

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

SELECTIONS.

THE CONFLICT BETWEEN RELIGIOUS TRUTH AND AMERICAN INFIDELITY.

SPEECH OF HON. J. R. GIDDINGS, OF OHIO.

In the House of Representatives, February 26, 1858.

Upon the great issue of Freedom or Slavery pending before the American People.

[WRITTEN OUT BY HIMSELF.]

The House being in the Committee of the Whole on the House of the Union, Mr. GIDDINGS said:

Mr. Chairman—Questions of mere economy, those which relate to banks, to internal improvements, or protective tariffs, no longer occupy the public mind. The transcendent importance, to those questions of the rights of mankind, to the religious, moral, and political elevation of our race. The discussion of these subjects has in all past times been attended with agitation and excitement. It brings the rights of the people into conflict with despotic power, and the discussion takes place in the arena of the public mind. Such is now the condition of this mighty nation; our Union is shaken to its very foundations by the agitation of great and undying truths. Our Government is vibrating between freedom and tyranny, and it becomes us to go through to the religious basis on which we found our political action.

The late message of the President in relation to Kansas is without precedent in the history of executive communications to this body. Its tone of contempt for the people of that Territory bids no precedent in our Government; while the language of the people of Kansas, expressed in the Legislature, is most extraordinary in its character, and has a precedent already arranged before the tribunal of the popular mind for high crimes and misdemeanors.

Under these circumstances, I have thought that the best service I can render the people on the present occasion would be to analyze the subject which now absorbs the popular mind; and, so far as able, to define the issue now pending before the nation.

This issue is founded upon fundamental religious truths, which are maintained by one political party, and denied by the other.

Immediately after the last Congress adjourned, the men who wield the judicial and executive powers of Government publicly denied the great principle of our Government, that all men are endowed by their Creator with inherent, equal, and inalienable rights. They essayed to obliterate the line of demarcation drawn by our patriotic fathers between the despots of a darker age, and the rights of mankind as understood in this nineteenth century.

The annual message of the President, in its leading positions and in its details, wholly disregards those rights of human nature, and speaks of men created in the image of God, with undying spirits, with eternal destinies, as transformed into property, in direct contradiction of those truths which the American people have long regarded as self-evident.

It will be my object to render this issue more distinctly obvious. I will endeavor to show that, however obvious it may be, it has not been appreciated. I feel constrained to admit that I have failed to comprehend its vastness, or set bounds to the consequences naturally resulting from its decision; yet every member of society is bound to examine and to act upon his own responsibility.

Our fathers, recognizing God as the author of human life, proclaimed it a self-evident truth that every human being holds from his Creator an inalienable right to live, to maintain and protect life, to attain knowledge, to elevate his moral nature, and to enjoy happiness.

These prerogatives were recognized as 'gifts of God,' lying behind and above human legislation; and the founders of our institutions proceeded to declare that governments are instituted among men to secure their enjoyment. Thus our Republic was founded on religious truth, and it was thus far essentially a religious Government. It has ever since sustained by its religious sentiment the nation, and it is only when this element shall be discarded by the people, that the attempt now made to overthrow these religious truths demands the severest condemnation.

There are but a few men who openly deny the existence of a Supreme Being, or that He is clothed with the attributes of infinite wisdom, truth, and justice; or that men are religious in degree as they bring themselves into harmony with those qualities, make themselves the image of their Creator, and thus become the characters of His Deity. This is the sense in which I use the term 'religion.' I do not speak as a sectarian. Indeed, sectarians do not regard religion as religion, but merely as the evidence of religious feeling on the part of the individual. All admit that those who are wise, truthful, just, and pure, of all denominations, and men who, possessing their attributes, belong to no particular sect, are the truly religious men of earth.

I will here remark that a conscientious examination of the religious character of our Government will subject us to the criticisms of all who deny the existence of man's inalienable rights; they will insist that an examination of the religious character of our institutions is unsuited to this forum; that laymen should not tread on this holy ground; but I assert, if there be a place on earth where religion, where wisdom, truth, justice, and purity of purpose should be observed and practiced, this is the place where they should be seen. It is on earth, where we ought to be as religious, who ought to be wise and truthful and just and pure of purpose, the members of this body ought to sustain that character.

I repeat, we all acknowledge the existence of a Supreme Being; that he is the Creator; that we are brought into life by His will. At this point, the American people separate into two great parties—one holding that sovereignty dwells alone with the Creator, and not with men; that kings, potentates, and all human governments, are subjected to the 'higher law' of the Creator, and authorized to legislate only for the protection of the rights which God has conferred on mankind. Another portion deny the existence of this 'higher law,' and insist upon the perfect and unlimited sovereignty of human Governments over the lives and liberties of the people. To be more explicit on this point, I will remark that the religious portion hold, that as God gave life to the human race, He conferred on each right to that liberty which is necessary to become wise, truthful, just, and pure; to bring himself into harmony with the law of God, and enjoy the happiness resulting therefrom; that these rights are equally self-evident as the existence of our race; that they are inherent, inalienable, and common to all men; that they constitute the great moral argument which binds man to his Creator, connects earth with heaven, and unites the human race in one common brotherhood, bound by the most sacred obligations to love, revere, and obey our

Universal Father. Of the possession of these rights, every sentient being is conscious. When God created man, and breathed into him the breath of life, when man became a living soul, this consciousness formed a part of his moral nature; and never in any age or in any clime, has man, even in his rudest, his most barbarous state, been unconscious of his right to live, to nourish and protect life, and seek his own happiness.

These rights constitute an element of the human soul; they cannot be alienated by the individual; nor can any association of men, or any earthly power, separate the humblest of the human race from them. Men may rob their fellow-men of the food which he gathers for his own support; they may deprive him of the power of self-defence; they may bind his limbs and scourge his body; they may prevent him from attaining knowledge; but his right to the food which he gathers, to defend his person, to attain knowledge, will remain unchanged. Their crimes will in no degree affect his right.

This relation of man to the Creator is repudiated by a portion of the American people. They deny that we hold any inalienable rights from God. They say that the right to live, and to attain knowledge, is not a gift from heaven, but a privilege conferred on man by the Creator. The denial of these fundamental religious truths I can characterize by no other term than 'American infidelity.'

This issue literally separates the religious from the infidel portion of our people. In using this language, I do not seek to cast opprobrium upon those who honestly disbelieve the religious truths which Jefferson and Adams and Franklin and their associates termed 'self-evident.' I have no feelings towards them, but I regard them as brethren, and I pray for their best wishes, by earnest prayers; and I apply the term 'infidel' to them as the only expression by which I can characterize them as a class.

The outworking of this great primal issue is witnessed in almost every important question that comes before Congress. One portion of the members adhere to the central proposition, that man holds natural and inalienable rights from the Creator, which are not to be violated, except by incurring the penalties of that law which was ordained by Him who bestowed them upon our race; that every individual who invades these rights of his fellow-man is guilty of crime, and should be punished accordingly; that all human enactments professing to authorize the invasion of these rights are outside the just powers of human governments, are impious invasions of the prerogatives of God, and are, in their character, but involve those who enact and those who support them in the same degree of guilt with those who perpetrate the crimes; that such statutes can in no degree modify the moral guilt of those who trample upon the rights which God has bestowed upon their fellow-men. The other portion of the American people, maintaining a corresponding infidelity, deny the existence of these rights, and declare that the Creator has bestowed them upon mankind as a privilege, which they believe mankind are not to be deprived of, except by incurring the penalties of that law which was ordained by Him who bestowed them upon our race; that every individual who invades these rights of his fellow-man is guilty of crime, and should be punished accordingly; that all human enactments professing to authorize the invasion of these rights are outside the just powers of human governments, are impious invasions of the prerogatives of God, and are, in their character, but involve those who enact and those who support them in the same degree of guilt with those who perpetrate the crimes; that such statutes can in no degree modify the moral guilt of those who trample upon the rights which God has bestowed upon their fellow-men. The other portion of the American people, maintaining a corresponding infidelity, deny the existence of these rights, and declare that the Creator has bestowed them upon mankind as a privilege, which they believe mankind are not to be deprived of, except by incurring the penalties of that law which was ordained by Him who bestowed them upon our race; that every individual who invades these rights of his fellow-man is guilty of crime, and should be punished accordingly; that all human enactments professing to authorize the invasion of these rights are outside the just powers of human governments, are impious invasions of the prerogatives of God, and are, in their character, but involve those who enact and those who support them in the same degree of guilt with those who perpetrate the crimes; that such statutes can in no degree modify the moral guilt of those who trample upon the rights which God has bestowed upon their fellow-men.

But I desire to call attention to some of those specific rights which are included in the general proposition. Christians and patriots hold life to be the gift of God. They regard it as sacred; they look upon invasion as a crime; that, as the Creator bestows existence upon those who bear His image, it becomes the duty of individuals, of associations, and of governments, to protect each other, professing to be Christians, from the enjoyment of life; that at this point human legislation commences, limited in its appropriate powers to the protection of life, and not to its destruction; that human governments hold no other rightful powers in regard to life than to protect its enjoyment; that the execution of pirates and murderers, and those who invade our country, is also only for the purpose of protecting society; that these powers are ordained of God, sanctioned by philosophy, by the consent of man's sense, and proclaimed from Sinai in tones of thunder, saying to every human being, 'Thou shalt not kill,' was truly the voice of God; that it is repeated in all His works, and in every revelation of Himself, and is binding on all our race. This commandment of God, this entire doctrine, is denied by the President and by all American infidels. And this constitutes the first collateral issue.

In our slaveholding communities, enactments have been passed, and are now supported, professing to authorize the master to murder his slave. For instance, in those States the slave is denied the right of self-defence; the right to protect his life or his person. If he attempt to defend himself against his master, the master is authorized to slay him in any manner he may be able; if he ran from the master, after being ordered to stop, the master is authorized to shoot him; if he die under the scourge, the master is not held responsible. American infidels believe that no moral turpitude is attached to the character of a man who holds that God's moral law remains unchanged by such enactments; that the guilt of the murderer is in no degree modified by such statutes; that the perpetrator stands unveiled before God and all good men, guilty as he would be if no such laws existed; that all who enact, and all who support such enactments, make themselves accessory to the crimes committed under them, are guilty as such, and ought to be subjected to the same punishment with those who murder their slaves.

But, this power of the master over the life of the slave constitutes the vital element of the institution, without which slavery could not exist. It is exercised wherever slavery is maintained. Every master exercises the privilege of driving his slave, in sickness or in health, just as severely as he thinks will best subserve his own interests. It is on this principle that slaveholders openly declare it profitable to work their slaves so hard as to produce the death of the whole gang on an average of five years upon sugar plantations, and of seven upon cotton plantations; and to supply their places by other victims imported from the slave-breeding States. From official documents, it is estimated that thirty thousand human victims are thus sacrificed annually within the United States and Territories.

In the slave States, it is not uncommon to see advertisements in the public papers, offering a bounty for the head of a particular slave, who has absconded from his master. Even in Ohio, during the past year, a Government official deliberately murdered an absconding slave, and is yet protected from the gallows by those who administer the State laws in the county where the murder was perpetrated. Our Federal troops are often employed in the work of murdering those who are supposed to be fugitive slaves. A signal instance of this character occurred many years since. In the time of General Pease, General Jackson directed our Army to invade Florida, at that time a province of Spain, for the purpose of murdering a people who were born free, but whose ancestors had been slaves; and in one day, nearly three hundred men, women, and children, were barbarously and wantonly murdered by American troops.

This system of murder is encouraged and maintained by the present Executive. They insist that the people of the State or Territory may rightfully enact laws giving to one man power over the life of his fellow-men who have committed no offence; that popular sovereignty is not limited by God's higher law; that it extends with propriety over the life, the liberty, and the happiness of a portion of the human family; that the whites may, with moral impunity, subject the colored people of a State or Territory to degrading servitude, close up the windows of their souls, shut out knowledge from their understanding, hold them in ignorance, and murder them if they assert the rights which God has given them.

This infidelity, within the last half century, has consigned more than a million of innocent and unoffending victims to untimely graves. The number is far greater than has perished under the infidelity of France in all past time. But this comparison of American with French infidelity does great injustice to the latter. In France, the victims were sent to the guillotine under the pretence that it was necessary for the public safety. They suffered but little; there was no flogging, no torture. But American infidelity consigns its victims to years of torture and suffering, and finally to death, for no higher purpose than to gratify the sordid passions of their individual oppressors.

These wholesale murders are but the outworkings of that infidelity which denies that God has endowed all men with the inalienable right to live. The settlements referred to, and their results, clearly demonstrate the views of those who sustain them, and are laboring in this Hall, and elsewhere, to extend them over our Territories, and wherever Congress holds exclusive jurisdiction. It is most obvious, that while the present Administration openly lends its influence to such crimes, every intelligent man who sustains and upholds its policy, or fails to oppose it so far as able, becomes involved in the guilt of the murders which it sanctions.

But I shall be told that these enactments are confined to the Territories, and that Congress holds no power to repeal or modify them. I reply that the people and statesmen of our Southern States insist that slaveholders may carry their slaves, and all privileges which they hold of flogging and murdering them under State laws, into our Territories; and the President, and those who sustain him, declare that the Constitution extends and protects these crimes wherever Federal authority exists. They declare that the system of murder is established by the Federal Constitution; that neither Congress nor the people of the Territories have the right to punish those who perpetrate such crimes. Not content with this avowal of doctrine, however, we are at this time sustaining a code of laws for the government of this District which holds to the blasphemy that men may become the property of their fellow-men—may be bought and sold like slaves. In these, and in other modes, is the transcendence of the question of Christianity, or slaveholding heathenism, made the absorbing political issue in the nation.

But I shall be told that the Supreme Court of the United States has decided that our fathers did not intend to avow those self-evident truths which they solemnly proclaimed; that they really held to the doctrines of slavery which they did not avow. Our fathers could no more change the law of eternal truth, and the law of God, than they could alter the law of Heaven which will continue through all the future. Men may conform to this law, but they can never modify it or make it conform to the human will. Our fathers sought to make no such modification of the Creator's law.

Had such infidelity characterized their action, it would have imposed no obligation upon the present generation to sustain this system of murder. They have passed to that tribunal which will render to each man according to his conduct; and we to the nation, to the statesman, the legislator, the despot, the oligarch, the murderer, who disregards this law of the Most High! I feel humbled and mortified when I see statesmen, ministers, teachers of religion, in this land of Bibles and Sabbath schools, and churches, maintaining a doctrine that human authority can repeal this law of Heaven. To maintain such a doctrine is to deny the character of the Creator, and offensive to the religious sense of mankind. Yet, this absurdity is the basis of our present political system. The Executive and his supporters say that white men may murder black men. The blacks deny this: God and Christianity and nature, and all religions, all just, all moral men, deny it.

Yet this denial of the right of men to live constitutes the mildest of the least offenses of man; it is a crime of the earth, while the spirit shall live on and on while God himself exists. No injury to the body can, therefore, bear any comparison to the enslavement of the intellect, the degradation of the moral nature of man.

By the established law of our existence, the body requires food, raiment, and habitation. To each individual are given limits to bear him forth from place to place; hands to cultivate and gather the fruits of the earth; to feed the body, provide raiment and habitation for its protection, eyes to guide him, and ears to detect danger. These are all held in subjection to the mind, and are put in operation only by the will of the individual. The mind itself is constrained to action by an inflexible law which God has ordained for its early unfolding. Its first care is to nourish, and feed, and clothe the body, to render it a comfortable and pleasant habitation during occupancy. The spirit is con-

strained, in seeking food, to put the limbs, and hands, and all the physical faculties, into operation to satisfy the hunger and thirst of the body, to provide raiment and habitation for its protection. That God has endowed each member of the human family with the inherent and inalienable right to use his own limbs and hands and bodily faculties for these purposes is, literally, a self-evident truth. It is a truth that cannot be rendered more clear by argument; its force cannot be increased by logic, or made more beautiful by eloquence. But this care of the body constitutes the first lesson, the lowest exercise of the intellect, and is introductory to that eternal unfoldment which was designed by the Creator as the means of elevating man to higher and still higher happiness; for I lay it down as a religious axiom, that in degree as a man becomes wise, just, pure and truthful, he approximates that happiness which constitutes the final design of his existence.

That God has endowed every human being with the right thus to enlarge this sphere of thought, and elevate his moral nature, is so obviously, so self-evidently true, that he must indeed be a most ardent infidel who denies it. It constitutes a part of the fundamental proposition, that all men are endowed by their Creator with inalienable rights. Its existence is, however, denied by 'American infidels'; and this constitutes the second collateral issue between the religious and irreligious portions of our people. This enslavement of the soul prepares for happiness. For this purpose, schools and academies are established, colleges are founded, tract and Bible and missionary societies are organized, teachers and ministers are employed; indeed, this work of elevating our race constitutes the highest and holiest employment of mankind. For success in this work, prayer is daily made at every family altar; and on the Sabbath our pulpits resound with the solemn, fervent supplication, that God will aid this work, and that He will by the irresistible power of His grace, convert the irreligious, enlighten those whose minds are enshrouded in the darkness of infidelity; that He will relieve the oppressed, comfort the afflicted, and hasten the day when all shall know His will, obey His law, and enjoy His favor.

The infidelity which denies the right of men to attain happiness, that dooms a portion of our race to degradation and torture, to vice and crime and misery, which shuts out hope from the human soul, shocks the conscience and awakens the sensibilities of all religious men.

While Government legislates for the protection of these natural, these God-given rights, they will receive the approval, the support, of all good men, and their laws will be respected and obeyed; but when they legislate for the invasion of these rights, they call up the hostility, the resistance of those whom they seek to oppress. The just, and wise, and pure of all parties, sects, and denominations, feel the outrage, and sympathize with the downtrodden. The great heart of Christendom now beats in sympathy with the enslaved of our land. We feel that sympathy in this Hall; and when we speak for justice and for freedom, we utter the voice of nature; we proclaim the law of Heaven, written in letters of living light upon the tablet of the moral universe.

The difficulties respecting Kansas, which now shake our Union to its very centre, exemplify the legitimate outworking of this infidelity. The right of all men in Kansas to live, to nourish and protect life, to attain moral elevation and happiness, had been asserted by congressional law; and under this enactment, peace blessed our nation. Infidels, however, said this was wrong; that such rights did not pertain to man; that one portion of the people there held the power, and may, if they choose, rightfully enslave another, rob them of their toll, their intelligence, their hope, their manhood, and murder them if they refuse to obey their masters. And this law of liberty was repealed, and men were enslaved, brutalized, sold like swine. The public conscience was outraged, and all good men sympathized with the oppressed. Usurpation and brute force were resorted to, for the purpose of extending and supporting slavery; civil war, devastation and bloodshed followed, and will continue until justice be done, and the rights of human nature are enjoyed in that unfortunate Territory.

This line of demarcation, which separates the natural rights of all men from human legislation, was clearly drawn by the founders of our Republic. They established the point at which the appropriate, the just powers of all human governments commence, whatever may be their form. They defined the boundaries of human authority; they acknowledged God as the author of life, the donor of liberty, the fountain from which human happiness is derived. On the denial of these religious, these self-evident truths, American slavery was founded. The slaveholder denies the right of his slave to cherish and protect his own life, to gain intelligence, to unfold his moral nature, to understand God's attributes, and enjoy that happiness for which he was created. To those primal truths he is infidel. To the rights of his fellow-mortals he is infidel. To God's higher law he is infidel. Against these he wages unceasing war. He seeks to rob Deity of His attributes, to deny man of his God-given prerogatives. He claims for human legislation that supreme sovereignty over the life, the liberty, and the happiness of mankind, which belongs only to the Creator. He thus places himself in hostility to Christianity, to civilization.

This contest is not confined to the United States. These truths are operating upon the hearts of the Russian people. Their Government is in advance of ours. Measures have already been taken for the emancipation of the serfs of that vast Empire, although their condition is far better than that of American slaves. Holland is also moved by these doctrines, and is giving freedom to her oppressed people in her West India islands. England and France have abolished slavery, regarding it as an institution unsuited to the age in which we live. We assert the rights of man wherever he exists. Ours is the cause of Christian civilization throughout the world. Our doctrines apply with equal force to other Governments, to other nations of the world. Most illustrious monarch who sways the sceptre of human power, is really as much bound to respect the inalienable rights of every individual, as is the President of the United States. Kings, potentates, and emperors, become despots whenever they invade the rights of the most humble to life, liberty, property, or happiness.

The mere name of 'republicanism' gives us no claim to respect, so long as one-sixth part of our population is held in degrading bondage. I assert, without fear of contradiction, that if the liberty enjoyed by one portion of our people, and their property, and their lives, and their happiness, are common stock, and each individual constrained to regard his aliquot proportion of each, our would be regarded as the most perfect despotism among civilized nations. The only advantage which we possess over other nations consists in that feature of our Government which vests all political power in the people. They may be used of the rulers; they may be used to oppress the inalienable rights of each and of every individual.

It is with emotions of gratitude to God, and profound respect for the memory of those who es-

tablished our Republic, that we refer to the period when, at the very front of our national baptism, our fathers vindicated their claims to national independence, solely upon the religious truths which constitute the central proposition referred to at the commencement of my remarks. They claimed for themselves no special privileges. They spoke, they fought, they died to establish that universal principle of moral right to live, to nourish his body, to protect his life, to elevate his moral nature, and attain happiness. This they proclaimed the basis, the corner-stone, not merely of our Republic, but of human Governments generally. The Constitution was framed and adopted upon this then universally admitted principle; but such was the anxious solicitude of our early patriots that, in two years after its adoption, it was amended, by declaring in explicit language, 'that no person shall be deprived of life, liberty, or property, except by due process of law'; that it, except on trial and conviction before some judicial tribunal. In accordance with these truths, one half of the States of our Union proceeded to give liberty to all their people, to protect the inalienable rights of all; but the other States embraced and cherished this infidelity, which has at length infused itself in our Federal Government. Our teachers, our politicians, our statesmen, boasting that we are those who had embraced this infidelity. They were received into churches, elected to civil office, and finally obtained control of the Government. All classes of men became affected by this diabolical God's law and in human rights. It was regarded as irreproachable to examine the crimes which this system of oppression upheld; social and political ostracism awaited the man who dared speak disrespectfully of its iniquities.

Eventually, individuals appeared who were willing to encounter odium in order to arouse the religious and moral sensibilities of the nation, and in 1856, a national convention met at Philadelphia to devise means for overcoming this moral and political scourge. The members pledged themselves to each other and to the world, to maintain the truths to which I have alluded, and they now constitute the platform of a large and increasing political party.

That day witnessed the dawning of a reformation more deep, more radical, more important in its religious, its moral, its social and political effects upon mankind, than has occurred since the sixteenth century. It is more deep and radical than that commenced by Calvin and his co-laborers. I assert the right of man to religious and moral elevation, as superior to the power of kings or human Governments. The great reformers of that age dared not avow such doctrine. Their lives would have constituted the price of such an avowal. They were constrained to admit the divine right of kings over the liberties of their people, and many of the usurped powers of the church. The Philadelphia convention will be remembered in coming time, as first in the history of the political parties of our nation to make religious truths the basis of its political action, and first to proclaim these rights of mankind as universal to be enjoyed equally by princes and poor, by rulers and the most humble. It was first to proclaim the fatherhood of God and the brotherhood of man. The result of the presidential election of 1856 showed the advocates of oppression that there was but one alternative for them to pursue. They were constrained to take distinct issue with the advocates of liberty, by denying these religious truths, or disband their party in free State.

The Supreme Court was selected as the instrument for the avowal of such doctrine. This infidelity. That tribunal was favorably constituted for such a purpose; a majority of its members were slaveholders. Other members had been appointed to office apparently on account of their uniform servility to the slave power; and every circumstance combined to render it the appropriate instrument for performing this work. The time, too, was a matter of importance. No sooner had the Thirty-Fourth Congress adjourned, than a majority of that tribunal, and a majority of its own ranks, were called from the question before them, to utter its denial of those doctrines of the republican faith.

But this decision, opposed as it is to the self-evident truths of our Declaration of Independence, to the letter and spirit of the Constitution, to the intelligence and conscience of the American people, is emphatically repudiated by them. The vanity and arrogance, exhibited by a majority of that court, in arrogating such doctrine, their lives would have constituted the price of such an avowal. They were constrained to admit the divine right of kings over the liberties of their people, and many of the usurped powers of the church. The Philadelphia convention will be remembered in coming time, as first in the history of the political parties of our nation to make religious truths the basis of its political action, and first to proclaim these rights of mankind as universal to be enjoyed equally by princes and poor, by rulers and the most humble. It was first to proclaim the fatherhood of God and the brotherhood of man. The result of the presidential election of 1856 showed the advocates of oppression that there was but one alternative for them to pursue. They were constrained to take distinct issue with the advocates of liberty, by denying these religious truths, or disband their party in free State.

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POETRY.

CREAM OF THE VALLEY.

'Cream of the valley' call ye it, 'Tis the vale of the deep, unfathomed pit, The valley of cruelty, hate and despair!

MY SEWING MACHINE.

Dear Cousin Jane:—Such a change has passed O'er my earthly lot since I saw you last, That I cannot rest till my pen extends

Of the shirt that does not fit the disconsolate man, Of the shawl that does not fit him, so spick and so span, So stiff and ungraceful, and yet the sole gain

At the Music Hall, Sunday, March 7, Rev. THORNTON PARKER preached from the text, 'Then shall I be satisfied, when I awake in thy likeness.'

WORK SOME GOOD. BY ALFRED GARDNER, BRASS-MOULDER. Oh, work some good! for every man Can help to make a reformation;

Set on thy mind to work a change; Be firm, and break the coward's fetter; 'Tis always easy to do bad,

CREEDS MAY GROW OLD, AND SYSTEMS DECAY, AND THEORIES BE LOST FOR EVER; Wealth may depart, and fly in a day,

The Liberator.

THE RIGHTS OF WOMAN.

DEAR GARRISON: On reading Mrs. Dall's able argument before the Legislative Committee, I was somewhat surprised and pained at her closing paragraph.

Three years have passed, with all the additional light they have enabled to throw upon the subject. Last year, one hearing was granted; this winter, with rare magnanimity, they have granted us two;

But it would have seemed far more likely to pass a bill striking out the word 'male' from the Constitution, than one which has actually passed the Senate, exempting from taxation the property of widows and unmarried females, because it would be a great deal more for the interest of the government.

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LETTER TO FRANCIS JACKSON.

DEAR MR. JACKSON: The delight and joy we had on taking our places in this household that so cordially enlarged its circle to receive us yesterday, can only be real to the traveling anti-slavery lecturer, who always advances with some doubtfulness to the strange home mapped out where a stay of a day or two is to be made.

While at Randolph and Jamestown, in the State of New York, we were met with an urgent invitation from Dr. James Catlin to come to his place in Sugar Creek, where himself and Mrs. Catlin, Mr. and Mrs. Pratt, and Mr. and Mrs. Frederick Miles showed us great kindness and friendliness.

By request of the audience present Sunday evening, friend Wright spoke Monday evening two hours on the state of man previous to birth, showing that the character of man, in this and the next life, was affected by the influences brought to bear upon him in this state; making it plain that the diseases incident to human life are transmitted from parent to child, entirely expelling the old doctrine that God removes people who die before living out half their days;

DEAR SIR—I have recently had the pleasure of listening to an Anti-Slavery Poem by our friend Daniel S. Whitney, of Southboro'. It has been lately written by him, and was first read at a Sunday evening meeting in my church, where it was well received.

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THE POST ON THE CONSTITUTION.

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FOR HEADACHE—SICK HEADACHE—FOUR STOMACH—PAIN—DROPSY—PLETHORA—PARALYSIS—Etc.

CONSTIPATION—CONSTIVENS. THE PILLS you have tried to cure your constipation, but they have done nothing for you.

IMPUREITIES OF THE BLOOD—SCROFULA—EACHPILLAR—SALT RHEUM—GOUT—RHEUMATISM—Etc.

FOR HEADACHE—SICK HEADACHE—FOUR STOMACH—PAIN—DROPSY—PLETHORA—PARALYSIS—Etc.

Prepared by DR. J. C. AYER, PRACTICAL AND ANALYTICAL CHEMIST, LOWELL, MASS.

REMOVAL. JOHN P. JEWETT & COMPANY. HAVE REMOVED TO NO. 20 WASHINGTON STREET.

ELECTION. IS rapidly rising in favor, and a competent teacher of this art will apply a long, fat want.

NO POWDERS OR YEAST. HOW to make LIGHT, delicious bread, with pure yeast, AND NOTHING BUT PURE YEAST.

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