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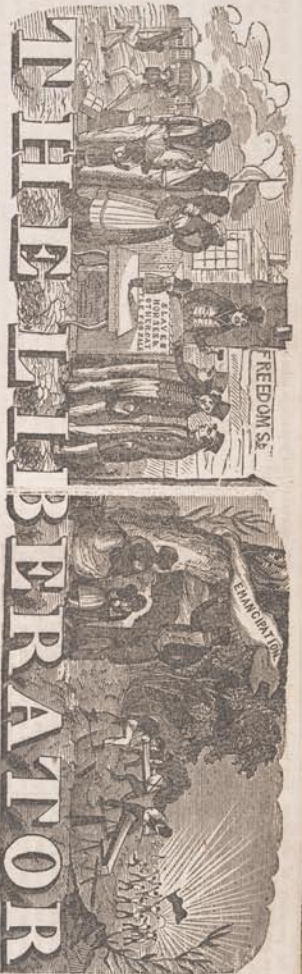
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An advertisement making one square, or a space of
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AGENTS.

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Masthead, The Liberator, 1838

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VOL. VIII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.
BOSTON, MASSACHUSETTS.

FRIDAY, JULY 20, 1838. NO. 29.

CONGRESS.

THE TEXAS QUESTION—EXTRACTS FROM J. Q. ADAMS' SPEECH.

We shall not be able to find room for the whole of Mr. Adams' profound and eloquent speech on the Texas Question. It would probably occupy nearly all our columns for several weeks. We must therefore be content with copying such portions of it as we think will be most interesting to the mass of our readers, leaving all who wish to read the whole in connection, and to preserve it for future reference, to procure it in pamphlet form. It will be one of the most important tracts from which the contest with slavery has yet made of Mr. Adams on the subject of

FINAL TESTIMONY.

Don, (said Mr. A.) I return to the subject on which I was speaking when last I addressed the House, viz: the depriving of one-half the people of the United States of the right to participate in the progress of that half consisting, too, of the people of those very States should entitle them to the same respect and regard to all their rights. It was from this right that had not been directly and in terms recognized by the chairman of the Committee on Preamble, Pa-

WORDS OF THUNDER Teacher's Guide

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THE LIBERATOR

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W. M. LLOYD GARRISON, EDITOR.

VOL. XXI. NO. 27.



BOSTON, MASS., FRIDAY, JULY 4, 1851.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

WHOLE NO. 1069.

J. B. YERRINGTON & SON, PRINTERS.

NO UNION WITH SLAVE HOLDERS!
THE U. S. CONSTITUTION IS A CONTRACT WITH SLAVE AND AN AGREEMENT WITH HELL.

Yes! It cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively published by the laws of God, delivered from Sinai; and, thirdly, the exclusion, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . . The original position upon the subject of slavery is to invade the understanding of mankind. It is doubly tainted with the infection of government of the nation is to establish an artificial majority in the slave representation over that of the free people. In the American Congress, and thereby to AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JAMES GIBBS ADAMS.

Masthead, The Liberator, 1851
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THE NEW HEAD TO THE LIBERATOR

The engraving at the head of this week's paper, which each reader will have noticed before seeing these lines, has been made from the design of HAMMATT BILLINGS, Esq., who has very liberally *given* this labor (Estimated to be worth twenty dollars) for love of the cause. The idea represented is the same as in the former head, the contrast of slavery with freedom, with the addition of a central medallion representing Jesus, the Liberator, around whose head is this inscription, "I come to break the bonds of the oppressor." At his right hand a slave kneels, extending his manacled hands for protection. On the left, a slaveholder, whose whip has fallen to the ground, shrinks from his rebuke. Beneath the medallion is a scroll bearing these words, "Thou shalt love thy neighbor as thyself."