victim? You have all heard of the drunkard and the victim; he has said he will go to bed, I'll whip her for it; for what business has she to go to bed before I get home? I want a comfortable fire and a warm supper. After missing a while, he broke out again, 'Now if my wife has gone to bed, I'll whip her for it; for what business has she to go to bed before I get home? I want a comfortable fire and a warm supper.' She ought to go to bed, and not meddle with his affairs. So the woman was to be beaten in the condition of the sex. If she suffers herself to be absorbed by marriage, to have our individuality degraded, we are, of course, debased; and if we choose to maintain a separate existence, why, then we are accused, at least by public opinion.

If the slave of Carolina is robbed by another than his master, of any property he may hold by force, he has no redress at law, for he has no legal existence; but if he is with the married woman of Ohio, for the law says it is in her husband only she lives, and moves, and has her being. If foul-mouthed calumny assail her reputation, if the brightness of that which should be dearer to her than life becomes dimmed by the slanderer's breath, she may not demand an investigation of the charges before the legal tribunals of her country, for they recognize her existence. If she approaches the courts and demands redress, she must do so, not as a wife, having equal rights with her husband, not as a woman, not as an independent being; but as one who being absorbed by another, in whose name, by whose permission, and through whose authority, she can alone there speak. She can demand redress for no outrage whatever, unless the husband shall first grant her permission to appeal for justice to the courts, and consent that his name shall be used in the prosecution.

This is the law of a nation which professes to stand higher than all others in the scale of morality and republicanism; law in a so-called free and Christian country, and when the moon of the nineteenth century is shedding its meridian light; but is it equity? Is it a recognition of the great doctrine of human equality, upon which is founded every true system of religion, every sound theory of government? We must not forget the exception—the one instance in which the principle of the married woman is recognized; and that is, when she is sued at law, yet in all criminal prosecutions, she may be separately indicted, tried, convicted and punished. It is only in the infliction of suffering that the law recognizes her existence as separate from that of her husband. In the meeting out of penalties, it is true, it takes into consideration the question whether certain crimes—thief, for instance, or murder—were committed in the presence, and by the command of the husband; and if such be the case, the woman is held guilty, and her accountability as a moral being in the eye of the law, ascending not to God her Creator, but to her husband—her lord and master in a legal point of view. To this degraded woman of a portion of her moral accountability, necessarily degrades her in public estimation, obliterates the stamp of equality from her brow, and marks her as an inferior.

The American people are said above all others to love money. Having no hereditary nobility in the land, no prerogative of birth, the only way to build up an aristocracy of wealth, a democratic nobility, whose power of gold shall compensate for titles and coronets. It would be too barefaced a robbery to take from the unmarried woman her property; so man will till her legal existence is absorbed in that of a husband, and then, in the name of affection, shamefully filches that to which he has no moral right. If a woman who is about to marry contemplates securing for her husband the right to dispose of her property at her disposal, the world from upon which she is to tread, her course virtues disfigure that she is practically impeaching the honor and the integrity of him who is about to become her husband. And thus she is duped by public opinion and debased by law. She is ashamed to maintain her rights before marriage, and she cannot maintain them afterward. Legislation has aimed to place the wealth of the nation in the hands of man; and in the right to hold property as in many other things, to make the woman a mere cypher.

And not only does the law permit man to entirely control his wife's personal property and her daily earnings, but it declares that, to a great extent, the will of the dead husband is more to be regarded than the necessities of the surviving wife. By a stroke of the pen, he can reduce his wife from the opulence she enjoyed as his companion, to comparative poverty. And although the statute law of Ohio secures a husband, at his death, an interest in one third of his real estate, and mark it, a life-estate only, not actual, bona fide right of property, the right to sell, the right to will away, or otherwise dispose of, even though it came through her hand—although, I say, it secures her this, he may by will dispose of the two-thirds, even though it be upon the wanton whim, perchance, robbed her of a husband's love, and make provision for the final disposal of the other third after her life interest is at an end. And the wife dies with the bitter consciousness pressing heavily upon her, that of all the property which was the gift of her father's love, there is none she can leave her children to save them from destitution.

But I will not dwell longer upon the points enumerated. Such a man's law—such are some of the evidences of his reverence for woman—such the spirit of chivalry upon which he prides himself! The few who are those who repudiate all legal rights not based on justice, who treat their wives as equals, as rational beings, not less than the injustice of the laws, or my abhorrence of the spirit which prompted them. [To be concluded.]

Dreadful Accident to a May Party.—Two Persons Killed and Forty-Nine Wounded.—A dreadful accident occurred at St. Louis, on the night of the 1st inst., at the La Cade Saloon, on a May day party, as follows: J. H. Purkett's scholars and their parents had assembled for amusement. The first floor gave way, and the ground floor, passing into the street, was half filled with water. A great number were wounded, some mortally, and two ladies were killed instantly, one the wife of John Beckey, and the other the wife of Chester W. Pomeroy. The dangerously wounded are, Miss Mary Pomeroy, Mrs. P. A. Lewis, Mrs. E. M. Black, both of whom were killed in the two places. Seriously injured—Miss Johnson, teacher, Mrs. Mallory, Mrs. Sullivan, Mrs. Reed, wife of the late Surveyor General, (a piece of wood penetrated her hip and came out at the other side), Miss Gunn, Miss Mary Pomeroy, Mrs. P. A. Lewis, Mrs. L. J. Carr, Mrs. Sarah Knox, Dr. Sykes, Mrs. Atwood, Miss Carter, Wm. Waters, Dr. Sykes, Miss Kate Clark, Miss Brewell, Mr. Christopher, Mr. Holmes, Mr. Purkett, principal of the school, and several others. In all, two dead and forty-nine wounded.

Dr. Lewis, May 2. The whole number of persons injured at the La Cade Saloon was 61. Some three or four will probably die. Mr. Beckey, the proprietor, was buried yesterday. A large concourse of citizens attended. Among the dangerously wounded are Miss Abbott and Mrs. Block, who, it is thought, cannot recover. Miss Young and Miss Hopkins remain in a critical situation. Emanuel Block, reportedly killed, is thought to be out of danger now. Also, Miss Block expected to recover. Some thirty are badly hurt, the rest slightly.

The brig Boston, from Bahia the 10th ult., announces that the yellow fever has been raging terribly at Bahia, sweeping off seamen belonging to vessels in port, and great numbers of slaves. A Government report makes the mortality in the province 8000. Previous to the sailing of the Boston, there had been a severe thunder storm, which had cleared the atmosphere, and caused the disease to abate. It was thought that it would be totally extinct in a few days.

Heavy Fog.—Thomas Drew, Jr., Esq., of the City of New York, was on Saturday elected a Common Councilman from the 10th ward. He is a native of New York, and has resided in this city for many years. He is 40 years of age, and the member elected received 400 votes.—Transcript.

St. Louis, May 6.—Some alarm about Cholera. Ten deaths to-day, seven yesterday, and 22 for the week ending on Saturday. The Methodist Conference will probably rise to-morrow in consequence of the epidemic.

The Army and Navy.—The estimates of expenses for the next year are as follows:—Army, \$4,460,760; navy, \$3,438,242; total, \$7,899,002.

UNION MUTUAL Life Insurance Company. DIRECTORS: ABRAHAM LAWRENCE, Boston; JOHN D. LANG, Maine; SAMUEL WHITE, New York; CHARLES JONES, Mass.; DANIEL SMITH, Boston; JOSEPH W. WILLIAMS, Mass.; HENRY CHURCH, Boston; GEORGE DUDLEY, Conn.; GEO. C. COLLINS, N. York; HOWARD HARRIS, Boston; ELISHA B. PRATT, Boston; W. HASTING, Boston. DANIEL SHARP, Jr., Vice-President. E. B. PRATT, President.

THIS COMPANY Continues to Insure Lives on the most Favorable Terms. DIVIDEND OF PROFITS Must be returned, owing to the peculiar advantages which life members have in this Company, and the great care and good judgment of its managers. Travelling and residence privileges, annually liberal. SPECIAL PRIVILEGES for sea voyagers and for foreign residences always granted at reduced rates. A LIBERAL CREDIT given, if desired, on premiums for Life Policies, the amount being 40 dollars or more.

N. B. Persons insured during the current year, share in the Profit. J. C. SHARP, M. D., Medical Examiner, in attendance every day from 12 to 1 P. M. The best pamphlet out on Life Insurance, and all desired information upon the subject, may be obtained by mail, if written for, post paid, or at the Agent's Office, 100, lower floor, Merchants' Exchange. F. S. CABOT, Agent.

DRS. CLARK & PORTER'S ANTI-SCROFULOUS PANACEA. The Great Remedy of the Age. PREPARATION of extraordinary power, for the cure of Scrofulous Affections, Humors of every description, secondarily Syphilis, ill-conditioned Ulcers, Fever or Mercurial Sores, itching Scabies and Kidney Diseases, Costiveness, spitting of Blood, Scrophulous, general Debility, Consumption, Catarrhs, Gonorrhoea, Stricture, &c. A sure and certain cure of Scrophulous or Scrophulous affections of the neck, which will never fail to remove, if taken according to directions, and faithfully persevered in.

NEW CERTIFICATES. ROXBURY, JANUARY, 1850. DRS. CLARK & PORTER: My daughter, now nine years old, has been afflicted with Scrophulous humors, for several years. Several large and hard tumors appeared on her neck, and she was very ill, and her health and mind were much affected. She had a pale look, and was very feeble. The sight of one eye had entirely gone, occasioned by the scrophulous humor. For several months she could not see at all. Her case was thought by many to be a critical one. We sought the advice of several eminent physicians, who frequently used the Eye and Ear Infirmary, used the various preparations advertised, and in the end she was cured. We were told by the physicians at the Infirmary that there was but little chance of restoring her sight.

We then consulted you, and took your Panacea, and it has produced a decided change in her condition. The tumors are mostly gone, the sores entirely cured; and what is most astonishing, her sight is restored. She can now see as well as any one. Her health is improving fast. We should be pleased to give further information to any one who will call at our residence. WILLIAM STEELE, SARAH STEELE.

DRS. CLARK & PORTER: Gentlemen.—I have tried your Panacea on my son, who has been afflicted with a scrophulous affection of the face and neck, and which, for a time, incapacitated him for labor, and believing him to be completely cured, I can cheerfully recommend it, as in my opinion the most powerful medicine before the world for the purification of the blood. Every one who has scrophulous humors should try it. Boston, Nov. 12, 1849. D. S. TARR.

Sold at 382 Washington street, (Liberty Tree Block, Boston. Price \$1 per bottle. AGENTS: BRIDGES & Co., No. 8 State street. DAVIS, MERRILL, JR., corner Union and Silbee streets. LYNN: SYLVESTER DODGE, South Danvers. GEO. W. BENSON, Northampton.

Great Cough Remedy! VAYER'S CHERRY PECTORAL. For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA and CONSUMPTION.

The remarkable cures of diseases of the lung which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance that the use of the CHERRY PECTORAL will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed. DR. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a composition of rare excellence for the cure of that formidable disease, Consumption.

Dr. J. C. Ayer—Dear Sir,—I beg to call attention to the request of your agent, we will cheerfully state what we have known of the effects of your CHERRY PECTORAL, and they have been astonishing indeed. Mrs. Betsey Streeter has been afflicted with a severe and relentless cough, which reduced her very low, so low that she had almost given up the idea of recovery. Numerous remedies had been tried without effect before the CHERRY PECTORAL; and that has cured her. George Watkins, Esq. had, to our knowledge, been afflicted with Asthma for some years, and grown very weak, until the CHERRY PECTORAL was introduced, removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been severely attacked with the Bronchitis as to disable him from his duties, and nothing had afforded him relief until I (Mr. Thorne) carried him a bottle of your PECTORAL, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respectively, your obedient servants, (REV.) L. VID THORNING, (HON.) JOSEPH BATES. Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are 'The London Lancet,' 'The Medical Journal of Medicine,' 'Boston Medical and Surgical Journal,' 'Charleston (S. C.) Review,' 'New Jersey Medical Reporter,' Prof. W. Strickland, Harvard College; Prof. Bartlett, Transylvania University of Medicine; President PERKINS, Vermont Medical College; Dr. VALENTINE MORTON, New York City; PARKER, GLENN, Bowdoin College; Prof. BUTLER, Middlebury College, Ohio; Prof. BARTLETT, Wadsworth College, Ohio; Prof. RICHARD KANE, Queen's College, Ireland; Prof. ROSENBERG, Leipzig.

The public have but to know the virtues and astonishing success of the CHERRY PECTORAL, in curing diseases of the Lungs, when they feel cured from these dangers, whenever they remedy can be obtained. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists everywhere. Jan. 25. J. B. YERRINGTON & SON, BOOK, NEWSPAPER AND JOB PRINTERS, LIBERATOR OFFICE, 21 CORNHILL.