



THE LIBERATOR

Our Country is the World, our Countrymen are all Hunkins.

PRES. LINCOLN ON NEGRO SUFFRAGE.

The following is an extract from an unpublished letter from the late President Lincoln, addressed to Gen. Wade...

J. B. YEBERINGTON & SON, Printers.

Selections.

THE GOLDEN MOMENT.

The Party of Justice demands a policy of Equal Suffrage. This demand is based, not only on political expediency, but on a more sacred foundation...

forever abolished and prohibited, so that not even a root, seed, or grassy spot shall remain of this sum of all villainies, the accursed system which has been the fountain of all our troubles...

right and power in one more instance, and have told the Southrons that colored men must be elevated to citizenship? Had he done so, the Southrons would have acquiesced as readily as they acquiesced in the abolition of slavery...

bone next week, and to postpone tying up the arteries for a month. For the sake of the South itself, you must seem cruel that you may be kind. It is even certain that the plan of reconstruction without freedom would not bring upon the planters that terrific war of which we used to hear so much...

taken to order the people of Israel back to Egypt? Having found a man like Fullerton, the Rebels coddle him. A Mobile newspaper finds that he is a gentleman, and unlike that 'vile Yankee,' Conway...

boers to be driven out of the country which they have aided to save, in order to propitiate the rebels and coppers, who say they can't live in a land where negroes are in the law's eye their equals...

SENATOR LANE ON THE PRESIDENT'S POLICY.

Senator James H. Lane, of Kansas, made a speech in Washington on the 20th ult., before the Soldiers' League, severely criticizing the conservative policy of the President. In the course of his remarks, he said—

A LETTER ON AMERICAN AFFAIRS FROM P. A. TAYLOR, MEMBER OF PARLIAMENT.

You ask me what view I take upon the great question of the day in America—Negro Suffrage. I can only reply that negro suffrage, by which I mean non-exclusion from political rights on the ground of color, appears to me the logical and unavoidable corollary of the struggle of the last four years...

THE EMBRY AT OUR DOOR.

It is almost certain that in a short time the cholera will be upon our shores. Passing through France, it has reached the English Channel, and is now on its way to New York. How shall we meet it? By proper sanitary regulations and temperate habits...

DISLOYALTY.

The Burlington Sentinel quotes from a speech of Wm. Lloyd Garrison, which he made several years since, and says: 'And yet the Times and Freeman are ready to cheer such a man, and denounce as a "snake" and a miserable copperhead, those who decline to do so. Verily, these papers must have a strange definition of the word Union, and of the meaning of DISLOYALTY.'

A CHANGE AT HARPER'S FERRY.

A letter to the Boston Watchman and Reflector, written from Harper's Ferry, by J. T. Townbridge, contains these interesting passages: 'The first time I visited this scene of the first bloodshed in the great civil war, which although so few dreamed of it, was even then beginning—John Brown's flaming deed was as a torch sent into the midst of a sleeping community of the rebellious...

THE CONSTITUTIONAL AGREEMENT.

The action of the several States upon the Constitutional amendment abolishing slavery has been as follows:— Illinois, Feb. 1, 1865. East Virginia, Feb. 9. Rhode Island, Feb. 2. Indiana, Feb. 13. Maryland, Feb. 3. Nevada, Feb. 16. Massachusetts, Feb. 3. Louisiana, Feb. 17. New York, Feb. 3. Missouri, Feb. 21. Pennsylvania, Feb. 23. Wisconsin, Feb. 24. West Virginia, Feb. 20. Vermont, March 3. Michigan, Feb. 4. Tennessee, April 5. Maine, Feb. 7. Arkansas, April 1. Ohio, Feb. 8. Connecticut, May 4. Kansas, Feb. 8. Iowa, June 20. Minnesota, Feb. 8. New Hampshire, June 20.

And I had seen of triumph ring, What had he to bear, Led not his voice who raised the first Bold voice for freedom's cheer? We gave him might but there—his there When he had sought his throne—his there New God grant us to crown him well Before the crown of heaven!

And I had seen of triumph ring, What had he to bear, Led not his voice who raised the first Bold voice for freedom's cheer? We gave him might but there—his there When he had sought his throne—his there New God grant us to crown him well Before the crown of heaven!

And I had seen of triumph ring, What had he to bear, Led not his voice who raised the first Bold voice for freedom's cheer? We gave him might but there—his there When he had sought his throne—his there New God grant us to crown him well Before the crown of heaven!

And I had seen of triumph ring, What had he to bear, Led not his voice who raised the first Bold voice for freedom's cheer? We gave him might but there—his there When he had sought his throne—his there New God grant us to crown him well Before the crown of heaven!

And I had seen of triumph ring, What had he to bear, Led not his voice who raised the first Bold voice for freedom's cheer? We gave him might but there—his there When he had sought his throne—his there New God grant us to crown him well Before the crown of heaven!

And I had seen of triumph ring, What had he to bear, Led not his voice who raised the first Bold voice for freedom's cheer? We gave him might but there—his there When he had sought his throne—his there New God grant us to crown him well Before the crown of heaven!

WOMAN'S COLLEGE OF PHYSICIANS AND SURGEONS.

The opening lecture of the session of 1866 of the Woman's College of Physicians and Surgeons, connected with the New York Dispensary and Hospital for Women and Children, was delivered last evening by Mrs. C. S. Lozier, M. D., in the lecture-room of the Dispensary, No. 252 West Twenty-sixth St. About one hundred ladies and gentlemen were in attendance...

The opening lecture of the session of 1866 of the Woman's College of Physicians and Surgeons, connected with the New York Dispensary and Hospital for Women and Children, was delivered last evening by Mrs. C. S. Lozier, M. D., in the lecture-room of the Dispensary, No. 252 West Twenty-sixth St. About one hundred ladies and gentlemen were in attendance...

The opening lecture of the session of 1866 of the Woman's College of Physicians and Surgeons, connected with the New York Dispensary and Hospital for Women and Children, was delivered last evening by Mrs. C. S. Lozier, M. D., in the lecture-room of the Dispensary, No. 252 West Twenty-sixth St. About one hundred ladies and gentlemen were in attendance...

The opening lecture of the session of 1866 of the Woman's College of Physicians and Surgeons, connected with the New York Dispensary and Hospital for Women and Children, was delivered last evening by Mrs. C. S. Lozier, M. D., in the lecture-room of the Dispensary, No. 252 West Twenty-sixth St. About one hundred ladies and gentlemen were in attendance...

The opening lecture of the session of 1866 of the Woman's College of Physicians and Surgeons, connected with the New York Dispensary and Hospital for Women and Children, was delivered last evening by Mrs. C. S. Lozier, M. D., in the lecture-room of the Dispensary, No. 252 West Twenty-sixth St. About one hundred ladies and gentlemen were in attendance...

The opening lecture of the session of 1866 of the Woman's College of Physicians and Surgeons, connected with the New York Dispensary and Hospital for Women and Children, was delivered last evening by Mrs. C. S. Lozier, M. D., in the lecture-room of the Dispensary, No. 252 West Twenty-sixth St. About one hundred ladies and gentlemen were in attendance...







Parody.

THE LOTUS PLANT.

A Brahmin on a Lotus pod. Once wrote the holy name of God, Then, planting it, he sowed in prayer...

RESPONSE.

The world will thank that Brahmin chief, Who copyrights that sacred leaf; And Christian nations will send...

THE NEW YEAR OF JUBILEE.

Say, fathers, has your seen de King, Wid de mudstain on his face, Gwine down de street on Sunday mornin'...

SENATOR WILSON'S SILVER WEDDING.

The ancients had an Age of Gold, To silver those descending, While yet in hoary metal held...

Selections.

A VOICE FROM NAZARETH.

A LETTER ADDRESSED TO THE REV. R. D. WALKER, IN REPLY TO A WAR SERMON PREACHED BY HIM IN SEPTEMBER, 1864.

BY H. H. BRIGHAM.

"Beware lest any man deceive you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ."

Believing with Jefferson: "That error of opinion may be tolerated where truth is left to combat it," and also with the Apostle that we should "Prove all things and hold fast that which is good," I have attentively examined your argument...

In regard to War, also, I am and have been opposed. I believe it to be diametrically antagonistic to the teachings and example of Jesus Christ...

You maintain the righteousness of war, and especially of the present one in which we are engaged. You justify the nation and the people in taking up arms in deadly conflict against the people of the South...

And how do you maintain this duty of destroying our fellow men and support of the war? By quoting a command of Joshua, and applying it to us. The text is as follows, viz: "Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed. For the Lord thy God is with thee, whithersoever thou goest."

The conclusions which you deduce from your text, I dissent from, and not from the text itself. My difficulty is with your application. Whatever God commanded several thousand years ago, to any particular nation of people, may be one thing, but what he commands to us to-day, may be quite another.

The conclusions, therefore, which you draw from your text are not satisfactory to me, and I consider them invalid, because they are deduced from premises, which the subsequent dealings of God with man declare unto us were not the highest development of moral duties and obligations.

Christianity, I contend, is the only criterion which we are to appeal to, and by which we are to be governed in our duties and obligations toward God and our fellow men. In Jesus' mission, I believe, we see a duty isolated, but we have Christ's example to sustain and guide us.

The whole scope and tenor of Christ's teaching, as well as his example, are against war and his people.

He commands us not to resist evil, with evil; but to overcome evil with good. We are commanded to love our enemies, and to love those that hate us. The distinguishing characteristic of the Gospel is in its love and care for the guilty, the abandoned, the sinner. It seeks to reclaim, to reform, to reconvert, the more sinful, the more Christianly it seeks to save and restore.

We have had the voice of God as through his son, Jesus Christ, and he has also spoken to us through his word, the voice of all that "beloved son" which God calls upon us to listen to. I find nothing taught by him that enjoins upon me to "go forward" and destroy my enemies.

Now was the opportunity given for Jesus to demonstrate to his disciples the object he had in view in giving the instructions which he gave them. He said, "I have commanded you to love one another, as I have loved you, that ye may abide in me, and my love may abide in you, that ye may bring forth much fruit to the glory of the Father."

Whatever the principles of Christianity require hereafter, they require now. Christianity, with its present principles and obligations, is ultimately to produce universal peace. It becomes, therefore, an absurdity, a simple contradiction, to maintain that the principles of Christianity should be applied to men and they alone, are to eradicate it.

And how do you maintain this duty of destroying our fellow men and support of the war? By quoting a command of Joshua, and applying it to us. The text is as follows, viz: "Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed. For the Lord thy God is with thee, whithersoever thou goest."

Reflect, also, in regard to the custom of offering public prayers to our Father in Heaven for the success of our army, and our enemies at the same time also praying to God to give strength and success to their arms. I confess that to me such a practice appears eminently shocking and profane.

Who is it that confides in Providence, and for what does he trust Him? Does his confidence induce him to set aside his own view of interest and safety, and simply to obey precepts which appear inexpedient and unwise? This is the confidence that is of value, and which we need, but of which we know so little.

light to them that sit in darkness, came they to love that darkness still.

In our Lord's prayer we are taught to forgive one another as we desire God to forgive us. And, in order to give more attention and force to this divine requirement of the Gospel, Christ enjoins it again, and more at length, in the two verses immediately following the close of his prayer.

But in this day recorded, this noble characteristic of Christianity, Christian forgiveness, inculcated or acted upon in war, or made in the least possible manner to control the action of men when about to engage in human slaughter? Indeed, is not a "spirit diametrically opposite inculcated and acted upon on the field of battle."

Manhood have yet to learn one important lesson. They are, however, beginning to learn it. It is this, viz:—That the laws of morals are as much to be regarded and are as binding on Governments as on individuals. People conduct as though this statement was not true.

Loyalty therefore to Governments is not the first duty of man, but subordinate to the laws of God. "Whether it be right for," says Paul, "to bearken unto men more than unto God, judge ye." And whatever consequences of a serious nature may befall us as individuals, for any transgressions of God's laws, will fall equally severe upon us, when his divine law is disregarded by us in any government capacity.

And now the American people are legislating that war is right, and loyalty to Government in its maintenance of war an imperative duty. I cannot agree with them in this legislation, any more than I can agree with them in legislating slavery or any other sin to be right.

It is necessary for us to know by what principles we are governed. Are we regulated by the injunctions of Christ, or are we not? If there be any lessons of morality which it is of importance to mankind to learn, and if there be any which they have forgotten, it is the necessity of simply performing the duties of Christianity in peace.

Who is it that confides in Providence, and for what does he trust Him? Does his confidence induce him to set aside his own view of interest and safety, and simply to obey precepts which appear inexpedient and unwise? This is the confidence that is of value, and which we need, but of which we know so little.

In conclusion, allow me to say a few words in regard to myself. The instructions of a beloved and Christian mother turned my youthful mind to the important subject of religion. Her memory is blessed and honored, and she is still vividly before me in my native Iowa.

myself by no other standard.

In the year 1838 and '39, I announced the anti-slavery agitation. I embraced it. I could not do otherwise. Every pulsation of my heart beat in unison against slavery. I soon found not only the nation but the church dealing in the bodies and souls of men.

By the year 1844, I had become a member of the church, and I was in the midst of the anti-slavery agitation. I embraced it. I could not do otherwise. Every pulsation of my heart beat in unison against slavery. I soon found not only the nation but the church dealing in the bodies and souls of men.

Manhood have yet to learn one important lesson. They are, however, beginning to learn it. It is this, viz:—That the laws of morals are as much to be regarded and are as binding on Governments as on individuals. People conduct as though this statement was not true.

Loyalty therefore to Governments is not the first duty of man, but subordinate to the laws of God. "Whether it be right for," says Paul, "to bearken unto men more than unto God, judge ye." And whatever consequences of a serious nature may befall us as individuals, for any transgressions of God's laws, will fall equally severe upon us, when his divine law is disregarded by us in any government capacity.

And now the American people are legislating that war is right, and loyalty to Government in its maintenance of war an imperative duty. I cannot agree with them in this legislation, any more than I can agree with them in legislating slavery or any other sin to be right.

It is necessary for us to know by what principles we are governed. Are we regulated by the injunctions of Christ, or are we not? If there be any lessons of morality which it is of importance to mankind to learn, and if there be any which they have forgotten, it is the necessity of simply performing the duties of Christianity in peace.

Who is it that confides in Providence, and for what does he trust Him? Does his confidence induce him to set aside his own view of interest and safety, and simply to obey precepts which appear inexpedient and unwise? This is the confidence that is of value, and which we need, but of which we know so little.

In conclusion, allow me to say a few words in regard to myself. The instructions of a beloved and Christian mother turned my youthful mind to the important subject of religion. Her memory is blessed and honored, and she is still vividly before me in my native Iowa.

The Most Wonderful Invention of the Age.

MORRILL'S PETROLEUM STOVE.

IT COOKS, WASHES AND IRONS WITHOUT COAL, WOOD, OR GAS! DOES the work easier, quicker, better, and with less expense than any known method; and its temperature is so regulated, that it can be used with a perfectly safe room in a very short time. It is the simplest stove.

Baking in this stove, instead of the old inefficient process, is rendered a certainty, with a fair breeze out of the burnt pork, for the best can be obtained from any stove. Potatoes and large joints of meat are done in a language.

"CHALLENGES THE WORLD." Will compare with the Patent Stove, which is better than any other, making even a tough one tender. It is rolled by the pure water, and is used in a kitchen with the most perfect safety, and is used in a kitchen with the most perfect safety, and is used in a kitchen with the most perfect safety.

READ THE FOLLOWING TESTIMONIALS. [From Messrs. E. D. and J. D. Draper, Manufacturers, Highgate, Mass., Sept. 1864.] The undersigned have used Morrill's Petroleum Stove in our families, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. Edward Perkins, Proprietor of the Long View Establishment, No. 37 and 39, Cornhill Street, Boston, May 17, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.

[From Mr. J. P. Cushman, Pastor of the Methodist Episcopal Church, Brighton, Mass., August, 1864.] I have used Morrill's Petroleum Stove in my family, and have thoroughly tested its merits in cooking, and many other families of our acquaintance have done so, and are well satisfied with it.