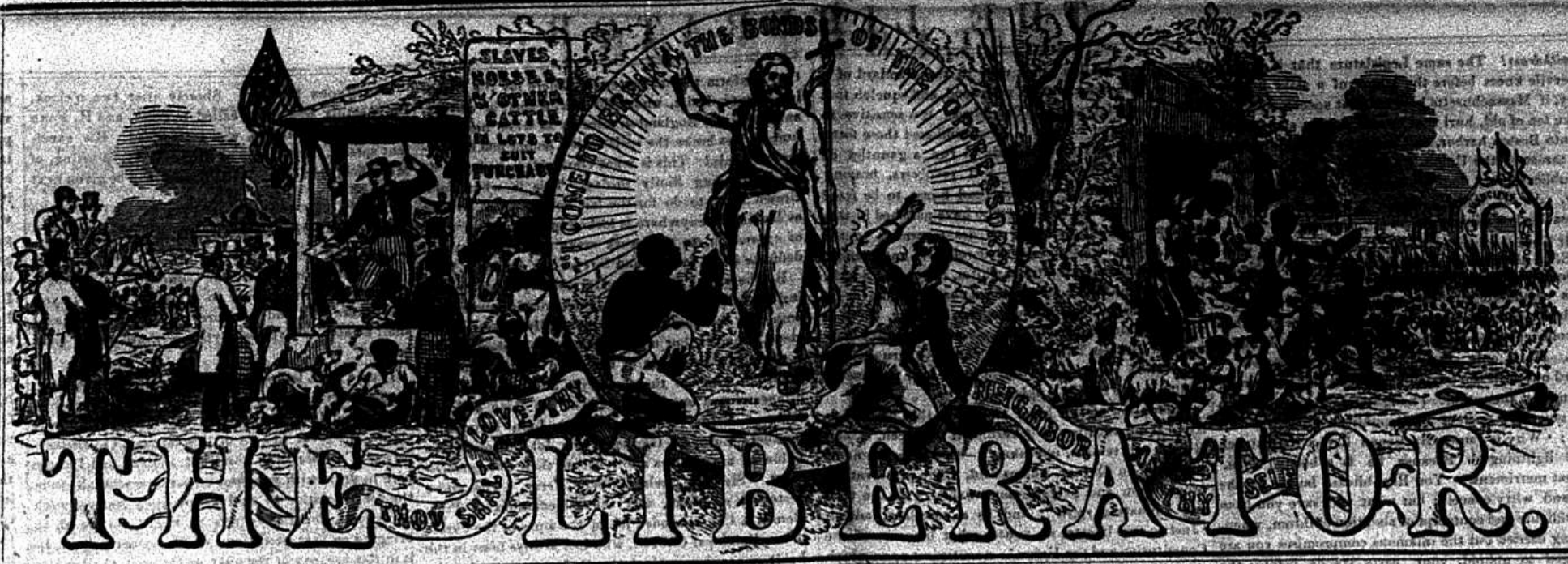


THE LIBERATOR
EVERY FRIDAY MORNING.
211 WASHINGTON ST., ROOM N. 2.
ROBERT F. WALLOUT, General Agent.

WM. LLOYD GARRISON, Editor.
VOL. XXX. NO. 32.



SELECTIONS.
From the National Anti-Slavery Standard.

FRUITS OF EMANCIPATION.
LETTER FROM REV. HENRY BLEBY.

BARRADOS, 8th July, 1860.
OLIVER JOHNSON, Esq.: Dear Sir,—I read with great interest your report in the Standard of the late anniversary of the American Anti-Slavery Society, and was very glad to see that Dr. Cheever had come up now to the right platform. I. W. Beecher ought to be there. His time-serving policy detracts much from his reputation in the estimation of right-minded men. With profound regret I saw in the English newspapers the announcement of Theodore Parker's death. His removal will be a loss to the Anti-Slavery cause; but however the workmen may fall, God will carry on the work to the consummation. It is a triumph.
I enclose two slips from newspapers for the Standard, if you think fit to insert them. The Mr. Jordan referred to in one of them as a colored gentleman, and President of the Privy Council of Jamaica, I am personally acquainted with. He is a self-made man, whose education was chiefly obtained in our Mission schools; and I remember the case when his 'anti-slavery proclivities,' as you call them, first manifested themselves. In the Standard of the 20th inst. you sign a warrant for Mr. B. Jordan, and the next day you publish an article in which you speak of the conflict which terminated in the removal of Mr. Jordan from the office of President of the colored people in Jamaica, and in placing them on an equality with their white fellow-subjects. After this, he nobly fought the anti-slavery battle, until emancipation was effected. It is nearly cost him his life in 1832, when the struggle was at its height. In the morning paper under his care he said, in closing one of his editorial articles: 'We shall be glad, with Mr. B. Jordan and his friends, to give a long pull, a strong pull, and a pull altogether, to bring down the system by the root, knock off the fetters and let the oppressed go free.' On these simple words was based a charge of constructive treason, and Mr. Jordan was indicted for a capital felony—the result, as it afterwards transpired, of a conspiracy to get rid of the hated opponent of slavery, to which the Gen. Gov. of the West Indies, in the person of Mr. Jordan, was having assigned the role of a martyr. The conspirators were baffled. Although Mr. Jordan was suddenly arraigned, and placed on his trial without any notice or warning—the whole proceeding being conducted with profound secrecy until the Grand Jury had found a true bill—he was able and successfully defended by the first colored barrister who practiced in the Jamaica courts, Mr. Watkins, a man of eminent talent; and through the astuteness and fidelity of Mr. O'Brien, a colored partner in the firm, he refused, though more than once offered for contempt, to answer the questions put to him by the prosecutor, the attempt to prove publication failed, and the case broke down. This wicked effort to injure and destroy an innocent man led to his present elevation. Since that time Mr. Jordan became more popular with the free colored people than he had ever been; and they, indignant at the villany which had been attempted, and being sufficiently numerous to control the elections, at the occurrence of the next vacancy, elected Mr. Jordan representative in the Legislature, where he pursued an honorable career, commanding respect, and increasing in influence, for many years. He was afterwards elevated to the Council, the superior branch of the Legislature; and has been for several years the Prime Minister of the island, in which office he has earned the honorable distinction which the Queen has recently conferred upon him. It is a remarkable fact, that Mr. J. has been associated in the highest offices of the government with the man who, Acting Governor-General, took a leading part in the prosecution which was intended to cut short his career by an ignominious death. It is a favorite notion with your South-side gentry that colored men have no administrative or governing talent—taking good care, however, never to suffer the experiment to be tried where they have influence to prevent it; but here we see a colored man elected from the midst of a large body of whites, many of whom are men of unquestionable ability, to initiate and carry on a new system of government in a colony, to the honor of the British Empire, which has been eminently successful. It is an acknowledged fact, that the financial condition of the colony has never been so prosperous as since this colored man has filled the office of Premier.
Recently, in Antigua, a colored gentleman has been appointed to a seat in the Legislative Council; and in this island, where more of the old-time prejudice against color remains than I have found in any other British Colony, Mr. Prescott, a colored man, is one of the leading spirits in the Colonial Parliament, having recently received appointments to more than one lucrative public office. Such a reaction in public sentiment has occurred in these islands within my own recollection, resulting from the abolition of slavery and the removal of colored disabilities, that I think it quite within the bounds of possibility that we may yet see such men as our friends Garrison and Wendell Phillips chosen to fill the high offices in the United States, and receiving honors to which their well-earned ability, and the sense of humanity richly entitles them. Twenty-eight years ago the gibbet appeared far more likely to be the destiny of Edward Jordan in Jamaica than the Premiership which he now so worthily and ably fills.
I am, my dear sir, very truly yours,
HENRY BLEBY.

*The extracts alluded to are as follows.—Ed. Stand.
The Queen has been graciously pleased to appoint Philip Edmund Wedelohse, Esq., Governor and Commander-in-Chief in and over the Colony of Barbados, to be an Ordinary Member of the Civil Division of the Third Class or Companion of the Most Honorable Order of the Bath. James Walker, Esq., the acting Governor of Trinidad, has also been appointed a C.B., and the Hon. Edward Jordan, President of the Privy Council, Jamaica. Mr. Jordan is a gentleman of great talents, and though born in Jamaica, is the son of a Barbadian.—Barbados Globe.

million and a quarter pounds sterling. If, further, there be allowed to be 100,000 acres under cultivation, and the value of the produce be reckoned at £12 the acre, we have an annual production in provisions alone of £1,200,000. The number of acres under cultivation by the black people has been stated at 300,000, and the average value of an acre at from £15 to £20. Thus 300,000 acres are allowed for other productions. But the negroes of Jamaica are the great growers of sugar, coffee, pimento, ginger, &c. The property of much of this product may be in the hands of the white man, but the labor by which they are sent to market is that of the black man. The annual value of these articles of export cannot be less than £500,000, which, added to the value of provisions, gives a total of £1,800,000. Probably not less than two millions are thus raised by the people; so that, since freedom, something short of forty millions of pounds must have been the value of the labor expended on the soil of Jamaica by its enfranchised peasantry.—Jamaica Tribune.

From the Minneapolis (Min.) State Atlas.
IS MINNESOTA A FREE STATE?

Strange as it may at first appear, the people of Minnesota are, at this early period in their history, and within three years from the adoption of their State Constitution, seriously asking of each other, 'Is Minnesota a free State?' Not that the constitution which they adopted, and under which they live, in the most clear and positive language, forbids the existence of slavery within our borders, but because the provisions of that constitution are openly and boldly set at defiance, not only by citizens of other States, but as it appears, by those of Minnesota herself—men who, pretending to act as officers under the laws of this State, engage in the disgraceful and detestable business of kidnapping free men for the purpose of forcing them into slavery.
Now, here is the article and section of our constitution relating to this subject:—
Art. 1, Sec. 2.—THERE SHALL BE NEITHER SLAVERY NOR INVOLUNTARY SERVITUDE IN THE STATE OTHERWISE THAN IN THE PUNISHMENT OF CRIME WHEREOF THE PARTY SHALL HAVE BEEN DULY CONVICTED.

With a full knowledge of this provision of our constitution, and full understanding the sentiment of our people upon the question of slavery, citizens of slave States have chosen to visit Minnesota, bringing with them their human chattels, thus openly disregarding the constitutional law of our State, and bidding defiance to, and insulting the sentiments and feelings of our people. But it is not of the course of Southern sojourners among us that we most complain. It is of those infamous beings who live in our own State, and who, in order to secure a few dollars of Southern money, are willing to see the constitution of Minnesota trampled under foot, and the feelings of our people outraged by the introduction of negro slaves in our very midst.

For ourselves, we have no conscientious objection to our views and position upon this question. MINNESOTA IS A FREE STATE, thank God, and, as one of her citizens, we shall insist upon her remaining so. And we wish Southern ladies and gentlemen to distinctly understand, that when they bring their slaves within the borders of this State they make them, before our constitution and our laws, their equals, so far as civil rights are concerned. And while we do not feel it our duty, and shall not make it our business to go about infusing people with the rights of advising them to assert their own rights, and insist that when they voluntarily assent to them, they shall be protected to the full extent of the law of our State.
Gentlemen of the South, you know the feelings of our people upon this question; and you may as well understand, that when you voluntarily bring your human chattels into Minnesota they will exercise their own discretion as to remaining with and going back with you.

PUNCH ON CHARLES SUMNER.
The London Punch has the following, under the head 'Punch's Essence of Congress':—

1860. June 4th, Monday. In the Senate, the Bill for the Admission of Kansas as a Free State came on for discussion. The Honorable Charles Sumner, who about four years ago was brutally assaulted by a ruffian slaveholder named Brooks (since dead), addressed the House for the first time since that outrage. He applied himself to a long and elaborate argument to show the barbarism of slavery, and proposed to knock out of the black man's mind the idea that when they voluntarily assent to them, they shall be protected to the full extent of the law of our State. He showed successively and successfully that the 'domestic institution' makes brutes of the slaves, and worse brutes of the masters—that it checks education, industry, prosperity, and population—that it generates violence, foul vice, cruelty, duelling, and ruffianism generally—that it advocates in and out of Congress are the worst citizens, and the worst men in America—that it has been condemned by Washington, Jefferson, Franklin, and by all statesmen and moralists of eminence; and that its poisonous influence is actively working toward the destruction of the noble Republic. Mr. Sumner's speech was chiefly characterized by its closeness of argument and lucidity of diction; but he occasionally introduced a passage of highly-wrought eloquence, or an image of singular vividness; and in England, however the orator's sentiments might have been objected to by a political antagonist, Mr. Sumner would have received the compliments of gentlemen of sustained power and intellectual skill. Mr. Chestnut, of South Carolina, (slave-owner) rose, and after abusing Mr. Sumner for 'ranging over Europe, crawling through the back doors to whine at the feet of British aristocracy, craving pity and raising contempt,' called him the 'incarnation of malice, mendacity, and cowardice,' and declined on the part of the slave-owner to make any reply, because he was not inclined 'to vent forth his denunciations, and the deadliest blow to the system, upon the head of a man who has been so far from being a friend to the slave, as to have been a punishment in question alludes to the brutal assault with a bludgeon, committed by the now defunct Brooks upon an unarmed and unsuspecting gentleman. The 'slave-masters in the Senate then surrounded Mr. Chestnut, and approved his speech.' The question was postponed. Mr. Punch begs to offer his respectful congratulations to Mr. Sumner upon his magnificent speech, and, even more earnestly upon the splendid perfect testimony that was instantly given by the wretched slave-owners to the truth of his assertion of the barbarism of Slavery. It is not often that an orator's enemies are in such a desperate hurry to prove his case for him. But here he was scarcely down, when the slave ruffians rushed together to proclaim themselves the friends of the speaker; and in the published copy of the oration, Mr. Sumner has given us the calmest and the deadliest blow to the system he denounces, for he prints, Mr. Chestnut's speech. All the bludgeons in the hands of all the 'chivalry of the South' cannot beat that demonstration of Mr. Sumner's case out of the heads of the public, in and out of the States. The speech should be reprinted in England, and circulated in thousands. What is the Anti-Slavery Society about?

The Liberator.

CELEBRATION OF THE FIRST OF AUGUST AT ABLINGTON.

Until we can celebrate the abolition of our own system of oppression, we must annually repeat the praises of that which was wrought in 1834 by our British brethren. Every celebration of their festival brings us one step nearer.

One of the cheering indications that Massachusetts men and women are getting more and more to realize that slavery is a sin and a shame, and that its extinction is needed, alike for the credit and welfare of our country, is the increased numbers that meet from year to year at Abington to celebrate the West Indian Emancipation, and provide for the establishment of a similar festival in America, for American freedmen.

A very large assembly improved, for these purposes, the perfect summer day which was given us on the first of August. Long trains brought passengers from Boston and Plymouth, and the intermediate towns, and an immense number of carriages around the Grove showed the interest felt by the people of Abington and its neighborhood in the celebration. A dense circle of hearers stood around the crowded seats, and the perfect stillness of the day allowed the voices of the speakers to be distinctly heard.

At 11 o'clock, the assembly was called to order by E. H. Heywood, who read the following list of officers for the organization of the meeting:—
President, JOHN B. SWASEY, Esq., of Boston.
Vice Presidents—EDMUND QUINCY, of Dedham; FRANCIS JACKSON, of Boston; HON. N. H. WHITING, of Marshfield; BORNE SPOONER and HON. CHARLES G. DAVIS, of Plymouth; RICHARD CLAR, of Dorchester; ELMER HAWITT, of Weymouth; WM. ASHBY, of Newburyport; COL. THOS. J. HUNT, of Abington; REV. M. D. CONWAY, of Cincinnati; DR. T. P. KNOX, of Boston.
Secretaries—J. M. W. YERRINTON, of Boston; MISS ANNA GARDNER, of Nantucket.
Finance Committee—E. H. HEYWOOD, Mrs. CAROLINE R. PUTNAM, ELMER SPRAGUE, Mr. J. A. SPOONER, MR. R. WALLOUT, N. B. SPOONER, D. B. MORSEY.

My Dear Sir:—
If I forego the opportunity which you offer me of uniting with the earnest Abolitionists of Massachusetts in celebrating the anniversary of British Emancipation, I pray you not to believe me insensible to the magnificent teachings of that day—destined, I do not doubt, as men advance in virtue, to take its place still more and more among the great days of History.

Nothing shows the desperate mendacity of the partisans of slavery more than the unfeeling persistence with which they call this act 'a failure.' If it be a failure, then is virtue a failure; then is justice a failure; then is humanity a failure; then is God himself a failure; for virtue, justice, humanity, and God himself are all represented in this act.

Well-proved facts vindicate completely the policy of emancipation, even if it were not commanded by the simplest rules of morality. All testimony, whether from official documents or from travellers, shows, beyond question, that in all these islands the condition of the negro has been improved by emancipation; but this testimony is especially instructive when we learn that this improvement is most strongly manifested in those who have been born in Freedom. As a person familiar with these islands—as I have often done—consult any unprejudiced authority, and this will be the answer. This alone is enough to vindicate this Act. Surely, it is enough if men are raised in the scale of being, even though sugar perishes from the earth.

But careful statistics attest that the material interests of these possessions have shared the improvement of the population. In some of the islands, as in Barbados and Antigua, the advance is positive, while in Jamaica itself, which is the instance most constantly cited of 'failure,' the evidence is unanswerable, that the derangement of affairs cannot be charged upon Emancipation, but is a natural incident to the anomalous condition of that island throughout its history, aggravated by the insane pretensions of the slave-masters. Two different Governors of this island have assured me that, with all their experience there, they looked upon Emancipation as a 'blessing.' Thus it shows that the true policy of this world is found in justice. Nothing is truer than that injustice, besides its essential wickedness, is folly also. The unjust man is a fool.

Only recently important testimony on this subject has been found a place, where it would be hardly expected, in the columns of the New York Times, and similar testimony occurs in other quarters, both in England and America. And yet, with the Truth flashing in their faces our slave-masters misrepresent this sublime and peaceful act as 'a failure'! This, however, is of a piece with their whole conduct.

Let me thank you for the invitation with which you have honored me, and for the good wishes with which you cheer me; and believe me, my dear sir, Very faithfully yours,
CHARLES SUMNER.
WILLIAM LLOYD GARRISON.

LETTER FROM HON. CHARLES FRANCIS ADAMS.
QUINCY, July 21, 1860.

W. L. GARRISON, Boston:
DEAR SIR—I am much obliged to the Managers of the Massachusetts Anti-Slavery Society for their kind invitation to be present at their celebration, at Abington, of the anniversary of the First of August. I regret that my present occupations are such as to keep me at home.

West India Emancipation is gravely pronounced a failure. I have heard it so described on the floor of the House of Representatives. The only reason given is, that the British islands do not produce so many pounds of sugar and coffee as they did when they could force them out of the bones and muscles of slaves.

It was Sigmond, I think, who first protested against the fallacy of all British writers on political economy who measure the happiness of a people by the gross amount of their material products. A far greater question must always be, Who is overworked? Who suffers wrongfully? Who is deprived of his hard earnings for the benefit of his neighbor? Who looks up to the flag of his country and sees in it no shelter for himself, or his wife, or his little ones? These questions will be boldly answered now in the British West Indies. If any cases could be pointed out, in tolerable numbers, we should have been very sure to hear of them. But all that we do hear is about the absence of coffee and sugar. Now, mankind may, by possibility, be tolerably well off, and yet do entirely without coffee and sugar. But how can they be happy without good security for their right to seek happiness in their own way?

Open any book written forty years ago about the West Indies, and you will see depicted, in glowing terms, the awful horrors which must follow any attempt at emancipation. The never-fading sketch of the excesses which were committed in St. Domingo is retouched at every turn with a plentiful admixture of the most glaring colors. Nobody seems to have conceived the idea, that when you take away the motive to commit violence, you are in the most likely way to have peace. I greatly doubt whether, since the day of emancipation, there have been one half of the outrages committed among the population of the British West Indies that have taken place within any equally populated region in our slaveholding States. I never heard of an instance of a man burnt alive in Jamaica for the commission of murder. The courts could make no such penalty, I am sure, and the people there are not afraid to trust the cause of justice with the courts. But, in the United States, I have certainly read in our own newspapers of several cases in which the mob have burned men for killing their masters, within the past year.

Yet they tell us, that because coffee and sugar fail, there is no good in emancipation. If, by reason of this failure, it could be shown that there was misery and famine in the land, that starvation was in a fair way to turn the garden into a wilderness, I should be ready to concede something to the argument. But I hear of no such thing as that. I only hear that the people decline to work more than enough to gain them an easy subsistence. Content with little under an genial climate, they prefer idleness to labor. And, in this respect, wherein do they differ from their former masters, the planters? Did you ever hear of any of these who liked to work? To be sure, they were never content to live on little, but they always preferred that what they did live on should be got from the labor of some other persons than themselves. The present complaint is, briefly, that this process cannot be carried on beyond the will of the laborer. Perhaps those may sympathize with it who deplore the loss of sugar and coffee. For my part, I sympathize more with the gain of idleness to the laborer, if it be his pleasure to be idle, and no suffering follow from it to himself or his family. Nobody admires industry more than I do, but it must be of that sort which is not wrung from the unwilling by force and without compensation.

But, when I sat down, I did not intend to get engaged in any long discussion. My object only was to expose the nature of the standard which has been set up, to test the value of emancipation. When will men cease to confound liberty with money?

With many thanks for the kind estimate you make in your postscript of any public service I may have lately rendered, I remain,
Very truly, your friend and servant,
C. F. ADAMS.

LETTER FROM JOHN A. ANDREW, ESQ.
BOSTON, July 31st, 1860.

My Dear Sir—I shall not be able to regulate my engagements so as to attend the celebration at Abington of 'The Anniversary of British West Indian Emancipation,' to which you have invited me.

I should be glad if it were in my power to add emphasis to my declaration of faith in the wisdom as well as the benevolence which compelled the Christian people of Great Britain to demand that great measure of justice from their Government. It is, in my judgment, beyond reasonable doubt, that sound political economy, as well as national security and tranquility, requires that the people who inhabit every country should be free to enjoy their natural rights. The argument which would enslave the negroes and mulattoes of the West Indies is equally good in kind, if not equally forcible in degree, to justify the maintenance of servitude in Russia, and the degradation of many white populations in Europe; and indeed I am well satisfied that nothing but the existence of universal suffrage in the United States (for white men) prevents the frank advocacy of the principle of the ownership of labor by capital in reference to the free white laborers in our own country. Had not the ballot-box open to every citizen, and the school-house open to every citizen's child, and the public press free to declare itself concerning every subject, established their authority so firmly among us, I have no doubt that slavery would be argued by some men in New York and New England to be the proper condition for our laboring classes. Had the theories of many distinguished men, now prevalent, been the doctrine of those who shaped our institutions during the last quarter of the last century,

there would, I verily believe, have been a 'Dred Scott decision' for whites as well as for blacks.

I do not regard the question of negro emancipation precisely as you do. It is not, in any sense, a sectional question. So far as the controversy concerning it is now in a sectional form, it is only accidentally and temporarily so. It needs nothing now but a just and honest administration of the National Government to develop throughout the whole South a sentiment of opposition to the perpetuation of slavery. At present, few Southern men dare, and fewer still are able, to withstand the combination of their State and Federal Governments in the interest of a single class of capitalists. The controversy will not only soon cease to have a sectional form, but it will cease even to be called sectional. It will be recognized in its real proportions as a universal question,—not sectional, nor even national, but universal, touching the rights not of a class only, nor of a race, but of the whole human family.

Into whose souls, even now, does the iron of slavery in America enter with the bitterest pain and the deepest wound? Not into those of black men who never knew liberty scarcely so much as even by name, either in their own persons or in those of their fathers; but into those of the free, white, native-born Americans to whom it is not permitted, under pain of insult, fine, imprisonment, and even of death, to read the speeches and books of men born and educated at the South like themselves, appealing to the patriotism and the interest of the South against the doctrines of the propagators of slavery.

Powerful men, in large numbers, hold black men and oppress white ones in the fifteen slaveholding States. Powerful men, in large numbers, in the eighteen free States, are equally insensible to the rights and wrongs of these white and black men. They affect to treat with indifference the rights of labor everywhere, and the wrongs which it suffers now at the hands of the nation, and with the aggravation of which it is threatened for the future. If slavery, emboldened by the 'Dred Scott decision,' shall, by means of the 'Lemmon case,' be decreed a foothold as a sojourning institution in all the free States; and, by means of the Breckinridge judiciary, the Douglas indifference, and the Bell and Everett ignorance policies,—gain a new lease of National power—the necessarily consequent restoration of the foreign trade in negro slaves, and the cheapening of human cattle, will at last teach the dumbest tongue to cry out, the coldest heart to feel, and the blindest incarnation of respectable nonchalance to see, that the only remaining inquiry for the American people is, *Whether all poor men shall be slaves, or all slaves shall be made free!*

With more particular regard to your invitation to me to be present on Wednesday at Abington, perhaps it is due to a perfectly frank understanding that I should say, (what I believe you already know,) that though I am with you and your friends in sympathy when you rejoice that the British slave is now a free man, yet I have been so often pained at the unremitting and I think frequently unjust assaults by persons upon your platform on men whom I greatly respect, and whose services in the cause of rational and impartial liberty I highly prize, that I could not fail to esteem myself an intruder in your midst—unless I should suppress something I might feel urged to say. My fidelity to the existing institution of Government, its charters, its organization and the duties of its citizenship, is, ever has been, and I doubt not, will always be, unshaken; but, working in the sphere of citizenship, and through the instrumentalities it affords, I hope that I ever may remember the lesson of British Emancipation, and apply it wherever I have the right and the power.

Yours, respectfully and faithfully,
JOHN A. ANDREW.

To Mr. Garrison.—
The first two letters were responded to with hearty applause by the audience. A significant silence followed the last.

Mr. Heywood then said that another letter had been received, from one whose presence was always the joy and the inspiration of occasions like this, and who, as Tacitus said of the absence of the images of Brutus and Cassius from the funeral of Junia, is all the more present because he is not here to-day. I need not name him; but his radiant apostolic countenance shined so brightly, that you can see it as far as the White Mountains. He sends us greeting:
NORTHUMBERLAND, N. H., July 30, 1860.

My DEAR HEYWOOD:
Absent from home, seeking invigoration of body and mind among the mountains in New Hampshire, I shall be deprived of the pleasure of participating in the First of August Celebration at Abington; but the day and the occasion will not be forgotten by me. In spirit I shall be with you all, rejoicing in the beneficent results of the abolition of British colonial slavery, and lamenting the continuance of the same dreadful system of bondage in our own most guilty country.

The act of West India Emancipation has been commonly, but absurdly, styled an 'experiment.' An experiment is something uncertain in itself, which may or may not prove successful, and which is problematical until it is tested. But there was nothing doubtful about the act aforesaid; its consequences were as sure as the law of gravitation, and as glorious as they were sure. None but the most unthinking, or the most perverse, could believe otherwise. These consequences were, truthfully predicted ages ago, in their natural order:—the substitution of light for darkness, of health for disease, of righteousness for iniquity, of the glory of the Lord for the reign of Satan, of abundance and prosperity for death and suffering, of general restoration for universal ruin. [See 58th chapter of Isaiah.] I know that, throughout our slavery-cursed land, every effort has been made, by a venal press, by unscrupulous demagogues, by the enemies of the Anti-Slavery cause universally, to represent the emancipation of the West India bondsmen, as an utter failure—so disastrous to the general prosperity, and tending to the lowest barbarism. Even the London Times has repeatedly made the same damaging declarations, which have been eagerly copied into the pro-slavery journals of this country

NO UNION WITH SLAVEHOLDERS.

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 pillars and corner-stones of the institution. There is some excuse for condemnation, when, under a generous impulse, they expose the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in doing better States in leading on men on perilous paths: On this subject, our FATHERS, IN MAKING THE CONSTITUTION, EVENTED YOUR REBELLION. We their children, at the end of half a century, see the path of duty more clearly than they; and our souls will be to this point the public mind has long been bending, 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 going. To this conviction the free States are tending.
—WILLIAM ELLERY CHERRING.

J. B. YERRINTON & SON, Printers.

WHOLE NUMBER, 5

statisticians, statisticians, philosophers, poets and philologists...

This is the lesson which a free Monarchy, from its throne of justice and mercy, reads to a slaveholding, haughty, strutting Republic to-day. Let us heed it...

But, to return to the train of thought upon which Mr. Adams and Mr. Sumner's letters furnish me a passage...

Our civilization is a conspiracy against justice, speaking from black lips. We have piled up the church, the college and the government upon the negro...

It is the black hand of baptized despotism reaching up from Washington to throttle the Puritan pulpit of Union Square. Ah, yes, Mr. Greeley, it is a sad fact that slavery does and must rule every thing in this Slaveholding Republic...

to withdraw? The same Legislature that is now on its service...

Our noble friend, Mr. Andrew, thinks the Abolitionists severe, harshly unjust. But the most they ever asked is that Americans should be consistent with their professed principles...

His crime is in judging men by their better selves, in 'appealing from Philip drunk to Philip sober.'

Would blood the villain all sky high, But do it with economy. (Laughter.)

they conform to that pattern? There by the Sleeping Beauty, India, under the fearful spell of slavery...

By the way, I attended a Garibaldi sympathy meeting the other evening. I was not only interested but amused...

My friends, how do we stand here and now before this task? Many good friends of the slave will at one point to the Republican party, and rejoice in the prospect of success...

THE PRESIDENT. It is a singular fact, that from the period when the mind of man threw off the shackles of superstition, the Roman intellect has found such vast sources of interest and of power in opening up all the material resources of nature...

SPEECH OF REV. M. D. CONWAY. The event which gives this day its lustre is such an one as we begin life by expecting on every hand, but alas, as we get older, learn to celebrate as unusual and startling...

Afternoon Session. Shortly after two o'clock, the meeting was again called to order, and H. Foss Donnan, of Chicago, was introduced. His excellent speech, with those of Hon. N. H. Whiting, of Marshallfield, and Wm. Wells Brown, will be given next week.

Will you walk into my parlor, Says the spider to the fly? In order that my expression of disagreement as to the mode of operating against the great curse of this country may be freely criticised...

Now, ladies and gentlemen, what should we say was the great lesson of this hour? It seems to me that if we are to learn any thing from the results of West India emancipation, we are to learn this: to believe in the union of all men who agree in a common motive and in a common principle...

I am confident that some new and higher modification of anti-slavery philosophy and action than any which has yet arisen, is to come forth and lead beyond this Republican party.

Now, I wish to say one word to those who are anti-slavery persons proper in regard to this matter. I think there are some things not sufficiently considered. And here I will remind you that my friend Remond is here, who will follow me. He is here as the spider, and I am the fly. (Laughter.)

SPEECH OF HON. CHARLES G. DAVIS. LADIES AND GENTLEMEN. I have been invited by the Committee of Arrangements for this celebration to say a few words to you this afternoon...

I came here, ladies and gentlemen, to join with all the Abolitionists, Liberty-Party men, Free-School men, Republicans, or any men but dead men, to celebrate the great life-act of this century, the emancipation of the slaves in the West Indies...

Will you walk into my parlor, Says the spider to the fly? In order that my expression of disagreement as to the mode of operating against the great curse of this country may be freely criticised...

Now, ladies and gentlemen, what should we say was the great lesson of this hour? It seems to me that if we are to learn any thing from the results of West India emancipation, we are to learn this: to believe in the union of all men who agree in a common motive and in a common principle...

I am confident that some new and higher modification of anti-slavery philosophy and action than any which has yet arisen, is to come forth and lead beyond this Republican party.

Now, I wish to say one word to those who are anti-slavery persons proper in regard to this matter. I think there are some things not sufficiently considered. And here I will remind you that my friend Remond is here, who will follow me. He is here as the spider, and I am the fly. (Laughter.)

amount of good, the creator, as I believe, of anti-slavery in the North, the originator of the anti-slavery party which it condenses, the originator of every leading anti-slavery sentiment in the country...

The remark was made by Mr. Seward, in Plymouth, a few years ago, in a conversation which I had with him...

Now, how is it? Here is the great Republican party, as it is called. I do not care to defend the Republican party, by any means; I do not think all its positions are by any means defensible...

SPEECH OF CHARLES L. REMOND. CHAS. LENOX REMOND, of Salem, then took the platform, and after a few preliminary remarks in the course of which he said that the time allotted to him was too short to enable him to refer to all the points raised by Mr. Davis...

I know, sir, that I not only stand in the presence of negro-haters this afternoon, in old Plymouth county, but I stand before slaveholders; and if you were not mean, and base, and cowardly, the slaveholder does not breathe who would dare to come into your presence...

As a negro priest, and an equal in the convention... which he was sitting. Yes, American negroes...

calculated to convert such men. If John A. Andrew... is a true representative of the anti-slavery...

I will not say more, but simply express the hope... that those who are present here to-day, who wish...

REMARKS OF HON. F. W. BIRD. The President then said that Hon. Francis W. Bird... of Walpole, was in the audience...

A VOICE—A para asi. Mr. Bird—Not so rare as I think some of our friends... seem disposed to assume; rarer, I admit...

Now, I recognize my friend Davis as a very good Abolitionist... as the world goes—what Mr. Garrison calls...

Mr. Davis. I think I deserve a vote of thanks... for the best anti-slavery speech that has been made...

Mr. Keweenaw. I have only one further remark to make... Reference was made by my friend Davis to...

But it could not fail to be remarked, as another... indication of the progress of the Anti-Slavery...

At this meeting, Mr. McKinney declared himself... always to be a Democrat, and never an Abolitionist...

Instead of drifting towards the support of slavery... the Southern churches are, and have been for the last...

At first, when remonstrated with respecting slavery... they said—We see, feel, and lament the great evils...

Yet, even the enormous impediment shown in this... last position does not suffice to remove the scales...

Whilst a diversity of views concerning the moral... and political relations of slavery exists at the North...

This is what the American Missionary calls 'drifting... towards the unconditional support of slavery as it is'...

So thoroughly has the popular religion of this... country become corrupted by the pro-slavery spirit...

The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, AUGUST 10, 1860.

LIMITATIONS OF CHURCH ANTI-SLAVERY.

The American Missionary Association (established... by men who desired of the reform of the...

Instead of drifting towards the support of slavery... the Southern churches are, and have been for the last...

At first, when remonstrated with respecting slavery... they said—We see, feel, and lament the great evils...

Yet, even the enormous impediment shown in this... last position does not suffice to remove the scales...

Whilst a diversity of views concerning the moral... and political relations of slavery exists at the North...

This is what the American Missionary calls 'drifting... towards the unconditional support of slavery as it is'...

So thoroughly has the popular religion of this... country become corrupted by the pro-slavery spirit...

Our citizens are prepared, as with the heart and... with arms, if need be, against invaders of their homes...

THE TEXAS FRIGHT. We gave, in the last Liberator, some account... respecting a plot said to have been formed by abolitionists...

At this meeting, Mr. McKinney declared himself... always to be a Democrat, and never an Abolitionist...

Instead of drifting towards the support of slavery... the Southern churches are, and have been for the last...

At first, when remonstrated with respecting slavery... they said—We see, feel, and lament the great evils...

Yet, even the enormous impediment shown in this... last position does not suffice to remove the scales...

Whilst a diversity of views concerning the moral... and political relations of slavery exists at the North...

This is what the American Missionary calls 'drifting... towards the unconditional support of slavery as it is'...

So thoroughly has the popular religion of this... country become corrupted by the pro-slavery spirit...

Our citizens are prepared, as with the heart and... with arms, if need be, against invaders of their homes...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

ARMED RESISTANCE TO THE U. S. LAWS.—Miss... Weston, William Augustus Sherman M. Booth, who...

THE TWENTY-SEVENTH National Anti-Slavery Anniversary. When the claim for Universal Liberty was first...

This is the initiatory work that has been done, and... by its abundant opportunities of direct action have...

We earnestly and cordially entreat all who love... our native land in sincerity, whether European or...

Such is one of the incidents which is expressly... referred to as the origin of the present Texas fright...

Letters from our faithful friends Lewis Ford and S. H. King... of Minneapolis communicate the following facts...

Mrs. Prince, a Southern lady who intended to spend... the summer at St. Paul, brought with her Henry...

A writ of habeas corpus was served on Mrs. Prince, but... it could not be proved that she had anything to do...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

At the meeting of the Statistical Congress, on... Wednesday, Lord Brougham said—I exceedingly...

Is there any virtue in... HAIR RESTORER? READ THE FOLLOWING, AND JUDGE FOR YOURSELF.

To the Editor of the Liberator.—My age is sixty... One year ago, my hair was very gray, and had been...

Rev. M. C. SMITH, Proutybury, N. Y. I was really surprised to find my gray hair... turned as black as when I was a young man.

Rev. M. C. KLINE, Lenoxville, Pennsylvania. It has stopped the falling of my hair, and caused... a new growth, which I did not attend to as...

Rev. AMOS BLANCHARD, Meriden, N. Y. I think very highly of your preparations, and have... no doubt you had an agent in this vicinity...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

Rev. J. A. H. CORNELLIS, Corcoran, Sec. Board of... Education, N. Y. I have no hesitation in certifying that Mrs. S. A. Allen's... Hair Restorer and Zylabalsam have produced all the...

POETRY.

THE LIBERATOR.

THE LAST THAYER.
All prayers I ever offered, Lord,
For any earthly thing,
I merge at last in this:

CHRISTIANITY FALSE AND HURTFUL.
To the Editor of the Christian Watchman and Reflector:
In a leading article, June 14th, entitled "Theodore Parker, you say of that eminent and excellent man that he boldly avowed that he believed Christianity to be false and hurtful."

THE HISTORIAN WHO SHOULD DEPICT US TO JUDAISM AS IT EXISTED IN THE TIME OF JESUS, would show us (would he not?) the practical working of that corrupt system, taught by the chief Priests and Scribes, and practised by the Pharisees, which Jesus rebuked and condemned; that is to say, something very different from the system enjoined by Moses and the Prophets in the Old Testament, which Jesus at the same time referred to with approval.

THE CRITICAL STUDY OF THE BIBLE only enhanced my reverence for the great and good things I found in the Old Testament and New. They were not the less valuable because they were not the work of "miraculous and infallible inspiration," and because I found them mixed with some of the worst doctrines ever taught by men; it was no strange thing to find pearls surrounded by sand, and roses beset with thorns.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

CHRISTIANITY, the religion first proclaimed by Jesus, and summed up by him as "love to God and love to man," is to be identical with "The Absolute Religion." Here is the evidence.
No doubt, an age will come, in which ours shall be reckoned a period of darkness. Like the sixth century, when men groped for the wall but mistook it for a ladder, because they trusted a transient notion, not an eternal truth; an age when temples were full of idols set up by human folly, as a false Christianity light had scarce begun to shine, as a true one generation of omniscient beings came away, and another rises up; Christianity itself, that pure Religion which exists eternal in the constitution of the soul and the mind of God, is always the same. The Word that was before Abraham, in the name of the very being, will not change, for that word is Truth. From this, Jesus abstracted nothing; to this he added nothing. But he came to reveal to us the secret of God, thus enabling men to see the world as it is, and to be filled with the love of God and lowly of heart. The truth we owe to God; the revelation thereof to Jesus, our elder brother, God's chosen son.

FROM THE ATLANTIC MONTHLY.

MIDSUMMER.
Around this lovely valley rise
The purple hills of Paradise.
Oh, softly on yon banks of haze
Her rosy face the Summer lays!

THE FORGOTTEN NOTE DESERVES NO REPLY, and it was our first impulse to let it pass in silence. In attributing to Mr. Parker a rejection of Christianity, and opposing to it, we referred to something that had been notorious for many years. It is idle to ask documentary proof for the records of our readers, or of Mr. Whipple. Our readers do not need the information, and Mr. Whipple has already decided that our statement is calumnious. He asks for evidence, but gives notice that his mind is made up. The modesty and candor of such a request are well matched. Not from any sense of duty to him, therefore, but solely in consideration of what is due to one who is no longer among the living to speak for himself, we undertake the supererogatory task set before us.

THE SAME DISTINCTION HOLDS IN ALL THOSE RELIGIONS of Asia which have a written basis; which refer to certain sacred books as containing their principles and rules. Every one of the systems thus written probably contains more truth than falsehood; more good rules than bad ones; I think it would be safe to say (taking the Mohammedan faith as an illustration) that if its professors faithfully lived in accordance with the rules of the Koran, they would lead better lives than any of the nations now called Christian, in spite of the far greater light enjoyed by the latter. Yet every one of these systems, as written in the books, will be found to vary materially from the system bearing the same name which is orally taught by the Musliman, Hindoo or Chinese priest, and acted upon by those who are esteemed most religious among his hearers. The system found in the life of the people (and I do not mean the openly irreligious part of the people, but the actual teaching of the priests, and the following of that teaching by priests and people)—is materially different from the system bearing the same name, found in the sacred books. And yet the same two things are appropriately called by the same name, and the different meanings of that name are always made plain to the candid inquirer by the connection.

THE FIRST AND SECOND EXTRACTS, which were furnished to me by Mr. Parker, and which were published in the Christian Watchman and Reflector, are of a nature to show that the Bible is not the word of God, but the work of man. The Bible is not the word of God, but the work of man, and is not to be accepted as such. It is not the word of God, but the work of man, and is not to be accepted as such. It is not the word of God, but the work of man, and is not to be accepted as such.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

THE TIDES.

THE MOON IS AT HER FULL, and, riding high,
Floods the calm fields with light;
The air that hovers in the summer sky
Are all asleep tonight.

THE SAME DISTINCTION HOLDS IN ALL THOSE RELIGIONS of Asia which have a written basis; which refer to certain sacred books as containing their principles and rules. Every one of the systems thus written probably contains more truth than falsehood; more good rules than bad ones; I think it would be safe to say (taking the Mohammedan faith as an illustration) that if its professors faithfully lived in accordance with the rules of the Koran, they would lead better lives than any of the nations now called Christian, in spite of the far greater light enjoyed by the latter. Yet every one of these systems, as written in the books, will be found to vary materially from the system bearing the same name which is orally taught by the Musliman, Hindoo or Chinese priest, and acted upon by those who are esteemed most religious among his hearers.

THE CRITICAL STUDY OF THE BIBLE only enhanced my reverence for the great and good things I found in the Old Testament and New. They were not the less valuable because they were not the work of "miraculous and infallible inspiration," and because I found them mixed with some of the worst doctrines ever taught by men; it was no strange thing to find pearls surrounded by sand, and roses beset with thorns. I liked the Bible better when I found it to be a book of men, and not of God, and when I found that it was not the word of God, but the work of man, and when I found that it was not to be accepted as such.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

DE PROFUNDIS.

BODILY FACE THE STRIFE BEFORE THEE:
Difficulties big with gloom,
In their rear are wreaths of glory
For the heroes who o'ercome.

THE SAME DISTINCTION HOLDS IN ALL THOSE RELIGIONS of Asia which have a written basis; which refer to certain sacred books as containing their principles and rules. Every one of the systems thus written probably contains more truth than falsehood; more good rules than bad ones; I think it would be safe to say (taking the Mohammedan faith as an illustration) that if its professors faithfully lived in accordance with the rules of the Koran, they would lead better lives than any of the nations now called Christian, in spite of the far greater light enjoyed by the latter. Yet every one of these systems, as written in the books, will be found to vary materially from the system bearing the same name which is orally taught by the Musliman, Hindoo or Chinese priest, and acted upon by those who are esteemed most religious among his hearers.

THE CRITICAL STUDY OF THE BIBLE only enhanced my reverence for the great and good things I found in the Old Testament and New. They were not the less valuable because they were not the work of "miraculous and infallible inspiration," and because I found them mixed with some of the worst doctrines ever taught by men; it was no strange thing to find pearls surrounded by sand, and roses beset with thorns. I liked the Bible better when I found it to be a book of men, and not of God, and when I found that it was not the word of God, but the work of man, and when I found that it was not to be accepted as such.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

THE ABSOLUTE NATURE OF CHRISTIANITY is most exceeding dear, significant of so great a man, and of such natural Emotions, Ideas and Actions as are of priceless value to mankind. I know well the errors, also, of the deniers, and deniers, who in all ages have, times and pulled down what they could not replace with better. I have not met in the seat of the scepter of the priest, I would not suffer them to fall into the moor's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracle of God, but as the work of earnest men, who did their uttermost with holy heart.

PROUTY & MEARS'S

CELEBRATED HOT-AIR FURNACES.
PARLOR GRATES in green variety, embracing more than sixty different patterns, varying in prices 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 introduced.
COOKING-STOVES of the latest and most approved patterns, including the "Clippert Improved," "Meat Varnon," and "Gold Medal."
DINING-ROOM STOVES, with ovens, including the "Beauty," of new and chaste 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; Castings for the PROUTY & MEARS'S Stoves and Furnaces, &c. &c.
WHOLESALE AND RETAIL.
ALLEN S. WEEKS.
23, 25 and 27 New Friend Street,
(Between Union and Hanover Streets,)
BOSTON.
June 1—copied

HYGIENIC ESTABLISHMENT.

HYGIENIC ESTABLISHMENT.
No. 63 and 65, COLUMBIA STREET, BROOKLYN, L. I.
THIS Institution is open Summer and Winter for the reception of patients and boarders. The Doctor brings to his aid eight years' experience in Hydropathic practice, and he has no hesitation in saying that he has the largest out-door hospital in any "Water Cure" Physic in the country. To boarders, or parties visiting New York, this House offers superior inducements, as the location is very desirable, being only fifteen minutes' walk from the Astor House. Accommodations and table excellent, and at one half the price charged at the Hotel.
Address GEO. F. ADAMS, M. D.,
Physician and sole Proprietor.
April 20.

ANTI-TOBACCO PUBLICATIONS.

ANTI-TOBACCO PUBLICATIONS.
THE Publications of the American Anti-Tobacco Society are for sale at Nos. 5, 9 and 11, CORNHILL, Boston, and also at the Depository, Fitchburg, Mass.
Among them are the following:—
Six Tracts for Young America, or Boys.
A variety of Tracts for Farmers, Sellers, Smokers, Chewers, and Snuffers.
A variety for Ladies, Clergymen, Physicians and Nurses.
The Zoological Temperance Convention; The Rev. Solomon Spittie; Uncle Tobey's Stories about Tobacco; for Youth and Schools of all sorts; Anti-Tobacco Envelope; and a variety of handsome Caps, large and small, for Bands of Hope.

ANTI-TOBACCO PUBLICATIONS.

ANTI-TOBACCO PUBLICATIONS.
THE Publications of the American Anti-Tobacco Society are for sale at Nos. 5, 9 and 11, CORNHILL, Boston, and also at the Depository, Fitchburg, Mass.
Among them are the following:—
Six Tracts for Young America, or Boys.
A variety of Tracts for Farmers, Sellers, Smokers, Chewers, and Snuffers.
A variety for Ladies, Clergymen, Physicians and Nurses.
The Zoological Temperance Convention; The Rev. Solomon Spittie; Uncle Tobey's Stories about Tobacco; for Youth and Schools of all sorts; Anti-Tobacco Envelope; and a variety of handsome Caps, large and small, for Bands of Hope.

ANTI-TOBACCO PUBLICATIONS.

ANTI-TOBACCO PUBLICATIONS.
THE Publications of the American Anti-Tobacco Society are for sale at Nos. 5, 9 and 11, CORNHILL, Boston, and also at the Depository, Fitchburg, Mass.
Among them are the following:—
Six Tracts for Young America, or Boys.
A variety of Tracts for Farmers, Sellers, Smokers, Chewers, and Snuffers.
A variety for Ladies, Clergymen, Physicians and Nurses.
The Zoological Temperance Convention; The Rev. Solomon Spittie; Uncle Tobey's Stories about Tobacco; for Youth and Schools of all sorts; Anti-Tobacco Envelope; and a variety of handsome Caps, large and small, for Bands of Hope.

ANTI-TOBACCO PUBLICATIONS.

ANTI-TOBACCO PUBLICATIONS.
THE Publications of the American Anti-Tobacco Society are for sale at Nos. 5, 9 and 11, CORNHILL, Boston, and also at the Depository, Fitchburg, Mass.
Among them are the following:—
Six Tracts for Young America, or Boys.
A variety of Tracts for Farmers, Sellers, Smokers, Chewers, and Snuffers.
A variety for Ladies, Clergymen, Physicians and Nurses.
The Zoological Temperance Convention; The Rev. Solomon Spittie; Uncle Tobey's Stories about Tobacco; for Youth and Schools of all sorts; Anti-Tobacco Envelope; and a variety of handsome Caps, large and small, for Bands of Hope.