# Clearfield Republican.

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## The Republican.


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G. B. GOODLANDER & CO.


### CLEARFIELD AGRICULTURAL SOCIETY.

RULES AND REGULATIONS.

The Fair ground is one of the most beautifully located in the State, and of convenient access to visitors, being located on the bank of the West Branch of the Susquehanna River, less than one-half mile from the Borough of Clearfield, where ample accommodations can be had by all. The ground is enclosed by a substantial board fence, 8 feet high, and suitable buildings will be erected for the protection of all articles on examination.

Premiums and diplomas will be paid on and after the first Wednesday of November and until the 1st day of January, 1861, after which time all money premiums unclaimed will be considered a donation to the Society. The officers of the Society and members of the Committee of arrangements will wear a badge designating their office, and it will be their duty as well as pleasure to attend to the expressed wishes and wants of exhibitors and others, if it is in their power so to do. A select police force will be in constant attendance for the preservation of order and protection of property.

The trotting course is level, well graded, and one-third of a mile in circuit. Ample arrangements will be made for the convenience of spectators.

*Rules of Admission.*—Members with wives, and children under sixteen years of age, if dues are paid up, to be admitted free; single tickets, 20 cents; 6 tickets for $1; family tickets for the Fair $1—children under ten years of age not admitted unless accompanied by their parents or guardians. Life members and family, free. Tickets to be given up at the door, except season or free tickets, which persons after showing the door keeper, will retain.

Every person wishing to be enrolled as a member of this Society must apply on or before the first day of the fair, and on the payment of one dollar to the Treasurer shall receive a certificate of membership containing the name of the applicant and endorsed by the Secretary.

Every person becoming a member as above shall on the presentation of his certificate, receive a ticket which will admit him free during the fair. Any person complying with the above regulations and paying $10, shall become a life member and shall be exempt from all contributions and shall annually receive from the Secretary a free family ticket.

All persons must be provided with tickets which can be had from the Executive Committee, Treasurer or Secretary or at the door. Persons acting as judges are expected to become members of the Society. Persons from other counties can become members by complying with the above rules. Ladies can become members by making application as above and paying into the Treasury fifty cents when they will receive a ticket to admit them free.

Exhibition of Ladys and gentlemen's horsemanship will take place on Tuesday and Wednesday evening at 3 o'clock, fast riding will not be allowed; those violating this rule will be excluded from competition. Plowing match will take place on Tuesday at 10 o'clock A. M. The address will be delivered at 2 o'clock on Thursday the 18th October, and immediately after the address the reports of the judges will be read and the premiums awarded.

All articles for which a premium of two dollars and upwards is offered, shall pay fifty cents entrance fee except horses for trotting, which shall pay two dollars. All articles entered for a premium under two dollars shall pay twenty-five cents. Horses entered for amusement shall pay twenty-five cents. All articles, except horses, for which no money premium is offered, no charge.

Exhibitors must become members of the Society and have their animals and articles entered on the Secretary's books on or before the 16th day of October; and all animals and articles, except horses, must be brought within the enclosure as early as Tuesday noon; and all persons entering animals and articles for exhibition will procure cards from the Secretary with the class and number of entry of said articles, previous to placing said articles on the ground. Hay and straw will be furnished gratis for all animals entered for premiums, and grain will be furnished at cost for those who desire to purchase.

No horse shall be entered or allowed a premium unless he is free from disease. Horses will be received until Wednesday noon, but must be entered previously. All persons who intend to exhibit horses, cattle, sheep or swine, or who intend to offer stock or any other article for sale, should notify the Secretary of such intention on or before the 16th of October, and have with him a full and full description of the same.

Persons intending to exhibit blood stock must produce authentic pedigrees, and are earnestly requested to furnish the Secretary, by the 10th Oct., with a list of their stock and the pedigrees of each, this will facilitate the preparations of entries and in case of deficient pedigrees will afford the owner time to correct the same.

*Instruction to Judges.*—No animal to receive an award in more than one class.

Judges are expressly required not to award premiums to over-fed animals. No premiums are to be awarded to bulls, cows or heifers, which shall appear to have been fattened, *only* in the class of fat cattle, the object of the society being to have superior animals of this description for breeding.

No person shall be allowed to interfere with judges during their adjudications. The judges if not satisfied as to the regularities of entries, in their respective classes, will apply to the Secretary for information, and should there be any doubts after examination of their coming within the regulations, or if any animal is of such a character as not to be entitled to exhibition in competition, they will report to the Executive Committee, that such a course may be adopted as the case may require.

*Fat Cattle.*—The judges on fat cattle will give particular attention to the animals submitted for examination. It is believed all other things being equal those are the best cattle that have the greatest weight over the smallest superficies.—The judges will require all in this class to be weighed, and will take measures to give the superficies of each, and publish the result with their reports. They will also, before awarding any premiums, require of the competitors full statements as to the manner and cost of feeding as required by the regulations of the premium list.

When there is but one exhibitor, although he may show several animals in one class, only one premium will be awarded, that to the first, or otherwise as the merits of the animal may be judged.

*Discretionary Premiums.*—No viewing committee shall award any discretionary premiums. When, however, articles of merit, superior in their character, are presented, and which are entitled to special commendations, the judges are desired to notice them particularly and refer them to the consideration of the Executive committee at a subsequent meeting.

The Superintendent will take every precaution in his power, for the safety of stock and articles on exhibition after their arrival, and arrangement on the grounds, but will not be responsible for any loss or damage that may occur. The society desires exhibitors to give personal attention to their animals and articles and at the close of the fair to attend to their removal as the society cannot take further care of them.

*Rules of Plowing.*—The name of the plowman must be given as well as the kind of plow to be used, at the time of entry.

The quantity of ground to be plowed by each team to be ¼ acre.

The time allowed to do the work will be two hours. The width of furrow to be ten inches or over and the depth not less than six inches.—The furrow slice in all cases to be lapped. The teams to start at the same time and each plowman to do his work without a driver or other assistance.

The premiums offered by the Society will be awarded to the individuals, who, in the judgment of the committee, shall do their work in the best manner, providing the work is done in the time allowed for its performance.

Each plowman to strike his own land, and plow entirely independent of the adjoining land. Within the one-fourth of an acre plowed, each plowman will be required to strike two back furrowed lands, and finish with the dead furrow in the middle.

Any information desired in regard to matters of the Society can be gained by addressing the Executive Committee or the Secretary, who will be pleased to give any information in their power at any time.

## Select Poetry.

### THE POOR MAN TO HIS BRIDE.

BY WARREN MAIGHT.

No gems have I, dear girl to offer;
No pearls to deck thy silken hair;
No stores of gold in secret coffer;
No lordly halls for thee to share:
But yet I do not fear to woo thee,
Dear Mary lovely as thou art;
Though I have nought with which to sue thee,
Except a fond and doting heart.

What though the world may frown upon us,
And earthly comforts pass away
Affection's lamp is shining on us,
To guide our steps and cheer our way,
Then do not, dearest, longer tarry,
In penury and woe;
We cannot be too poor to marry,
While health and love within us flow.

## Political.

# THE GREAT ISSUE

TO BE DECIDED IN NOVEMBER NEXT!

SHALL THE

**CONSTITUTION AND THE UNION**

STAND OR FALL?

**SHALL SECTIONALISM TRIUMPH**

THE CONSTITUTION BE PERVERTED!

AND

**THE UNION DESTROYED!**

OR SHALL WE CONTINUE TO HAVE

**One Country! One Union! One Constitution!**

AND

ONE GLORIOUS DESTINY?

## LINCOLN AND HIS SUPPORTERS.

BEHOLD THE RECORD!

An awful responsibility rests upon the voters of this country! A great, a fearful, a vital issue is to be decided by them on the 6th day of November next! Though the ballot-box, before the Supreme Ruler of the Universe, (we speak most reverently,) and in the eyes of the civilized world, the citizens of this great country will be called upon to decide whether the Constitution and the Union our fathers made shall stand or fall—whether this great Government, the freest and the best the Sun of Heaven ever shone upon—shall go on in its high career of prosperity and renown, or be torn asunder by civil war! Disguise it as you may, union or disunion is the question to be decided in November. No man with a thimblefull of brains in his head can fail to see that the triumph of a sectional party, whose avowed object is to war upon the institutions of the other half of the Confederacy, leads inevitably to a disolution of the Union.—Hence it was that the Father of his Country warned us to beware of sectional parties, and to indignantly frown upon the first attempt to alienate one section of the Union from the other. "A house divided against itself cannot stand, holds true in the political as well as the religious world. The war of one section upon the other section can have but one end the disruption of the Confederacy. If continued, it must lead to estrangement, then hatred, then open and violent altercations and then the dissolution of the bonds that bind us together as one people.—How happily and how truly did the great statesman of Kentucky, HENRY CLAY, express this idea in a speech in the Senate, on the 7th of February, 1839:

"Sir, I am not in the habit of speaking lightly of the possibility of dissolving this happy Union. The Senate know that I have depricated allusions, on ordinary occasions, to that direct event. The country will testify that, if there be anything in the history of any public career worthy of recollection, it is the truth and sincerity of my ardent devotion to its lasting preservation. But we should be false in our allegiance if we did not discriminate between the imaginary and real dangers by which it may be assailed. Abolitionism should no longer be regarded as an imaginary danger. The abolitionists, let me suppose, succeed in their present aim of uniting the inhabitants of the free States, as one man, against the inhabitants of the slave States. Union on one side will beget Union on the other, and this process of reciprocal consolidation will be attended with all the violent prejudice, embittered passions, and implacable animosities which ever degraded or deformed human nature. * * * * * * One section will stand in menacing and hostile array against the other. The collision of opinion will be quickly followed by the clash of arms. I will not attempt to describe scenes which now happily lie concealed from our view. Abolitionists themselves would shrink back in dismay and horror at the contemplation of desolated fields, conflagrated cities, murdered inhabitants, and the overthrow of the fairest fabric of human government that ever rose to animate the hopes of civilized man."

How sadly true, nay, how prophetic, also, are these words of Mr. Clay. The triumph of sectionalism is the downfall of the Republic. To preserve the Union we must keep the bonds our fathers made, and crush out and exterminate this hydra-headed monster of abolitionism. The man who casts his vote for Lincoln, in that act, deliberately, solemnly, and knowingly, votes for a dissolution of the American Union! There is no dodging this position. What are the principles of that sectional party, and what the utterances of the men who form, lead, and control it? Behold the record!

Before proceeding to the record, however, let us see *how*, in the speech from which we have already quoted, Mr. Clay sums up the designs of the abolitionists:

"And the third class are the real ultra abolitionists, who are resolved to persevere in the pursuit of their object at all hazards. With this class the immediate abolition of slavery in the District of columbia, the prohibition of the removal of slaves from State to State, and the refusal to admit any new State comprising within its limits the institution of domestic slavery, are but so many means conducing to the accomplishment of the ultimate but perilous end at which they avowedly and boldly aim, are but so many short stages in the long and bloody road to the distant goal at which they would finally arrive. Their purpose is abolition—universal abolition—peaceably if they can, forcibly if they must."

How graphically descriptive of the black republican party of the present day! The picture is true to life.

*Lincoln and his supporters in favor of the hideous doctrine of negro equality!*

On the 16th of October, 1854, Abraham Lincoln delivered a speech at Peoria, Illinois, in which he used the following language:

"What I do say is, that no man is good enough to govern another man *without another's consent*. I say this is the leading principle, the SHEET ANCHOR of *American republicanism*. Our Declaration of Independence says:

"'We hold these truths to be self-evident—that all men are *created equal*, that they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness. That to secure these rights governments are instituted among men, DERIVING THEIR JUST POWER FROM THE CONSENT OF THE GOVERNED.'

"I have quoted so much at this time merely to show that according to our ancient faith, the powers of Government are derived from the consent of the governed. Now, the relation of master and slave is *pro tanto* a total violation of this principle. The master not only governs the slave without his consent, but he governs him by a set of rules altogether different from what he prescribes for himself. Allow ALL the governed an equal voice in the Government; and that, and that only, is self-government."—Howell's life of Lincoln, page 279.

Again, in a speech delivered in Chicago during the last Presidential election, which we find published in the Illinois State Journal, the State organ of the black-republican party of Illinois, on the 16th day of September, 1856, Mr. Lincoln said:

"That central idea, in our political opinion, was and until recently continued to be the equality of men. And, although it was always *submitted* patiently to whatever inequality there seemed to be as a matter of actual necessity, its constant working has been a steady progress toward the PRACTICAL EQUALITY OF ALL MEN.

"Let past differences as nothing be; and, with steady eye on the real issue, let us reinaugerate the good old *central ideas* of the Republic. We *can* do it. The human heart is with us; God is with us. We shall again be able not to declare that all the States, as States, are equal, but renew the broader, better declaration, including both these and *much more*, that all *men* are created equal."

Yet, again, in his speech at Chicago on the 20th day of July, 1858, Mr. Lincoln said:

"I should like to know if, taking the old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? IF ONE MAN SAYS IT DOES NOT MEAN A NEGRO, WHY NOT ANOTHER SAY IT DOES NOT MEAN SOME OTHER MAN? If that declaration is not the truth, let us get the statute book in which we find it and tear it out. Who is so bold as to do it? If it is not true, let us tear it out! [Cries of "No" "No!"] Let us stick to it, then, let us stand firmly by it then. * * * * Let us discard all this quibbling about this man and the other man—this race and that race and the other race being inferior, and therefore they must be placed in an inferior position—discarding the standard that we have left it. Let us discard all these things, and unite as one people throughout this land until we shall once more declaring all men are created equal. * * * * I leave you, hoping that the *lamp of liberty* will burn in your bosoms UNTIL THERE SHALL NO LONGER BE A DOUBT THAT ALL MEN ARE CREATED FREE AND EQUAL."

See the volume of the debates between Lincoln and Douglas, which have been revised by Mr. Lincoln since his nomination for the Presidency, pages 23, 24. Salmon P. Chase twice elected Governor of Ohio, and elected last winter United States Senator from that State, was presented with a silver pitcher by the negroes of Cincinnatti on the 6th of May, 1845. In response to the presentation he said:

"In what I have done I cannot claim to have acted from any peculiar consideration of the colored people as a seperate and distinct class in the community, but from the simple conviction that all the individuals of that class are members of the community, and, in virtue of their manhood, entitled to every *original right enjoyed by any other member*. We feel, therefore, that all *legal distinction* between individuals of the same community, founded in any such circumstances as color, origin, and the like, are hostile to the genius of our institutions, and incompatible with the true theory of American liberty.—Slavery and oppression must cease or American liberty must perish.

"In Massachusetts, and in most, if not all, the New England States, the colored man and the white are absolutely equal before the law.

"In New York the colored man is restricted as to the right of suffrage by a property qualification. In other respects the same equality prevails.

"I embrace with pleasure this opportunity of declaring my *disapprobation* of that clause of the constitution which denies to a portion of the colored people the right of suffrage.

"True democracy makes no inquiry about the color of the skin or place of nativity, or any other similar circumstance of condition. I regard therefore the *exclusion* of the colored people as a body from the elective franchise as incompatible with true democratic principles."

The Hon. Henry Wilson, United States senator from Massachusetts, in a speech delivered in the Senate on the 5th day of May, 1858 said:

"Now, Mr. President, I live in a Commonwealth that recognizes *the absolute and perfect equality of all men of all races*. A mulatto or negro in the State I represent is not only a citizen of the State: he not only has the right to vote, but, if the people choose to do it, *they may elect him to any office in their gift*."—Cong. Globe, 1st sess. 35th Congress, page 1960.

In 1856 Mr. Wilson said;

"Sir, I am proud to live in a Commonwealth where every man, black or white, of every clime or race, is recognized as a man, standing upon the terms of perfect and absolute equality before the law.'—App. Cong. Globe, 1st sess. 34th Cong., page 393.

Senator Wilson made a mistake when he stated there was perfect equality in Massachusetts. Such is not the case. By the laws of that State a foreigner cannot vote in it for two years after he has been naturalized and a citizen of the State, while a negro, under the same law acquires a vote after one year's residence!

On the former occasion (page 1964) Mr. Fessenden the black republican Senator from Maine, held forth in this wise.

"By the laws of Maine, and under the constitution of the State of Maine, free negroes are citizens—just as much citizens in the State of Maine as white men. It has been so solemnly decided by the highest tribunal of our State since the decision of the Dred Scott case. The Supreme Court of Maine has decided that they are entitled to all the privileges—that they stand upon perfect equality with white men—under the constitution and laws of the State. They are voters and recognized as citizens under the terms of the constitution, which allows any citizen to vote."

Here we have the black-republican Supreme court of Maine actually nullifying the decision of the Supreme court of the United States, so intense is their love for the negro! Is this not enough to startle and alarm every lover of his country!

Now listen to Cassius M. Clay, who was the chief competitor against Hamlin for the nomination for the Vice Presidency in the Chicago convention:

"Our Legislatures, State and Federal, should raise the platform upon which our free colored people stand; *they should give to them the full political rights to hold office, to vote to sit on juries, to give their testimony to make no distinction between them and ourselves.* The instrument called the Constitution, after pronouncing all men equal, and having equal rights, suffers slavery to exist, a free colored person to be denied all political rights, and after declaring that all persons shall enjoy a free intercourse with the States, suffers the free negro to be driven out of oll, and excluded from such rights. Deliver me from such an instrument thus partial, thus unjust; that can be thus perverted, and made to sanction prejudices and party feelings, and note the accidental distinction of color."

This black-republican maniac raves at the Constitution because it does not guaranty the equality of the negro with the white man!

Now, let us hear from Horace Greeley, "the chief cook and bottle-washer" in the Chicago convention, whose efforts there brought about the nomination of Lincoln. As far back as the 17th of January, 1851, Greeley thus spoke in his *Tribune*:

"We loathe and detest all laws which give or withhold political rights on account of color. 'A man's a man for a' that,' and ought to have the full rights of manhood, whether his ancestors were Celts, Goths, or Hottentots, whether his complexion be ebony or ivory. * * * All constitutional exclusions of any class from the polls, the jury-box &c., because of color, are aristocratic, *unjust, and infamous*."

Again, in 1855, we see him proposing and urging the nomination for Congress of that notorious negro, Fred. Douglass. Just listen to him:

"Among the candidates put up by the convention of the liberty party at Utica, on Wednesday, is Mr. Frederick Douglass, of Monroe county, who is nominated for the office of secretary of State. With respect to ability, a better domination could hardly be desired: but we confess that we should regret to see Mr Douglass elected. His proper place is not a member of the State administration at Albany, but as a member of Congress at Washington. For the former office he possesses no qualifications that might not be found in other gentlemen, while for the duties of a representative at Washington he is particularly gifted. As an orator and debater he possesses both the force and the grace of a Virginia gentleman of the old school and one of the first families, to which a great depth of conviction and a resolution worthy of the best days of the Republic and a persuasive and magnetic charm not often felt in the Federal Capitol. We trust, then, that the friends of Mr. Douglass will not persist in urging his election to the office for which he is nominated, but will make every preparation to return him to Congress on the very first vacancy in the Monroe district."

Now, hear the old apostle of black-republicanism, Joshua R. Giddings. In his speech in the House, December 18, 1855, Mr. Giddings said:

"This Government was founded for the purpose, design, and end of 'securing all men under its jurisdiction in the enjoyment of life, *liberty*, and happiness.' It is now placed in our hands. On this rock the republican church was founded, and I speak reverently when I say "the gates of hell shall not prevail against it.' * * When we say 'ALL men are thus endowed,' we mean what we say. We do not refer particularly to the high or the low, the rich or the poor, the negro, the mulatto, or the white, but ALL men who bear the image of God and are endowed with certain inalienable rights: that among these are life, *liberty*, and the pursuit of happiness."

When questioned in the House of Representatives, the Hon. N. P. Banks, afterwards elected Speaker of the House, and governor of Massachusetts, by the black-republicans, declared his inability to decide whether the white or the black was the superior race, but leave the question to be decided by *absorbtion or amalgamation!*

"So far as he had studied the subject of races, he had adopted the idea that when there is a weaker race in existence, it will succumb to, and be absorbed in, the stronger race. This was the universal law as regarded the races of men in the world. In regard to the question, whether the white or the black race was superior, he proposed to wait until time should develop whether the white race should absorb the black, *or the black absorb the white.*"

In this country the doctrine of negro equality presents itself in a two-fold aspect. To the people of the North it says, "You must strike down all laws which erect a barrier between you and the black man, he is hour equal, entitled to vote, hold office, sit at the same table with you, and marry your daughters. You must give him the same political and social rights you enjoy, for he is your equal and entitled to them!" Are the people of the North prepared for this? If you vote for Abraham Lincoln; he is committed to the odious doctrine.

To the people of the South negro equality says: "You must free your negroes and give them all the rights you now enjoy, for they are your equals and entitled to their freedom and the political and social privileges enjoyed by you. Negro equality means the *abolition of slavery*: it can have no other meaning. If the republican leaders are sincere in their opinions that the negro is entitled to his freedom, as honest men, when they get the power, they will strive to give him that freedom. If they are sincere in their opinions that the negro is entitled to social and political equality with the white man as honest men, when they are installed in power, they will strive to give him that equality.

In regard to the Declaration of Independence giving any color to this hideous doctrine of negro equality, it is a sufficient answer to say that when it was drafted every State in this Union but one were slave-holding States, and it is arrant humbug to say that these States would have thus made a declaration amounting to a virtual emancipation of their slaves. Indeed lest this idea should receive any countenance, the word "free" which was in the original draft of the Declaration *was stricken out.* The "all men" in it is of a piece with 'We, the people" in the Constitution of the United States, and refers alone to white men. Nobody contends that the Constitution gives black *"people"* the right of suffrage, of holding office, and of social and political equality. No more does the "all men" in the Declaration give them these privileges. This is essentially a government of white men, made for white men, and ruled by white men, all of whom are "equal."

*Lincoln and his supporters deny the right of property in slaves.*

In addition to the extracts we have already given from Mr. Lincoln's speeches, wherein he contends that the negro is the equal of the white man, and is entitled to his liberty, and, as a necessary consequence, cannot rightfully or legally be held as a slave, we find him, in a letter to the republicans of Boston, under date of April 13, 1859, again denying the right of property in a slave:

"The democracy of to day hold the liberty of one man to be absolutely nothing when in conflict with another man's right of property. Republicans on the contrary, are for both the man and the dollar, but, in case of conflict, the (negro) *man before the dollar.* * *

"This is a world of compensations; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, *under a just God*, cannot long retain it."

Senator Seward in a speech delivered Buffalo, N. Y. October, 1855, used this decided language:

"If all men are created equal, *no one can rightfully hold dominion over, or property in, another man*, without his consent. If all men are created equal, one man cannot rightfully exact the service or the labor of another man without his consent. The subjugation of one man to another by force, so as to compel involuntary labor or service, subverts that equality between the parties which the Creator established."

Hon. Charles Sumner, senator from Massachusetts, whom the black republicans have almost deified, in his recent speech in the Senate, June 4, 1860, scouts the idea that "man can hold property in man." Hear him:

"It is only when slavery is exhibited in its truly hateful character that we can fully appreciate the absurdity of the assumption which, in defiance of the Constitution, yet foists into this blameless text the barborous idea that man can hold property in man. * * * *Foremost*, of course in these elements is the impossible pretension, where barbarism is lost in impiety, by which man claims property in man. Against such arrogance the argument is brief. * * * There is no sanction for such pretension; no ordinance for it, or title."

Now, hear the Hon. Mark Trafton, of Massachusetts, in the House of Representatives, August 6, 1856:

"What right have their owners to *property* in man? Who gave you this right?—Show a bill of sale from your Maker, and we will admit it to be authoritative; until that time, we demur. No, sir; in the eternal principles of right *one man cannot own another.*"

Hon. Owen Lovejoy, of Illinois, said in his speech, in the House, April 5, 1860:

"As I remarked, Mr. Chairman, this brings us to confront slavery, and ask what right this Caliban has on earth? *I say no right.* My honest conviction is that all these slaveholding laws have the same moral power and force that rules among pirates have for the distribution of their booty, that regulations among robbers have for the division of their spoils. * * I insist that any laws for enslaving men have just the same force as the arrangement among robbers and pirates have for distributing their spoils."

The Hon. Daniel Clark, of New Hampshire, in a speech delivered in the Senate February 20, 1860, not only denies for himself, but for a large portion of the republican party, the doctrine that man can hold property in man. He said:

"Let it be understood, also, that vast numbers of those who comprise the republican party, and of those who sympathize with it, deny the right of any man or body of men to hold or establish property in man."

In this same vein spoke the old Apostle of black-republicanism, Joshua R. Giddings, in the House of Representatives, May, 16, 1854:

"He who bestowed on us his own image demands that we should maintain the dignity of the race. Man in his rudest state has ever refused to become the property of his brother. To call men property is a libel upon ourselves."—Appendix Cong. Globe, 1st sess. 33d Cong., page 988

We quote next from the speech of Hon. C. B. Sedgwick, of New York, delivered in the House, March 26, 1860:

"Slavery stands wholly upon the law of violence and superior force. It finds no support in equality, in right, in Christianity. * * * I speak deliberately, Mr. Chairman, when I say, for myself, that no forms of constitutions or law, however solemnly agreed upon, or whatever high claims they may have to authority, intended to recognise, or authorize, or guaranty any such system of outrage and violence upon human rights, has the least efficacy to bind the conscience or control the action of the citizen of any government under Heaven. It is clear usurpation and Tyranny, and not law. It stands, I say, wholly upon the law of force. By and by, some Annus or Spartacus will rise up in their midst, and contest with the masters this question of superior force."

(*Continued in our next.*)

THE NUMBER OF BODIES FOUND.—The total number of dead bodies recovered from the Lady Elgin disaster on Lake Michigan, now reached one hundred and fifty.—There are doubtless yet a hundred more yet to be recovered, many of which will probably never be reclaimed.