SPEECH OF SENATOR DOUGLAS AT CINCINNATI.

We published, in a portion of our city edition of Saturday last, the great speech of Senator Douglas, delivered at Cincinnati the previous night; but as the concluding portion of it was not received in time for insertion in our country edition, and being unable to supply the demand for papers containing the whole speech, we republish it entire to-day:

Fellow-citizens of Cincinnati: There seems to be a fatality accompanying my attempts to address you on the great political topics of the day. Four years ago, when I came here for the purpose of addressing you, I was attacked with a disease of the throat, which deprived me of the opportunity of being heard, and confined me to my room for many months. While on my way here yesterday I had a recurrence of the same attack, which rendered it impossible for me to comply with my engagement to address you last night, and I fear I will not be able to address you this evening in a way satisfactory to you or myself. But trust that if you indulge me for a few minutes, that I shall get fairly into the subject, that my voice will return, so that I shall be able to be heard, even to the extremes of this immense crowd.

I say, in the first place, that it is no part of my present purpose to discuss any question appertaining to the internal policy or domestic affairs of the State of Ohio. So far as the topics now pending before the country affect your internal affairs, I choose to leave them to those who are directly interested in them, and there are certain great principles affecting the people of the entire country in which we are all alike interested, and which can be advocated in Cincinnati as well as in Louisville, in the free States as well as in the slave-holding States. So long as we live under a Constitution which is the paramount law of the entire Republic, any political creed is radically wrong which cannot be proclaimed in the same form wherever the American flag waves over the Constitution raises. [Cheers.]

You will permit me to remark, also, that the Democratic party is the only political organization in this country which can preserve the peace, the harmony, and the fraternity of this glorious Union. [Renewed cheering.] There ever have been, there now are, two parties in this country. The one is founded on the great fundamental principle of self-government, which underlies all our institutions, and the other is the antagonism of the Democratic party.

The history of the Democratic party is the history of this Republic—the record of the Democratic achievements constitutes a part of all those glorious measures which have characterized the unparalleled growth and development of this Republic.

The opposition party to the Democracy "at some periods in history is known by one name, and at another by another.—But still its cardinal features are opposition to the Democratic organization and principles. In the Northern States, at this time, this opposition party is known as the Republican party. In the Southern States it does not assume that name, but sympathizes with the Republicans in all their implacable hostilities to the Democratic party.

The great question which separates the Democratic party from the Opposition party at the present time, involves the slavery question—the Opposition contending that the slavery question is a Federal question and controlled by the Federal Government, while the Democratic party holds that the slavery question is a local question, a State question, depending on local laws and regulations to be enacted by the people interested in it in the several States and Territories of this Union, according to the doctrine of the Kansas-Nebraska act adopted at Philadelphia in 1856. It is affirmed that Congress has the power and duty to prohibit slavery in the Territories of the United States, and that, as against the sovereign power of Congress over the Territories for their government, the people have no more foreign power of the General Government over territories or colonies is not new, nor is it adopted for the occasion of the present day for the first time. The same doctrine was asserted by the King and Parliament of Great Britain, over the Territories or colonies before the Revolution. You will all recollect what the great Webster said, (Three cheers were here repeated, the remark) that "the American Revolution was tongue against a preamble." That preamble or statement declared that the King and the British Parliament had the power and right to bind the American colonies in all cases whatsoever. The Revolution of the colonists replied, denying the right of Parliament to interfere with their local and domestic concerns. When the Revolutionary Congress assembled at Philadelphia in 1774, for the first time, they proceeded to assert a Bill of Rights for the American colonies. In that Bill of Rights acknowledged and conceded to Parliament the right to pass all regulating commerce, and all other matters which were Imperial and not Colonial. But, on the other hand, they asserted that those Colonies possessed the sole and exclusive power of legislation in their respective Provincial Legislatures in all cases of taxation and their property. They then, in the language of the Tories of the Revolution asserted the very doctrine at that day contended for by the Republicans of this day—that Congress, or Parliament, had no sovereign power over the Colonies or Territories for their government. Our fathers of the Revolution maintained that claim of parliamentary sovereignty over the Colonies with their blood and their life, during the struggle of the Revolution. I do not use these terms in any offensive sense, but I do claim that our fathers were no impulsive people, as those who advocate this doctrine—the right of Congress to bind Territories in all cases whatever. I simply use it to show that the sovereignty over the Territories is the precise claim against which the patriots of the Revolution were in the habit of fighting when that claim was urged by the British Parliament over the American colonies.

The Republicans, in their platform, that, in the exercise of this sovereign power over the Territories, it is the duty of Congress to prohibit slavery wherever it may be found, in all the Territories of the United States. The Southern Opposition, on the other hand, assert the sovereign power of Congress to establish slavery question—there can be no truce in sectional strife—there can be no peace between the Northern and Southern States, so long as Congress is permitted to interfere with the domestic institutions of any of the Territories of this Union. That question was decided distinctly in 1850, when the Compromise measures were adopted. I recollect that during that struggle there was a Southern party demanding a Constitutional amendment to maintain slavery in opposition to the wishes of the people, and on the other hand there was an ultra Northern anti-slavery party, demanding Congressional intervention to abolish and prohibit slavery regardless of the wishes of the people, or of the law. These two ultra parties—these two interventionists—the one to establish and the other to disturbed the harmony of the country and peril the existence of the Union in that great struggle. The immortal Clay, on that occasion, performed his great work on earth and retired to the shades of Ashland, to prepare for a better and happier world, leaving the storm and tempest, and the rumbling of the harsh, discordant notes of sectional strife and sectional controversy, and come from his retreat to vindicate and maintain the Senate—that great theatre of his deeds—to see if he, in the decline of his glorious career, could do his own—his famous name—could not do something to bring the troubled waters to rest, restore peace and fraternity to a distracted and distracted country. [Cries of "Glorious!" "Hear! Hear!]

From the moment that Henry Clay made his appearance in the Senate, all party strife was pushed—all partisan questions were forgotten. The voice of discord was no longer heard, and Clay was recognized and proclaimed the leader of all the Union men—North and South—Whigs and Democrats. For the period of six months, we assembled in caucus every day with Clay in the chair—Webster on his right, Webster upon his left hand, and the Whig and Democratic ranged on either side, promiscuously supporting and sustaining Clay in his efforts to devise a plan to restore peace and fraternity to the country. [cheers.] You all know the result of those deliberations. The Compromise measures of 1850 were adopted, peace restored, and the country again reunited. Now let me ask you upon what principle does that compromise rest? Examine the bills, search the records, and you will find the great principle which underlies those measures, is the right of the people of each State and each Territory, while a Territory, to decide the slavery question for themselves. [Three cheers were here given.]

Mr. Seward, Gov. Chase, Mr. Sumner, and the leaders of the Republican party, united with the Southern Democrats in resisting the Compromise measures of 1850, because they asserted the doctrine of non-intervention and popular sovereignty. We passed those measures over their heads. We, a union of the Whigs and Democrats—Clay, Webster, and Cass, supported and sustained by the younger men of the two parties, passed the Compromise measures, and adopted the principle of non-intervention and popular sovereignty over the heads of the Northern abolitionists and Southern disunionists. I stand here to-night to vindicate and maintain that same principle of non-intervention and popular sovereignty against the Northern abolitionists and Southern interventionists. [Three cheers for Douglas.]

I care not where the interventionist lives, by what name he calls himself, or on which side he intervenes—he is an enemy of the Democratic principle. If he is intervening as all, against the peace of the country. The great principle must be maintained and must be decided in the Presidential election of 1860. [Cries of "You are our choice!"]

Mr. Seward, who is the most eminent and authoritative expounder of the Republican principles, according to the modern designation of the party, tells us that there is an irreconcilable conflict between freedom and slavery, free labor and slave labor, free States and slave States; which must continue to rage until the States shall become free or become slave. When he utered that sentiment, he might to have felt treaded by a spirit of austerity and contrition, and have acknowledged that he borrowed the sentiment from an eminent leader in his own party. [Laughter.]

Three months previous to Mr. Seward's Rochester speech, Mr. Abraham Lincoln, in making a speech accepting the nomination of the Republican party of his State, had announced the same principle, in almost equally emphatic language. He said the people of Illinois that the agitation would not cease until the agitation should cease, and that the house divided against itself would not stand; that the Union, separated into free and slave States, could not endure. I commend to the contest men to consider that the States should become all free or all slave. All may thing great that may be done in an hour. Republican who dissented from the position of Mr. Lincoln during that canvass in Illinois? Does not the Republican party, in the Senate, dare to assume his seat in the Senate—that great theatre of his deeds—to see if he, in the decline of his glorious career, could do his own—his famous name—could not do something to bring the troubled waters to rest, restore peace and fraternity to a distracted and distracted country. [Cries of "Glorious!" "Hear! Hear!]

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