









The right of suffrage is not a natural right; God never gave the right of suffrage, or of holding office, to an infant who never dreamed of voting or of holding office. Yet he has given the infant and the feeble a right to live, and we hang a man for murdering infants or females, precisely as for murdering men. We protect the negro, precisely as we protect our wives, our children, ourselves; for the law of Ohio protects my life and liberty, protects that of the negro to precisely the same extent.

But Mr. Pillsbury insists that the right of suffrage and of holding office are natural rights, embraced in the Declaration of Independence, which proclaims that all men are equal in the natural rights which God has endowed them; and he assails Republicans for not agreeing with him.

On this subject, every State acts, and must act, for itself. New England and New York allow the black man to vote. Ohio allows him to vote, if less than half black, while Indiana and Illinois deny him the right of suffrage altogether. Yet the Republicans of all these States agree that life, liberty and happiness are the birthright of every human soul, whether black or white, and they have pledged themselves to God and mankind to protect the black and white men in the enjoyment of these prerogatives of the human soul; and while free citizens of Ohio are kidnapped, carried to Kentucky, and enslaved—while the colored mother, on Ohio's soil, is, by the Federal Government, driven to seek agony as to murder her own child, or see it carried to the hell of slavery—while black men are shot down and murdered without mercy before the eyes of our people—Mr. Pillsbury, standing beside their bleeding bodies, turns round, and insists that Republicans shall discuss the right which these men should have had to vote, had they not been murdered.

While we are putting forth all our efforts to conquer these murderers and pirates to the gallows, he insists that we shall suspend our purpose; and as he hears the shrieks of thirty thousand human beings, annually consigned to premature graves, he calls on us to let the work of death go on, until we settle the vexed question of the negro's right to vote. Every slaveholder and every dough-face joins with him in demanding that we shall say nothing of these barbarous murders, of this heathenish piracy, but direct our attention to the subject of voting and holding office. I will not gratify them. When our acts of Congress shall be so amended as to hang murderers, and to send those who enslave mankind to the penitentiary, we will then discuss the right of negro suffrage, and not till then.

J. R. GIDDINGS.

WORCESTER POLITICAL ANTI-SLAVERY CONVENTION.

MR. GARRISON—Please find enclosed, letters to the Political Anti-Slavery Convention which should have been sent with the report, and published, but were detained through mistake.

Yours, truly, WM. A. WILSON.

Worcester, Oct. 11, 1860.

LETTER FROM HON. CHARLES SUMNER.

BOSTON, 9th Sept., 1860.

DEAR SIR—With you, I hate, deplore and denounce the barbarism of Slavery—believing that the necessity and impossibility of Slavery under the Constitution of the United States can be fully seen only when we fully see its character; so that, in the Constitutional argument against Slavery, the first link is its essential barbarism, with the recognition of which, no man will be so absurd as to imagine, infer, suppose, conjecture, surmise, fancy, guess or presume that Slavery can have any sanction in words which do not plainly and unequivocally declare it, even if, when thus declared, it were not at once forbidden by the Divine Law, which is above all Human Law. Therefore, in much I agree with you, and wish you good speed.

But I do not agree that the National Government has any power under the Constitution to touch Slavery in the States, any more than it has power to touch the twin barbarisms of Polygamy. Therefore, I cannot join in your special efforts.

But I rejoice in every honest endeavor to expose the barbarism which degrades our Republic; and here my gratitude is so strong that my criticism is dashed, even where I find that my judgment hesitates.

Accept my thanks for the invitation with which you have honored me, and my best wishes for all Constitutional efforts against slavery; and believe me, my dear Sir,

Very faithfully yours, CHARLES SUMNER.

A. P. BROWN, Esq.

LETTER FROM REV. HENRY T. CHEEVER.

DEAR SIR—The movement which you have in hand for the organization of a political party on the ground of an anti-slavery interpretation of the U. S. Constitution, and with the avowed purpose of abolishing slavery through such an interpretation of our organic Charter of Liberty, I regard as the most significant and vital symptom of the times. Indeed, it is the most honest and logical sequence of the anti-slavery argumentation and appeal of the last thirty years.

I do not see how it is possible for real abolitionists, that hold our Constitution as ordained "to establish justice," to have their sincerity approved before the country, and yet stand aloof from such a movement. All who hold that our Constitution meant Liberty, and that our Fathers intended, as one of them (Madison) expressly said, "this Constitution to be the great charter of human liberty to the unborn millions who may enjoy its protection, and who shall never see such an institution (as property in man) was ever known," all such must logically, and, it seems to me, practically be with you.

The time has come for the nation, beginning, of course, with a small but compact party in its own bosom, to meet the insolent squatter, which Madison said he thought it wrong to admit in the Constitution, "the idea that there can be property in man." We must get a writ of mandamus, therefore, from the people, to put out the slaveholder, and to put in the slave as a freeman.

This is the abolitionism which you must lay, as the corner-stone of the great political party of freedom, that is yet to wrest our Constitution from the robbers that have sequestered it.

Holding firmly to these views, and seeing that the Republicans as a party are by no means yet up to them, and I fear not likely to be, (although its noblest men, such as Seward, Sumner, Wilson and Carl Schurz are but little short,) my unqualified co-operation is with you in your proposed organization of such a party, as a chief necessity of the times. But an engagement elsewhere, on the day of your Convention, forbids my attendance. Be so kind, therefore, as to apprise your honored President and the Committee, that they may rely on my steady concurrence in your undertaking.

Yours, &c., HENRY T. CHEEVER.

Jewett City, Ct., Sept. 16, 1860.

LETTER FROM REV. ELNATHAN DAVIS.

FITCHBURGH, Sept. 17, 1860.

DEAR SIR—I thank you for your note of invitation to the Worcester Convention on the 19th and 20th inst. A previous engagement will prevent my attendance, and so I write to express my cordial approval of the movement, and of the end sought to be attained. I believe, after years of investigation, that American slavery is utterly illegal and unconstitutional, and ought to be immediately, unconditionally and universally abolished, by the direct and omnipotent

intervention of the people of the United States. To a party organized on this basis, and acting honestly and directly for this purpose, I should give my hearty co-operation.

Yours, very truly, ELNATHAN DAVIS.

LETTER FROM HON. B. SPRAGUE, Esq.

NEW HAVEN, Sept. 17, 1860.

MY DEAR SIR— I bid you God speed. Any honest endeavor to hasten the downfall of slavery ought to be judged with the utmost indulgence; and, if the means are justifiable, ought to receive the deep sympathy and hearty cooperation of every friend of humanity.

I regard it as a striking merit of your proposed party, that it is to be frank, open and consistent; that it is to hang out no false colors; that it shall not seek to smuggle into office men whose views of fundamental questions are secret; that it is to make no compromises with wickedness, sell no principles, and tell no lies. I do not know whether practically I shall be able to work in your ranks. That must depend somewhat upon the platform you lay down, and the plans of action you adopt. But joint or several, I trust we shall all, each in his own way, and following his best light, struggle onward to the common goal.

Do not be discouraged at the numerical insignificance of your party at its origin. The genuine, whole-hearted anti-slavery members of the Republican party are numerically insignificant; but the whole South is afraid of Helper, of Sumner, of Lovejoy, of Hiddings. If a political anti-slavery party be the appointed means of destroying the evil, it will not need to gain the control of the National Government, in order to achieve success. Long before that day, the slaveholders, aware of the impending crisis, will have made a virtue of necessity by voluntary emancipation. Let us hope that this may prove to be one of the appointed means in the Providence of God, by which the peaceful abolition of slavery may be effected, and our Southern brethren be spared the horrors of a bloody insurrection.

Yours for the right, HOMER B. SPRAGUE.

HENRY C. WRIGHT IN ELLSWORTH, ME.

When a community is sufficiently enlightened to tolerate this radical reformer, by listening to a dozen or more lectures, and not only give him good houses and courteous attention, but pay him for telling them of their own crimes and sins, there is certainly some hope of that people.

Mr. Wright has been with us twice before; once in the midst of a revival of religion, which it seems his lectures had something to do in breaking up; but this time there was a complete dearth in religion, and in the place of it, everybody was shouting glory to Lincoln and Hamlin, Douglas and Johnson, Bell and Everett, or a small gloria to Breckinridge and Lane, which, as Henry would say, was quite as sensible as singing praises to the modern Christian's God, i. e., judging them by their acts. Mr. Wright spoke to us on humanity, from first to last, enforcing, with his unanswerable arguments, (because founded on the laws of nature,) his peculiar theory, that the blood of woman is the salvation of the world, not by being shed, but by being purified, in the same manner as you would purify the blood of the animal world below man; which necessarily led to the discussion of the marriage relation as well as slavery, both of body and mind. His texts are peculiarly his own, such as 'Do thyself no harm'—'Health of body and health of soul is heaven, disease is hell'—'The institution for man, and not man for the institution'—'What a man has a right to do with a license, he has a right to do without a license'; the texts in his lectures with us. I think the last came first; but in the discussion of them, not an institution, religious, moral or political, yet, even social and the family, was omitted, until there was nothing left for an honest man to do but to set up for himself, on his own hook, between himself and his God; which he taught was nothing more nor less than the God which speaks in our own soul; therefore my God will not answer for you, nor yours for me.

It is pretty difficult to get people to set up for themselves, so long as they hire a priest to do their thinking for them, and get somebody to suffer in their stead for crimes of their own committing; but we do pride ourselves in Ellsworth in freedom of thought, which will compare with any other place in New England like size, notwithstanding our reputation for fanaticism. Here the Congregationalists, Baptists, Methodists, and last, though not least in communicants, the Catholics, have their houses of worship, while Spiritualists and other Come-outers hold their meetings, each for the propagation of his views, unmolested and undisturbed; and that is all that H. C. W. asks, an open field and a free fight; for truth, under such circumstances, must prevail.

One of his lectures was upon the death of my little child. He treated the event in his own peculiar way, saying he had no consolation to offer, only this: 'You did the best you could.' A kind Providence had no hand in it.

I here send you a notice of the death of my child, which appeared in our paper; it was written previous to the lecture thereon.

Passed on, in Ellsworth, 19th inst., of dysentery, ALICE MARTINEAU, youngest child of G. W. and Abby Madox, aged one year and six days.

A floweret from its birth; frail as the summer rose, which made it the more lovely and endearing. The question involuntary arises: Why should the one, whom we seemed to love and cherish more than any other, be the victim, and yield up its life so early?

The answer to me is plain and unmistakable. Nature's laws are perfect, and cannot be violated with impunity, however ignorantly we may trespass on them. This child violated the laws of its physical being, through itself or its parents, and through me; rally it might be as pure as any angel, yet it could not escape the penalty of violated physical law. The moral cannot save the physical, neither can the physical save the moral; each stands upon its own basis and merits its own fate. But, does the child suffer from the sins of its parents? I do not know. We are legacies to our children of consumption, cancer, scrofula, neuralgia, rheumatism, and the thousand ills which afflict the poor innocent. Therefore, I see no hand of Providence in the death of my child, more than in its life. Its death teaches me that God's laws are inviolable, and must be obeyed throughout, even to the merited rebuke in our own hearts, or in the hearts of our children; and this is not only true of physical law, but of the moral or spiritual law of our being.

If you do not want your offspring diseased in body and mind, then see to it that you are not diseased yourselves; for how can you expect the stream to rise higher than the fountain? If you do not want riches, liars and murderers for your children, do not nourish and cherish the spirit of those evils in your own soul. So, on the other hand, if you do not want scrofula, &c., do not develop them in your own system, but drive by all means to give to the world a better product in body and mind than you are yourselves. So shall the race improve in all that make life desirable, until the floweret shall put forth its leaves, branches, flowers and fruit, to bless and comfort humanity; then, having fulfilled the end of its existence, it crumbles back to earth without pain or suffering, and goes up to its place with the blessed angels. Well done, good and faithful servant. But does not the innocent child go to the abode of happiness? Certainly it does—what is it lost? The great primary school which prepares it for complete service in the cycles of eternity. Madox.

Mr. Wright has lectured some six or eight times in Washington county, four Sundays in Ellsworth, will speak next Sunday, Oct. 7th, in Bucksport, then one Sunday in Bradley, about twelve miles up the river from Bangor, and once in Bangor, or perhaps nearer Portland. Those who read the Liberator ought to hear him, and doubtless will. Republicans go and hear him—he thinks Republicans are a step in advance of Democrats, or modern Democracy.

Yours, for the world, G. W. MADOX.

Ellsworth, Oct. 6, 1860.

SLAVEHOLDING BARBARITY.

AN ILLINOISIAN WHIPPED TO DEATH—A GERMAN'S EXPERIENCE IN TEXAS.

Correspondence of the Chicago Press and Tribune.

St. Louis, Mo., Sept. 15, 1860.

I am induced by a friend to send you the following account of my recent experience in the Democratic State of Texas. I am a German, and emigrated to this country nearly fourteen years ago. I was naturalized in Texas in 1856. Something over two years ago, I settled at Henderson, Rank County, Texas, and established myself in the mercantile business. During my residence there, I always behaved myself as a good citizen, and was diligent and attentive to my business. Feeling it to be in my interest to keep on good terms with the people, I was particularly careful not to give anything to any one against slavery. I never uttered one solitary word to any human being while there against the prevailing opinion, and frequently talked about slavery, and when pushed about the matter, as I often was, I always evaded the subject in the best way I could.

The first intimation which I ever received that I was in any way obnoxious to the people, originated in the fact, that you were from Illinois by the name of Evans, came to Henderson, and while there, behaved so innocently enough to say that he thought free States were preferable to slave States, and that he thought slavery was wrong. These statements, so far as I heard them, he made in the mildest manner, and that only when pressed into the subject by the young men about town. I never uttered one solitary word to any human being while there against the prevailing opinion, and frequently talked about slavery, and when pushed about the matter, as I often was, I always evaded the subject in the best way I could.

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I soon learned that I had offended the secret demon of mob law. I might well have known it: Seeing that a desperate determination to do the 9th of January, between one and two o'clock, the mob came to murder me. They sent six men to my shop to take me out, but finding me wide awake and fully armed, they skulked away. In the morning, when I went out of my door, I found a rope which, in their flight, they had dropped, with which, I supposed, I was to be strangled. During the night, I was publicly and dastardly attempt in vehement language upon the street, and defied them to prove that I had ever uttered opinions unfriendly to slavery. A committee of five was appointed, before which I appeared, armed with a dagger, and fortified with the purpose of killing any of them who should attempt any violence. On the trial they presented nothing at all. The following are copies of the committee's 'two reports':

'In the case of F. Amthor, referred to the undersigned Committee, under charge of uttering Abolition sentiments, we report that the evidence presented to us is not sufficient to authorize us in regarding him dangerous to our interest as a slaveholding community.'

J. M. DOBSON, A. J. SMITH, ERASMUS REDWINE, B. T. MCDONOUGH.

January 9th, 1860.

'I, Thomas M. Yates, one of the Committee chosen by F. Amthor, dissent with the majority, and ask for the said Amthor to leave within three days, agreeable to his own offer.'

THOMAS M. YATES.

I had hoped that after the report was made, I should be left alone. The men who made this first report were among the fiercest in the community, and would doubtless have been glad to have seen me executed. But they were powerless. You may judge of Mr. Yates by the fact that, when in Kentucky, he was foreman of the jury which acquitted Mat. Ward for killing young Butler in Louisville. After the report was made, I should be left alone. The men who made this first report were among the fiercest in the community, and would doubtless have been glad to have seen me executed. But they were powerless. You may judge of Mr. Yates by the fact that, when in Kentucky, he was foreman of the jury which acquitted Mat. Ward for killing young Butler in Louisville. After the report was made, I should be left alone. The men who made this first report were among the fiercest in the community, and would doubtless have been glad to have seen me executed. But they were powerless. 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POETRY.

For the Liberator. THE MASSACHUSETTS WOMEN. WHAT THEY THINK OF JOHN BROWN AND COMPANY.

THE LIBERATOR

INDIFFERENCE TO POLITICS A FAVORABLE SIGN. To the philosophic observer, the present state of apathy as to the Presidential question, when compared with former canvassings, will be hailed as a favorable sign.

Resolved, That from all considerations, therefore, whether of justice or of expediency, if indeed there were an expediency apart from justice, out of regard to the sacred rights of the slave, and regard to the imperilled condition of the slaveholder, we feel impelled to urge anew and with fresh emphasis, immediate and unconditional emancipation, always a duty, and now become a stern, instant necessity; and we hereby covenant with each other steadfastly to work to this end, seeking its accomplishment by all just methods, without cessation, and without compromise.

Resolved, That the Act which, on this its anniversary day, we celebrate, the Rescue of Jerry, was an emphatic, signal affirmation of the truths of justice and the rights of man, rights so primal, that they derive not their birth from any social arrangement or political compact among men, but inhere and reside originally, by divine ordination, in the human constitution, so substantial, real and inextinguishable, that they cannot be altered or annulled by any enactment, but remain sovereign and sacred, to be honored everywhere, and, in case of attempted violation, to be maintained, as above and before all covenants, statutes and formal constitutions whatsoever.

Resolved, That in spirit and principle, this act was a pointed condemnation of slavery in its every assumption, as a thing essentially absurd, wicked and monstrous—a falsehood, too glaring and malignant to receive a single moment's assent—a crime, too gross and outrageous to be in any case endured—an atrocity, incapable, through whatever device, of any transformation in character or basis into respectability, and meriting, at all times and under all circumstances, to be sternly denied, resisted, broken down, and trampled under foot.

Resolved, That in spirit and principle, this act was also a condemnation of all complicity with slavery, all participation, directly or indirectly, in the guilt, and it stands a perpetual admonition and rebuke to all who, however active in executing or loud in applauding the Rescue of Jerry, do yet give their suffrage and support to parties and platforms and candidates that ignore the slave, and stand pledged to the slaveholder for the maintenance to him inviolate of his 'domestic institution,' and avowedly committed to the shameful work of hunting down and remanding back to the horrors of slavery the flying bondman.

'WOMAN'S RIGHTS.' What! woman the same rights as man? 'Tis folly to suppose it— She's been a long time under ban, And every body knows it!

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TRUE LOVELINESS. She who thinks a noble heart Better than more than art— Honors virtue more than art, Though 'tis less in fashion seen— Whate'er her fortune be, She's the bride—the wife—for me!

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THE VILLANY OF SLAVERY. Unholy thought! on what pretence see'st Of right, inherited, or else acquired! Of loss, or profit, or what plea you name, To buy and sell, to barter, whip and hold In chains, a being of celestial make; Of kindred form, of kindred faculties, Of kindred feelings, passions, thoughts, desires; Born free, and heir of an immortal hope; Thought villainous, absurd, detestable! Unworthy to be harbored in a land! And only overgrown in wickedness; By that, both to of earthly liberty, Which aimed to make a reasonable man By legislation think, and by the sword Believe,...

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