

POETRY.

CHIVALRY VERSUS YANKEES.

I hate them worse than I hate the rattlesnake: for, unlike it, they give no warning of their approach, and seek to conceal their objects. — [BOOKS AT NIBBY'S.]
O! most indignant gutta-percha Tully!
Most gentle, artless, modest, matchless bully!

SONG OF FREEDOM.

FOR THE EIGHTEENTH YEAR OF THE REPUBLIC.

Ye who dwell in quiet hamlets,
Ye who crowd the busy ways,
All who love this great Republic,
In these dark, imperilled days,

A PLEA FOR KANSAS.

A cry of anguish reaches us
From the far distant West,
A tale of human suffering,
Of bloodshed and unrest;

ODE.

Written for the Essex County Agricultural Society,
and sung at the Banquet at Newburyport, Thursday, Oct. 24, 1856.
BY JOHN G. WHITTIER.
One morning of the first and Fall,
Poor Adam and his bride
Sat in the shade of Eden's wall—
But on the outer side.

Your very doom shall seem a gift,
Your loss a gain through Tort.
Go, cheerful as yon humming-bee,
To labor, as to play—
While gleaming o'er Eden's trees
The angel passed away.

THE LIBERATOR.

A NORTHERN REPUBLIC.

THE AMERICAN UNION A CALAMITY AND A CURSE.

LIVONIA, Mich., Sunday, Oct. 6, 1856.

DEAR GARRISON:
I am in the Anti-Slavery Convention called to celebrate the anniversary of the organization of the Michigan A. S. Society. It is Sunday, and from all around the region, a house crowded to overflowing is gathered to listen to the stern truths here uttered.

Resolved, That human beings have, by virtue of their existence, certain inalienable rights, which no being in the universe, not even God himself, can have a right to infringe, among which are 'life, liberty, and the pursuit of happiness.'

Resolved, That to protect these rights, 'to establish justice, ensure domestic tranquillity, and secure the blessings of liberty to themselves and their posterity,' the American people have, for nearly seventy years, labored to make a compromise and form a Union between liberty and slavery.

Resolved, That this effort to form a Union between these two moral contradictions—a thing which God himself could never do, and would have no right to do if he could—instead of securing justice and liberty, and a 'more perfect Union,' has wrecked the moral constitution of the people, and rendered them, as a nation, incapable of discerning and appreciating the difference between justice and injustice, truth and falsehood, liberty and slavery.

Resolved, That the American Union, as it might have been anticipated, proved a sad and total failure, having from its inception to the present day tended to the moral and social ruin and degradation of the American people.

Resolved, That as the present American government has thus not only failed to accomplish the ends for which it was created, but has been a great and positive curse and calamity to the American people and to the human race, it is the right and duty of the people at once to alter or for ever abolish the government.

Resolved, That the people of the non-slaveholding States owe it to themselves and their posterity, and to justice, liberty and humanity, so long and so horribly outraged by the present American Union, to call town, county and State Conventions to consider the expediency and duty of forming a Northern Republic, on the basis of 'NO UNION WITH SLAVEHOLDERS.'

These resolutions, with others, are being thoroughly discussed; especially the first, which asserts two things, that man, by virtue of his existence, has a right to liberty, and that he does not possess this right as a gift, a favor, a grant bestowed by God on man, through the Bible or Constitution, the Church or Government, but that it is his birthright. God is bound to respect man's right, as man is to respect his right. The almost universal sentiment is, that man's right to life and liberty depends on a 'Thou saith the Lord.' But the exact truth is, that man, by virtue of his existence, has a right to life and liberty, and no being in the universe has a right to infringe it. Man's right to life and liberty is as sacred as God's right to life and liberty.

Why, then, is the Church ever quoting a 'thou saith the Lord,' to justify slavery and war? A 'thou saith the Lord' is of no weight with any honest mind, when arrayed against justice, liberty and humanity—of no more weight than the 'Be it enacted' of Congress. What is inhuman and unjust in men is inhuman and unjust in God; and what is just and true in God is just and true in men.

To glorify and make honorable the nature he bears is the one great end and aim of man's existence. The first question in the Catechism learned in my boyhood was, 'What is the chief end of man?' Answer—'To glorify God and enjoy him for ever.' To elevate, to perfect, to make honorable, his own manhood, and to feel the proud consciousness of having a nature so allied to the Divine, is the one great, tangible, practical end of human existence.

The American Union, instead of helping to elevate and perfect human nature and make it glorious, gives all its power and influence to degrade it, and make it contemptible. It herds man with the brute, makes woman a chattel, and brands every newborn child as an article of merchandise. How is it possible to glorify human nature, and make it revered and honorable, under such a government? The government and the God of this Republic bend all their influence to strip men and women of all self-respect, and to make them mere appendages to a slaveholding God and a slave-hunting Union. Surely, it is time to remodel our existing institutions, in Church and State. They exist but to turn men and women into brutes, and make humanity an article of commerce.

HENRY C. WRIGHT.
P. S. The Convention is about to adjourn. The above resolutions, and many others, have passed without one dissenting voice. There is one relating to the condition of female slaves. It is beautiful, and dictated by a true and loving heart, that feels deeply for woman, in whose nature the God-life is crushed out by this Republic. H. C. W.

HUMAN GOVERNMENTS.

BY A. BROOKE.

The tendency of individuals to deviate more or less from rectitude in their relations with each other is so universal, and the necessity for some system of arrangements descriptive of what these relations should be so obvious, that institutions termed governments prevail in some form, wherever men exist in society, and their indispensability is assumed by almost all without question. They have manifestly taken shape from the accidental circumstances surrounding those whose intellect constructed them, and are therefore acknowledged by us as esteem them theoretically right, to be subject to imperfections requiring gradual correction. But so profound is the impression that their existence in some form, to awe, and subdue the refractory and the vicious, is an imperative necessity of human society, those advanced minds which perceive their injurious operation upon its well-being as at present constituted and administered, refuse to entertain the doubt which might lead to an investigation of the philosophy upon which they are founded, and in the end, to an entire abandonment of the attempt to benefit mankind by a system of pains and penalties. Wherever the doctrines of the American Declaration of Independence are understood and accepted, the ancient belief in the divine origin of human governments is exploded; and it is astonishing that among the philosophers and statesmen who have since flourished, and whose ideas have taken their peculiarities from that celebrated instrument, no one has undertaken a convincing exposition, a logical demonstration, of the source from which is derived the right to form such institutions, and how it blends with and regulates, without destroying the natural rights of the individual, which have been pronounced and are admitted to be inalienable. Is it too much to infer that the absence of such demonstration, or even the attempt

at it, is conclusive evidence that none such can be given, and therefore that all institutions, which rely upon and employ physical force in sustaining themselves, are at variance with right? So much of reason is there for this inference, that to the individual who acknowledges to an accountability for his actions, one of the most important problems which presents itself for solution in respect to his relations will be, 'May I rightfully uphold, or in any way voluntarily support, a coercive human government?' Let us glance at a portion of the evidence which goes to prove he may not.

In an analysis of the rights of the individual, we find no grant of privilege to one to coerce the will of another into subservience to his own. 'All men are created equal.' The natural rights which A. possesses pertain in equal degree to B. C. and D., and every human being, however circumstanced. Infallibility in judgment as to what is right has been conferred upon no individual, nor, where differences arise, has any infallible umpire been established to decide between those who are subject to them. A. has no right, then, to dictate to D. what shall be his conduct in any given particular, neither has B. nor C.; and neither of these has the right to dictate to A, nor to each other. This being so, it is obvious that if A. B. and C. come together, and merge their rights in a common agreement as to what shall be considered proper and lawful, they do not thereby obtain the right to coerce D. to adopt the same standard of action. For as neither individual, separately, professes the right to do so, it is impossible to delegate or confer that which he has not to give. Physical power, to compel D. to submit to their dictation, or to be restrained of his liberty, they may accumulate by association, for each possesses a portion of it; but no right to do it, for this inheres in neither of them. All that A. B. and C. can rightfully do, in the premises, is to adopt regulations for themselves, to be binding as long as the parties agree to permit them to be. Hence it has been most wisely said, 'Governments derive their just powers from the consent of the governed.'

This axiom being true, it follows that an edict enforced against the consent of the individual, by an infraction of his natural right to life or liberty, is unjust, consequently wrong, and thus is demonstrated the wickedness of all penal legislation. For though countless millions have submitted, no one ever really consented, to suffer the penalty of the law. Those who advocate a contrary position are bound, then, in the first place, to show that governments do not derive their just powers from the consent of the governed, and next, to demonstrate the source from whence are rightly derived the powers they claim for them. Neither of these preliminary steps in the logical demonstration of the rightfulness of human government has ever been taken, nor can they be, without the overthrow also of another axiom, already partly quoted, that 'all men are created equal, and endowed with certain inalienable rights.'

Viewing the subject from the point from which diverge the political principles of all those with whom we are associated, the absence of any foundation upon which to base penal legislation, and prove its rightfulness, is most apparent.

This testimony against these institutions, drawn from a consideration of abstract right, however conclusive it may be, for the purposes of the philanthropist, is insufficient, unless accompanied by an examination into the avowed objects of a system of coercive legislation, and the results of which it has been productive.

The protection of life, liberty and property, by assisting the weak against the strong, and all against the unjust, and thus to promote and foster the welfare of the individual, is its ostensible design and assumed purpose. It may not be disputed that society owes to the individual this protection. These alleged objects are undeniably good and praiseworthy. The only question then is, does penal legislation, enforced by physical power, afford an innocent and efficient means of accomplishing this design? We are met at the threshold of its investigation by the extraordinary fact, that the only means they attempt to provide for the protection of life, involve necessarily, in their execution, the destruction of life! All governments assume the right, as a final resort, to take the life of the offender who resists the execution of their behests. The best measures they have yet been able to devise to secure the inviolability of human life are based upon a claim to the right, and an exercise of the power to destroy it! Thus, by an example a thousand times more influential than any precept, they inculcate that human life may innocently be taken. And this extreme inconsistency affords, after all, no kind of protection to those whose security is sought. Government is powerless to protect life, and only undertakes to avenge its destruction by the individual. And this it does by repeating the crime of murder upon him who has perpetrated it, in the anticipation of thus producing an indirect influence in preserving life. It has been said Sir Robert Peel organized the most efficient police, in the city of London, the world has ever seen, and that afterwards, when an assassin sought his life, it was preserved only by the accident of the murderer mistaking his Secretary for him. This, and kindred facts, render distinctly manifest the impossibility of a direct protection to human life by governmental arrangements. On the other hand, what myriads of lives have they not sacrificed by brutal executions and sanguinary wars? Nor does the impolicy and crime of governments stop here. The means upon which they rely for the protection of property rights are the same, and involve the sacrifice of human life, whenever this may be presumed necessary by the executors of the law in compelling obedience. And an ineluctable waste of property is inevitable, to keep in motion the machinery designed to promote justice between man and man, with an unsuccess as signal as is the attempt to render life secure. Were it possible for the facts in the operation of the most economical and humane government which has ever existed, to be exhibited at a glance, and a distinct view afforded of the actual protection to human life it has achieved, in contrast with the vast destruction of life it has directly occasioned, as the merchant displays the balance-sheet of his ledger, and could the waste of property it has necessarily wrought be contrasted with the protection to the property rights of individuals it has afforded, it can scarcely be doubted that all rational minds would stand aghast at the horrors of the monster which would be revealed.

In the contrivance of these institutions, that invariable law of nature through which causes can only produce their own likeness in their effects, has been entirely overlooked. Men have sought to gather the fruits of justice, mercy and goodness by sowing the seeds of violence and physical force. As well might they plant the pepper tree, and expect it to bear the orange, and from the seeds of the upas attempt to propagate the apple. The more extensive and elaborate their operations in this mistaken direction, the further must they necessarily aid themselves from the attainment of their object. Every legislative and judicial centre, with its accompanying executive, and penal appliances, whether national or municipal, is a school of wrong and the parent of crime, demoralizing and corrupting in all its influences. No observing mind can have failed to perceive the superior tendencies to crime which emanate from all such centres, and no reformer of experience will be slow to testify that they invariably afford the strongest opposition to reform in society which has any where to be encountered. They are devised and intended for conservative purposes, and to protect the right, but organized upon wrong principles, they beget their own, and injustice, oppression and violence are the fruits they produce. In the present arrangements of society, fines and imprisonments, punishment in jails, penitentiaries, and on the gibbet, are the means, and the only means, employed by government to inculcate the love of justice, and secure right relations between men. Armies and navies, with their horrible engines of death, are their means of establishing right among the nations. All the centuries of the past present to us the evidence of an unbroken succession of failure in these attempts. But the lessons of history are wholly

lost, and mankind are as eagerly seeking ends as desirable by means so incompetent, as if the experiment had proved uniformly successful. Although an abatement of crime, in proportion to the amelioration of the criminal code, is the common experience of nations, without even the substitution of a more efficient moral training in place of the penalties withdrawn, the true teaching of this important fact is unappreciated. Each generation falls into the error of its predecessors, and by the employment of physical force as its means of reform, educates mankind to seek for good in the practice of violence and wrong. The fault has been attributed to the depravity of human nature, by those who do not perceive that human nature is that which it is trained to be.

A philosophy of reform founded upon principles entirely different and opposing was suggested to mankind more than eighteen centuries ago. Its teacher has been defined by the most powerful nations and the most authoritative individuals who have since existed, but his precepts have been practically denied, and his example shunned, almost invariably, by his professed worshippers. He taught that love is the only remedy for hate, and that cruelty and injustice cannot be overcome except by the practice of kindness, and submission to the wrong, rather than a wrongful resistance. His vision extended beyond the mere accidents of the present, and pierced the depths of an endless future. His teachings, founded upon the fixed and immutable relations which men were created to sustain to each other, and whose violation, whether the motive which prompts it be good or evil, is alike destructive to their well being, had reference both to that future and the present, and provided for an existence eternal in its duration, and progressive in proportion to the faithfulness with which these relations are fulfilled. He established none which were new, but pointed out those to which man was primarily subjected, and advised that the only possible good comes through adherence to them. Whenever and wherever these principles have been reduced to practice, either in savage or civilized life, the results have justified the wisdom of the teaching. Viewed merely as protective of animal life, they have proved themselves to be infinitely more safe than all the weapons of defence which have ever been invented. A blind and grovelling materialism, that limits the vision of its victim to that mere fraction of his existence visible to the natural eye, guides him impulsively into an attempted defence of his physical being, the portion of himself which he chiefly values, at the expense of his spiritual growth. But no effort of the kind can afford him a title of the security he may enjoy by obedience to the law of love. And when he succeeds in saving life or property by doing violence to an equal fellow-being, either through his own effort, or by the aid of government, whatever may have been the conduct of his assailant, he does it at a cost to his spiritual nature which renders the deed an irreparable loss to himself.

There can be no hope for humanity save in individual abandonment of the old philosophy, so uniformly unsuccessful in its results, and the adoption of the new. The latter cannot fail to bring men into harmonious relations, such as are preserved by the innumerable worlds, each moving eternally in its orbit, without jar or interference. Love will produce love, kindness beget kindness, mercy perpetuate mercy, respect for the rights of others educate others into a respect for ours, most surely, if it be slowly. However tedious to the impatient may seem the process, it is the certain and only possible mode of reform. Force and violence have been practised since society began, and what are their fruits? Let the inequality in condition, the poverty, wretchedness, vice, crime and oppression which everywhere prevail, afford the answer. To the individual who has thought and observed but superficially, it must appear like a stupendous sacrifice to yield up all political privileges, and imagined protection to property and life, from the influence of government, or from his own physical power of self-defence; but as his physical growth and ability depend upon the extent to which he exercises his powers in accordance with the physiological laws controlling that portion of his being, so does his spiritual development progress in proportion to the activity into which his moral powers are introduced, with this difference,—his physical growth is limited in time and extent, while his spiritual views expand eternally and illimitably. The sacrifice, then, really is, in choosing to minister chiefly to the perishable body, and by means wholly ineffectual, and at the expense of his immortal part.

Could but a moiety of the incalculable expenditure annually made by governments of force, be withdrawn from its misdirection, and employed in diffusing among men a knowledge of the true relations they sustain to each other, and in cultivating a spirit of kindness and love, and submission to injuries, those who are striving earnestly for human regeneration would no longer have to mourn the tardiness with which their desires approach realization. What is needed is, that mankind shall be made acquainted with the existence of a Divine government, with its physical, its mental and its social laws, established when man came into being, and demanding obedience thereto as the price of enjoyment, and which forbid all hope of good from human regulations which cause any individual to violate them.

ADDRESS.
ADOPTED AT THE JERRY RESCUE CONVENTION AT SYRACUSE, OCT. 1, 1856.
[REPORTED BY GERRIT SMITH.]

OUR COUNTRYMEN:—
Five years ago this day, a great lesson was taught in this lesson-favored city of Syracuse. It was, THAT RIGHT IS LAW, AND THAT WRONG IS NO LAW.

Every man is under law—under law to the right. So is God himself. Well may it be said, that we are crowned with glory and honor, and are made even in the image of God, since we are to adjust all our thoughts and words and deeds—all ourselves—to the same law which controls our Maker. For infinite must be the dignity of those who are made capable of obeying, and of loving to obey, the same law which God obeys; and who are, therefore, fellow-subjects with God himself.

The lesson that was taught in Syracuse—the lesson, that there is law in that which only is right—needs to be taught everywhere and continually.

Usage claims to be law, and exacts universal obedience. Hence war, the intoxicating bowl, land-monopoly, slavery, must not be questioned; for they stand in the authority of usage. But usage is not law; right only is law. Neither is a political government nor a religion necessarily law. When, therefore, our submission is claimed to the civil power, because it is the civil power; or to the Bible and Christianity, because they are the Bible and Christianity, we are bound to resist the claim. Simplicity and superstition may admit it, but reason rejects it. The childish, lazy, slavish habit of trusting without examining may admit it. But it is scorned by that many independence and self-conscious responsibility which care not to inquire. Have any of the rulers or of the Pharisees believed in him, but only who is the right; the State or the Church, but only who is the right; nor what say our Christianity and the Bible, until they are first ascertained to be right.

This supreme inquiry after what is right is coming to obtain widely in our day. One of its happiest, though perhaps still distant effects will be the breaking up of party. For the individuality which prompts this inquiry is, in turn, produced by it; and it is individuality—the cultivation of persons into the bonds of party—responsibility, which loosens the bonds of party.

The Church will yet cease to be a party. Civil government will yet cease to be the creature and servant of party. Each will become the representative of that absolute right, which will yet be enthroned in the individual heart. How great, how blessed will be the revolution! We pray for it. We toil for it. We know, indeed, that churches and governments will be swept away by it. But reason and right and religion will remain; and it will be only the rubbish that has gone down-dream. We say that religion must remain: for where rea-

son and right are, there, and only there, is religion. True religion has no other basis, no other nourishment, than reason and right. The doctrine, that true faith is superior to reason, or distinct from reason, is the doctrine of folly. The faith that is not identified with our sense and discernment of the right is the faith of fanaticism. At whatever point it wars with reason, right, or love, it does not stand in them, our faith is but superstition.

When it is, that though in all the world there should be not one sect, not one party, the world is full of sects and parties! It is because men do not worship at the common shrine of absolute right; and, what is more, do not aim to. Even those of them who sincerely seek to follow the right only, do, with rare exceptions, allow others to judge for them what is right. They allow Presbyterians, or Methodists, or some other sect to be their unquestioned guide and standard in the Church; and they allow the Constitution, or the Statute-Book, or Judicial Opinions, to have the like control over them in the State. In other words, they allow authority, instead of right, to be their law.

A crazy world is this. The only wonder is that it is not more crazy. A crazy nation is this; and the only wonder is that it is not more so. What would be the children of the right and duty to now, and kill one another? His injunctions in all other respects might be faultless. But this one injunction would never be sufficient to distract, demoralize and destroy the whole family. And what also could become of this nation—this superlatively guilty nation—than is becoming of it—than has indeed already become of it! The government of this political family enjoins the right and duty to enslave each other. Admit that it is worse than to murder each other. Admit that it is other injurious acts are fraught with justice. Never, since, in his one, which outrages all justice, is enough to breed the last degree of corruption and confusion.

The thousands of men who were gathered in Syracuse, on the first day of October, 1851, did what they believed to be right. They rose above their education. They rose up out of their accustomed submission to authority. They had been taught to obey whatever the State enjoins. They had heard the ten thousand sayings, that the Bible justifies slavery. But what care they for these claims and these teachings! Education never entirely supplants the nature—never entirely conquers the heart. And now, when an occasion had arisen, which threw these men back upon their very instincts and upon their naked selves, they had to judge out of their own unsupplanted nature, and out of their own unconquered hearts, what was right for them to do. A judgment from such a source is, to be less disobeyed; and promptly and successfully did it. They believed it was right to rescue their brother out of the hands of kidnappers, and they decided to utter this belief in action, and to translate the faith of their hearts into the work of their hands.

To have tried to stay those multitudes, as they moved forward to the rescue of Jerry, by telling them that Jerry is in the Statute Book, or that it is in the Constitution, or even that it is in the Bible, would have been altogether unavailing. Nothing in that great and solemn and responsible hour of their lives would have availed to break their allegiance to the law of right, nor to supplant their own judgment of what is right.

How happy were there a dozen Jerry Rescues every year! Then would two or three years suffice to cure men of the folly of acknowledging the forms of law for slavery to be law. The forms of law are nothing to the soul of law—and right alone is the soul of law. No law is happy when it were the instances multiplied in places, in which indignant men and women dash in pieces the casks and bottles of the drunkard-maker. Instances so numerous would effectually teach our stupid legislators and stupid judges, that there can be no legal shelter for intoxicating liquors that are offered for sale for drinks; and they would also effectually teach the people not to make choice of such stupid legislators and judges as confound with law the greatest and most glaring of all misuses.

Such are some of the ways of educating both Government and people, and for bringing them to distinguish between law and anti-law, and to learn that right alone can be law. What if by these ways of resistance to Government—what if by such rebellion—Government should be overturned? There would be no loss. It would be only a usurpation to a Government, that would be overturned. True Government represents, asserts, enforces right. And that is not Government, which is the machine and protector of slaveholders and drunkard-makers. Neither this Nation, nor any State in it, enjoys a civil government. The so-called civil governments of this country and other countries, so far from being the protectors of human rights, are conspiracies against them.

We add, that rebellion toward our spurious churches is as much demanded as toward our spurious governments; and that all churches are spurious which accept the obligations and sacredness of law to the traffic in human beings or intoxicating drinks.

Church members, like other men, are generally atheists. Their habitual submission to authority involves them in atheism. It is only uncompromising obedience to the right that is not atheism. God is disowned by all those who suffer the Statute Book or the Constitution, or even the Bible, to over-throw or displace their own sense of right. It is not too much to believe that those who are so real, vital, obligatory, sacred law for slavery, is the enemy of mankind, and the enemy of God.

We would that none take narrow views of the rescue of Jerry. Its significance, extending far beyond resistance to, and contempt of, the Fugitive Slave Act, should be studied in the light of the principle which prompted and justified that brave and beautiful deed. This principle is, THAT RIGHT, AND RIGHT ONLY, IS LAW.

Much has been said, both aptly and seriously, of the 'Jerry level.' Thrice happy are all they who stand upon it; for they stand upon the law of right, and have escaped from the deluding dominion of authority. They are on the high plane where men do unto others as they would have others do unto them—on the high plane where men are ready to rescue a slave, because they would themselves be rescued from slavery.

We close with the solemn and seasonable question, whether all, who, on the memorable first of October, 1851, were carried up to the 'Jerry level,' by the highest and holiest impulses of their nature, have maintained that honorable elevation. Have not some of them fallen from it? Have not some of them sunk again into that great herd of men, who, like the dumb herds of cattle, are either driven by authority, or enticed by cunning? If they are in this degraded condition, may they be so happy as to improve the inspiration of this fifth anniversary of the rescue of Jerry, by regaining that manhood and independence and individuality, which characterized them on the first day of October, 1851!

AN OBERLIN CHARACTER.
Oberlin has at least one character more for the pen of Harriet Beecher Stowe. It is that of Allen Jones, the North Carolina emancipator! How old he is, he did not know nor a rab-bit, but he is as good and gray as Uncle Sam. Raleigh, N. C. and shod all the stage horses on the routes of the region. In 1830, he bought himself for \$3,000; in 1831, his wife and three children for \$1,500; and his 'old fadder,' of 70, for \$500. He lived and worked at his trade in Raleigh till 1843, accumulating several thousand dollars worth of property, which he sold on credit to 'white folks,' and lost nearly the whole by the becoming obnoxious because they would educate their children and read newspapers—Jones took the National Intelligencer, and does yet—he removed to Ohio. Finding that 'colored folks' fared as Cincinnati about as in Carolina, he settled at Oberlin, where he now owns a handsome property, and enjoys all the comforts of life and the luxury of freedom. His home is beautiful with trees and flowers, and two of his six sons have graduated with college honors. Two others will at next commencement, and his other sons and daughter are examples of industry and studiousness that many of lighter skin might imitate with advantage.

Allen is the politest man in Oberlin, and with a 'God bless ye, air,' this is a nice place to dedicate children in, greets every body attracted to his shop door by the sturdy blows within.—Cleveland Herald.

AYER'S PILLS
Are curing the Sick to an extent never before known of any medicine.
INVALIDS, READ AND JUDGE FOR YOURSELVES.

JULIUS HAUEL, Esq., the well-known professor of Chemistry at Philadelphia, whose choice products are found in almost every office.

"I am happy to say for CATARRHIC PAIN, that I have found them a better family medicine for common use than any other I have tried. It is a pleasant and safe remedy, and its benefits from them, and coincide with the most successful results of the most expensive medicine, and is a relief to the sick. They are not only useful in driving out disease, but they take it—quiescence which must make them valuable when they are known."

The venerable Chancellor WARDAW, writes from Baltimore, 14th April, 1854.

"I have used your CATARRHIC PILLS in my practice, mostly from catarrh of the bladder, and I have found them to be a most valuable medicine. It is a pleasant and safe remedy, and its benefits from them, and coincide with the most successful results of the most expensive medicine, and is a relief to the sick. They are not only useful in driving out disease, but they take it—quiescence which must make them valuable when they are known."

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