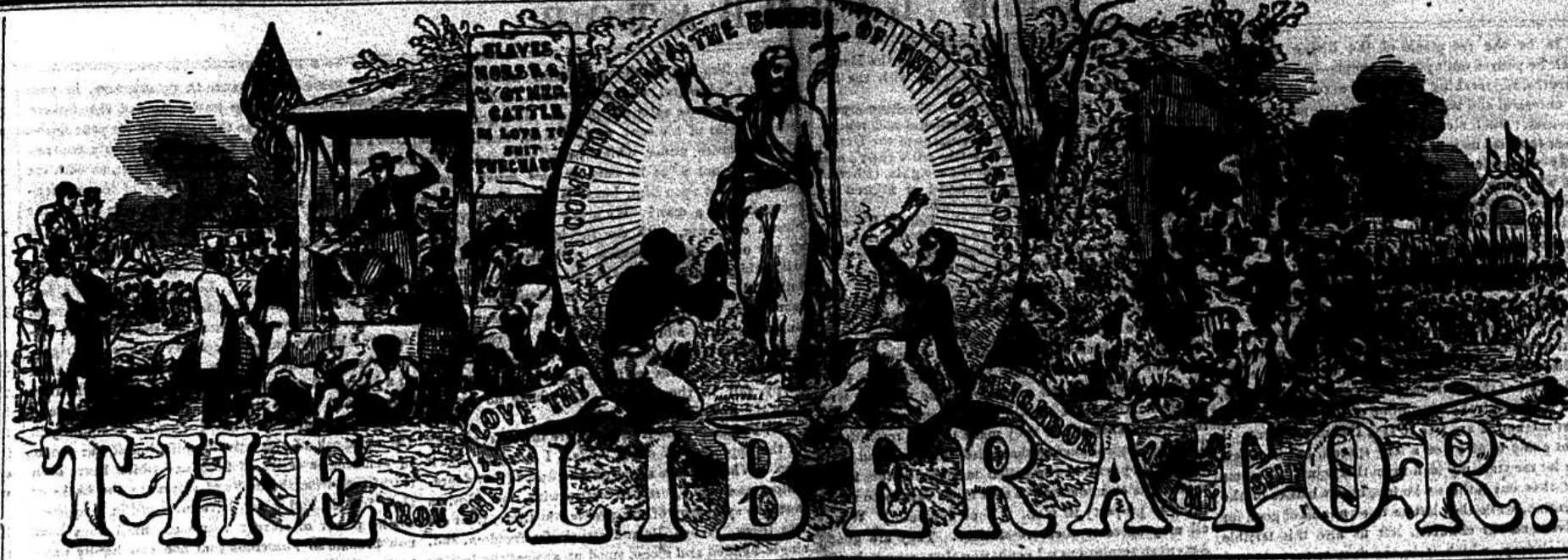


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The following gentlemen constitute the Financial Committee, but are not responsible for any of the contents of the paper, viz - FRANKLIN JACKSON, Editor; GEORGE W. WALKER, and WENDELL PHILLIPS.



WM. LLOYD GARRISON, Editor.

VOL. XXX. NO. 22.

The Liberator.

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 took as the caption of his maiden effort, 'The Past, the Present, and the Future.' I feel here to-night, Mr. Chairman, at this late hour, in view of this great question, like that young man, with that large theme before him for a fifteen minute speech. I presume you will deny that the question of American Slavery is the most important question that is presented to 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 century?

I charge slavery with being the foe to modern civilization, and the proof comes from the halls of Congress during the present winter. There may be exceptions to the rule, but the nature of slavery, its tendency, is to create a set of cowardly, brutal ruffians, who are unfit for the intercourse and society of civilized and refined gentlemen. (Loud cheers.) The billingsgate and drunkenness, the vituperation and bullying, on one side and the other, in the hall of Representatives, are the proof, the Smiths, the Barkers, and the Pryors are the personal illustrations, of what I say. And yet, we are told, these are 'God's ministers for good'; these are the men, according to our lower-law divines, to whom we owe respect and obedience, 'for conscience sake'!

But, again, I charge it with being the foe to the morals of our country and our nation. Will any man flout me 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 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 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. Remember that this degradation has been going on for centuries, and then you can form some idea of what the state of things must be there. I might illustrate by anecdote after anecdote, drawn from my own personal observation, but let me 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 spread over your countenance at my exceeding greenness as he replied - 'Lor bless you, massa, I have had more wives than you could put in this yere room.' And then the old man went on and told me the story of the fate of his wives, one after another sold and separated from him. 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 in less than three months sold her to an Old School leader, who lived fourteen miles distant, and then had the effrontery to send a letter by me, denouncing his brother church-member for his money! Of course, I did not know what the contents of the letter were; if I had, I should not have taken it. He said it was a little matter of business! This is a feeble illustration of what is passing all the time inside the Churches of the South.

But, then, I make this charge not merely against the South, but against the whole nation. I do not expect much of nations now, or for ages to come, perhaps, in point of morality. No nation has ever existed, as yet, that has taken this book (the Bible) as the basis of its statute law, and incorporated the principles of Christianity into its constitution of government. No nation exists to-day that has the slightest claim to be called Christian. Nations there are in which there are Christian men, but a Christian nation has never existed, and does not exist. But there are, I think, violations of the moral law by our public men such as the world does not witness elsewhere. Tell me in what Christian or what heathen land will the highest court of justice decide that one class have no rights which another class are bound to respect? Tell me in what Christian or heathen land a man may be a prominent candidate for the highest office in the gift of the public, who openly avows but one sentiment (if we may judge by the frequency of its repetition) that this government was made for white men, and not for 'niggers' - to use his own elegant phraseology. You know that Wm. H. Seward says no man can ever be President of the United States who speaks 'negro' with two g's; and I think that Stephen Arnold Douglas is yet to illustrate the truth of the assertion. (Laughter and cheers.) Why, in the days of the Spanish Inquisition no such atrocious sentiments were uttered. Never, in the Cortes of Spain, in the days of the Star Chamber, in the worst reign of the brutal Henry or the bloody Mary, in the Privy Council, in the days of the persecuted Charles and the atrocious James, were such sentiments uttered as our halls of legislation have echoed to during the present and the preceding sessions. Do you ask me for proof? What crime that ever dishonored God or disgraced human nature, to which statement have given their consent, ever equalled in atrocity that of the slave trade? And yet, has not that trade found its unblushing advocates in our halls of legislation? I wonder that such villainy can exist in the light of day. What is our attachment to it and its base in the Senate chamber and on the very throne of justice itself?

that kindness to the slave is altogether out of the question? And as to any progress, intellectual or moral, of the individual, let the slave laws, forbidding any one to teach them to read or write, answer for that. I charge upon slavery not merely that it is a relic of barbarism, but that it is an element of barbarism. Wherever it exists, there society must partake of barbarism, more or less. This fact is illustrated in all the history of the past, but more especially is it illustrated in our land and in our day. Do you ask for the proofs? I point you to the recent executions on Virginia soil. I point you to that man who stood on this platform to-day (Rev. Mr. Worth), freed from a Southern prison-house on condition that he pays to North Carolina three thousand dollars. I wonder what the Old North State is going to do with so much money! If it had been South Carolina, I should think that she had got the money to buy the crutches to walk out of the Union with that Wendell Phillips has told us of. (Laughter.) I charge slavery with being the foe to modern civilization, and the proof comes from the halls of Congress during the present winter. There may be exceptions to the rule, but the nature of slavery, its tendency, is to create a set of cowardly, brutal ruffians, who are unfit for the intercourse and society of civilized and refined gentlemen. (Loud cheers.) The billingsgate and drunkenness, the vituperation and bullying, on one side and the other, in the hall of Representatives, are the proof, the Smiths, the Barkers, and the Pryors are the personal illustrations, of what I say. And yet, we are told, these are 'God's ministers for good'; these are the men, according to our lower-law divines, to whom we owe respect and obedience, 'for conscience sake'!

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But I have another, and still more severe charge to bring against it. It is the dishonor it has done to our common Christianity and our holy religion. Not content with disgracing our statute-book, not content with robbing man of every right that man holds dear, it has thrust its foul and hideous presence into the sanctuary of God; it has entwined its slimy folds around the sacred altar, and with its hissing, hissing tongues of asps profanes the very garden of the ark of the covenant of our God; and the man who would assail it is branded as an 'infidel.' I believe in a Bible that is inspired from beginning to end, but it is a Bible all flaming with tongues of fire against an agency so iniquitous as this; it is a Bible in which there is no sanction for this crime, from first to last; a Bible which, if you were to take its principles and make them the fundamental law of the land, would abolish slavery before to-morrow's sun sank in the west. I believe in a personal Savior; but it is a Savior who sat in his lot with the poor, the weak, and the degraded. It is a Savior who is to be seated on the throne of final judgment, and, if men come and say, 'Have we not prophesied in thy name? have we not built up great Tract Societies and large churches, and established great missionary efforts? have we not edited *Presbyterians* and *Observers*? and in thy name done many wonderful works?' will answer, 'Inasmuch as ye have not done it unto these my brethren, ye have not done it unto me; I never knew you.' I believe, certainly, in the church of the living God; but it is an organization not established for injustice, not to be a great weapon in the hand of Slavery, but to be a great instrumentality of beneficence and of good to our race; and I charge it upon Slavery that, by a hideous metamorphosis, such as never entered into the imagination of a heathen poet, it has transformed the church of the living God into an engine of iniquity and wrong, and unfurled the black banner of death on those battlements from which alone should float the glorious banner of the Cross; and that it has brought more disgrace on this book, and on our holy religion, than all the infidels of the last four centuries.

Now, my friends, I have no time to enter upon a 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 the lips of a man professing to be a gospel minister, language that might have been appropriate for a slave factory, that might have become the deck of a slave-ship, that might have answered at the head of a coffee 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, and would do so again, under the same circumstances! And this man, with his hands dripping with the blood of his fellow-men, undertook to preach the gospel of our Lord and Savior Jesus Christ! It was said of a pastor of this city, who volunteered a defence of the system itself, and scorned the man who would say a word for the noble martyr, John Brown, that his pockets were lined with forty thousand dollars, the price 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, No!

Now, it is too often taken for granted, I think, by our friends on this platform, (judging by their wide-sweeping 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 there are more than seven hundred ministers who believe 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 slaveholder to their communion. (Applause.) And why have not we, the seven hundred, as much right to call ourselves the Presbyterian Church, in the view of that great pro-slavery organization, as they have, and a far better right?

I mention these things, my friends, only that justice may be done on all sides. I screen no man or set of men from the just rebukes that belong to them when they attempt to cover up any such iniquity as this. But I know the wide-spread influence of this. I know that when the editors of religious newspapers come to speak of the friends of the slave, they dip their pens in the poison of asps; when they speak of slavery and pro-slavery men, their pen dips honey, and they are held as the very chief of God's saints, the salt of the earth, to be loved and admired. Such an out-spoken and free paper as the *Independent*, and it is in many respects *independent*, and the best of its class - wriggles and sticks on the term *abolition* in its slavery in its itself; joins in the common cry against Dr. Cheever, and stigmatizes the President of this Society as an infidel, lest its subscription list should fall off! And what shall I say of a man like the pastor of Plymouth Church, a mighty son of Ephraim, who turned back, faint-hearted, on the day of battle, until dragged forward, by a member of his own church, a boy in age, but not in mind - (applause) - until the editorial lash of the *Tribune* has been laid upon his back, being a mere quietist, and not taking that prominent position which might be expected of him?

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The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unwholesome yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWEARED FROM THE BIRTH. We, their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELBERT CHAMBERS.

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

BOSTON, FRIDAY, JUNE 1, 1860.

WHOLE NUMBER, 1536.

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I need not say to the members of the American Anti-Slavery Society that we shall not work in vain; that it is of little importance by what means we work...

SPEECH OF REV. GEORGE F. NOXES.

I was asked last year, when it was my privilege to address this Society, how I could occupy this platform, and yet, as I stated in the course of my remarks, vote with the Republican party?

In every movement, and especially in this anti-slavery movement, three things are necessary before it can have any practical success in the country.

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.

I will predict here the course of the Republican party. I say it will be compelled to follow the idea of the people. I predict that as the Democratic party has been compelled to put plank after plank into its platform, each excelling the other in ignominy, so the Republican party, which has taken, not a false, but a true idea, will be compelled to put plank after plank into its platform, each better and more fully representing the anti-slavery idea.

I say, then, I am glad for many reasons to be here. And now a few words as to the other side of the question. We must have, in every great reform, prophets and seers; we must have men to stand upon the Mount of Vision, and predict the good time coming to the people.

self to be the receptacle of the divine inspiration which he poured out upon the people—grand, universal truths, far-reaching as are the needs of humanity, and universal and all-embracing as are its laws and capacities. Such men, I repeat, as seers and prophets, are not the best men to form legislatures; and, with all my veneration for my friend Mr. Garrison and those who have labored with him, I for one (this being a free platform) do not wish to confer any title of honor upon any man.

My friends, it seems to me that our fathers left us 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.

Now, I do not pretend that the Republican party is 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 a practical man; I want to do something. 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 fertilize the land, and practically aid the growth of the country.

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Resolved, That the platform adopted by the Democratic party at Charleston, and all the following resolutions be adopted: First, That the government of a Territory organized by an act of Congress is provisional and temporary, and during its existence all citizens of the United States have an equal right to settle within its territory...

Resolved, That the duty of the Federal Government, in all its departments, is to protect the rights of persons and property in the Territories, and wherever else its constitutional authority extends.

Well, that reads very innocently, does it not? But these are the very resolutions which the other portion of the Democratic party could not accept. Yet, it is all very innocent, is it not? Do we not all feel that the citizens of a State have a right to be protected in their personal property in the national territories?

I think, then, that we have everything to encourage 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 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 humble workers of the cause may go to their graves without knowing that they have done anything to help it, yet there will be a joy and peace given to them which shall make their lives happy, and make their passage into the other world more peaceful and serene.

SPEECH OF J. ELIZABETH JONES.

More than a quarter of a century since, the Society upon whose platform I now stand was organized for the specific and sole purpose of waging a war of extermination against chattel slavery.

Its founders were not superficial thinkers. They looked into the philosophy of life, into the nature of man, and the purposes of his Creator. The cause they knew not, they searched out. Having ascertained the character of slavery, the path of duty was plain.

Mr. President, the Americans are full of sympathy for the oppressed of other lands. I am glad that it is so. When Greece shook off the yoke of her degradation, and went forth to battle with the Moors, the sympathy of our people was there, their aid was there.

But, ladies and gentlemen, among those whom we seek to deliver, there are no cultivated intellects, no men of position and influence, no many Poles or nobles, Greek, nor Masini, nor Kosuth, but only ignorant, degraded American slaves.

There is a large class who are neglected, thoughtless—don't care anything about the slaves—wield their will in all Guinea, or in Central America, perhaps; they are tired of this negro question.

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.

It is thus, through culpable indifference, through an approved approval from fancied self-interest, a servile acquiescence, and a want of understanding of human brotherhood, that slavery curses our nation at the present time, and the despots of the Old World rejoice at the practical failure of Democracy in the New.

I will not ask you, ladies and gentlemen, to adopt our platform. You may not have faith in it. You may not be prepared for the sacrifices it involves.

I will not ask you to come up to that lower plane, and make issue with the incidents of the system. I will not ask you to enter, in any way, into the wrongs of four millions of American bondmen.

But, in the name of all the patriots and heroes that have gone before you, in the name of Liberty when you profess to adore, let me warn you not to be beguiled into forgetfulness of your own rights. Let us be faithful to the rights of freedom which were bestowed by your fathers, blind you to the fact you are a conquered people, and that there is

no more cause for resistance to tyrants now, in your country, than there was in the days of the fathers. Don't you see that the manacles on your limbs, that you are still the slaves of your country?

Let me remind you of all the martyrs to the cause of freedom from Elijah P. Lovejoy down to the last victim which Virginia sacrificed in her bloody drama. Let me recall to your memory all the friends of humanity who have suffered captivity for practical righteousness, from the time that Charles T. Torrey died in a Maryland prison even to the recent day when the Rev. Daniel Ward (who seems to be worth a score of common Democrats) escaped from a Carolina jail.

But I will not detail these outrages. Read the 'New Reign of Terror,' and ponder upon the ignominious treatment our people endure—treatment which none but a race of slaves would ever submit. Shall I be told that these are simply the acts of individuals, and of individual States, which are drunk with the blood of the bondman, and are clinging with a death-like grasp to the institution? It must be expected that they will commit deeds of madness.

The adoption of the Constitution was followed by the Fugitive Slave law of '27, and that has given place to the more odious one of 1850. The purchase of Louisiana led to the more recent purchase of Florida, and the ambitious designs upon Cuba and other territory farther south.

There can be no mistake in this matter. The abuses of governmental patronage, the organized violations of natural rights, no one will question; and that every effort which the North has made to place freedom in the ascendant has only shown that she is hopelessly bound to the support of despotism.

Class, if you will, Judge Taney's Dred Scott decision with the things of the past, which are bound by no visible link to the present, there is still no lack of matter to show that neither under State nor Federal government has any lover of freedom any adequate protection for his rights.

It sends its agents abroad—sends up to Concord—that holy battle-ground—for Frank B. Sanborn. He did not choose to obey their bidding. He was free, and meant to remain so. They seized him; tried to run him off South on an opposition underground railroad. But for the timely aid of a Massachusetts friend, he might now be lying in jail.

Why wait any longer? Why delay the settlement of this question? It must come, sooner or later. We have no reasonable ground for hope that our condition will be bettered. It is not with us as it was with the Fathers. They had everything to encourage them. Their freedom was strong, and slavery

was weak. Freedom has been nursed in the courts, and bapized on the battle-field. It was vigorous, and grew into stately proportions. Slavery was laboring with feebleness, and waiting while it was expected soon to die, and the hour of its dissolution appeared to be very near.

Unfortunately, it lived, it grew, it waxed strong. It has become a legislator, a ruler, and twenty millions of professed freemen now huddle themselves before its power. Now Freedom is weak. This trembles with fear. She often hides away. God only knows where. Not in the hearts of men, surely. We have very much to discourage us. When we read the doctrine of human equality by the glowing light of British sabres, they read it aright. When they wrote out their protests against oppression, in human blood, they meant something. But we now look through the powerful lens of a mistaken self-interest, and their eyes are full of gold dust, and they can't see; and they talk about liberty in faint whispers, and it don't mean anything.

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 cleared up that the crack of John Brown's rifle was heard from the Atlantic to the Pacific, and is still echoing and re-echoing among the all the valleys and hills of this Republic; yet slavery lies also become exacting, and many from whom we expected better things have become the embodiment of petty 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 years, we are within the eddying circle of a marasmus 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 are regarded as a people who make slavery an intense paramount to all other interests.

All this humiliation we must submit to, so long as Freedom is yoked with the foul and loathsome bag 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!

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

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

A REPRESENTATIVE MAN FALLEN.

The announcement, in our last number, of the very serious illness of THEODORE 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 manly 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 onward such that his towering mind and noble heart were constantly projecting. He had a large ambition, but it was to serve his race, and to banish ignorance, and error from the earth. His ability to acquire knowledge, his power of reasoning, 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.

A VALUABLE DOCUMENT.

ANNUAL REPORT OF THE AMERICAN ANTI-SLAVERY SOCIETY...

This Annual Report... contains an account of the proceedings...

The history of slavery and anti-slavery for the year in question...

HOW AND COLLEGE. A Public Address delivered in the Hall of the Massachusetts House of Representatives...

THE ATLANTIC MONTHLY, for June, has the following list of articles...

MR. GARRISON: SIR—Honour to whom honour is due...

ACKNOWLEDGMENT. Mary Carpenter, of Bristol, England, is informed that I have received the valuable box of clothing...

THE NATIONAL ANTI-SLAVERY STANDARD. What we think of the official organ of the American Anti-Slavery Society...

THE NATIONAL ANTI-SLAVERY STANDARD. One of the best anti-slavery papers in the country...

It is hardly necessary for us to say, that we regard the Standard as the best paper of its particular type in the country...

THE REPUBLICAN NOMINATIONS.

The following is the result of the balloting for President and Vice-President...

ONE THING SETTLED. Our opponents who profess to be ignorant of the personal character of the Republican candidate for President...

SLAVERY ABOLISHED IN NEW MEXICO. The bill abolishing slavery in the Territory of New Mexico, passed by the House of Representatives...

UNDERGROUND RAILROAD. There is a man sitting in our office, who we write, who came in on the train...

FOOTING RETURNED. The runaway negro, by the steamer Spaulding, hence to Boston, has arrived in town...

ANOTHER CAPTURE OF A SLAVE. Six hundred slaves on board the brigantine were a brief account of the capture of another slave off the island of Cuba...

THE CAPTURE OF THE SLAVE WILLIAM—ROBERTSON OF NEW YORK. The slave was under the command of Captain William Weston...

A SLAVE GIRL'S FRENCH PURSUIT. A female mulatto slave girl appeared in charge of Dr. Davidson, with a statement that she had been sold to a negro trader...

Table with columns for Name, Party, and Number of Votes. Includes names like Lincoln, Fremont, and Fremont.

OUR OPPONENTS who profess to be ignorant of the personal character of the Republican candidate for President...

THE BLESSINGS OF THOUSANDS follow his eloquent and prophetic utterances...

HE WAS OUTSPoken for all that commended itself to his understanding or his conscience...

HE WAS AT FIRST a preacher in the Methodist Episcopal Connection, afterwards in that of the Reformed Methodists...

FLORENCE HAS LOST, this week, by death, one of its oldest and most respected citizens...

JOHN SPENCER, a colored minister, died in a chair in a room in Norwich, Ct. He sat down and apparently fell asleep...

HON. WILLIAM CAMPBELL PRESTON died at his residence in Columbia, S. C., on Wednesday, June 1st, at the age of 66 years and 6 months...

THE REV. THEODORE PARKER. The telegraph brings the tidings of the death of Rev. Theodore Parker...

THEODORE PARKER'S LIBRARY BEQUEST. The library bequeathed to the City of Boston to be deposited in our Public Library...

THEODORE PARKER'S LIBRARY BEQUEST. The library consists of more than 30,000 volumes...

THEODORE PARKER'S LIBRARY BEQUEST. The following extract from a letter addressed to Prof. Newman, of London, communicates the painful intelligence of the death of the Rev. Theodore Parker...

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WORLD'S HAIR RESTORER. The only preparation that has a EUROPEAN REPUTATION...

IS THERE ANY VIRTUE IN Mrs. S. A. Allen's Hair Restorer? We can answer this question by saying that we have already seen persons who have derived benefit from it...

PROGRESSIVE FRIENDS. The eighth Yearly Meeting of Progressive Friends will convene at Longwood, Chester County, Pennsylvania, on First Day, the 3d of the Sixth month, [June], 1850...

REFORMERS' CONVENTION. The Friends of Human Progress will meet in De Witt Clinton county, Iowa, June 16th next, and hold our Sunday...

ESSEX COUNTY. The Annual Meeting of the Essex County Anti-Slavery Society will be held in GEORGETOWN, in the Town Hall, on Sunday, June 3d, commencing at 10 o'clock, A. M.

THE ANNIVERSARY MEETINGS of the friends of the WOMAN'S RIGHTS CAUSE will be held at the Melodeon, on the afternoon and evening of FRIDAY, June 1st. Addresses are expected from Mrs. C. H. Dall, Mrs. Severance, Wendell Phillips, Rev. Samuel J. May, and others.

TO THE FRIENDS 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...

PROUTY & MEARS'S CELEBRATED HOT-AIR FURNACES. PARLOR GRATES in great variety, embracing more than sixty different patterns, varying in price from three to sixty-five 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 'Clippier Improved,' 'Mount Vernon,' and 'Gold Medal.'

DINING-ROOM STOVES, with ovens, including the 'Beauty,' of new and elegant design; and in its operation entirely superior to any cast-iron 'Parlor Oven Stove' ever introduced into this market.

A large assortment of Office and Shop Stoves; Cast-iron for the PROUTY & MEARS'S Stoves and Furnaces, &c. &c.

WHOLESALE AND RETAIL. ALLEN S. WEEKS. 23, 25 and 27 New Friend Street, BOSTON. WEDDING AND VISITING CARDS, FASHIONABLY ENGRAVED BY E. A. TEULON, 142 1/2 WASHINGTON STREET, BOSTON.

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POETRY

For the Liberator. CROWN THE SLAVE.

At our recent National Woman's Rights Convention...

NO CROSS, NO CROWN.

The following poem, by Sheldon Chadwick, is extracted from his volume of poems just published in England.

Two are we, and in a lonely room A student sits in sombre gloom...

THE LIBERATOR

MARRIAGE AND DIVORCE

At the recent annual meeting of the American Anti-Slavery Society...

The contract of marriage is by no means equal. The law permits the girl to marry at twenty years of age...

The wife is regarded by all legal authorities as a 'femina covert,' placed wholly under the control of her husband...

Of course, requiring the Senator and all his fellows to assume the position which he has already been accused of...

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...

Now, what is the result of this general position which is here assumed? It is, of course, a false position—grossly, undeniably false...

Now, although the hour is late, and though I do not claim to be a wit or a wag, though I am entirely unable...

THE LIBERATOR

At the recent annual meeting of the American Anti-Slavery Society, the Cooper Institute, New York, Rev. DANIEL GANNETT, of Whiteboro, spoke as follows...

Now, what sort of a system whose name he was especially addressing, had all along placed its machinery upon the shoulders of the colored people...

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CARPETING. 'All the Year Round.' JOHN H. PRAY, SONS & CO. IMPORTERS AND DEALERS IN CARPETING, 286 WASHINGTON STREET, (NEAR WINTER STREET).