





LETTER FROM HON. DANIEL E. SOMES TO HON. GERRIT SMITH.

Dear Sir: In your letter of the 13th ultimo, you deplore the defeat of Mr. Birney, the Abolition candidate for the Presidency in 1844, and infer that the Anti-Slavery sentiment has declined, because the radical Abolition party does not number so many votes as it did at that time.

and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution.

The names of EDWARD K. SUMNER, the Douglas candidate for Governor in last Monday's election, is affixed to this address.

It is in one of the most striking and interesting scenes in the history of the Bay of Fundy and the Gulf of Mexico, spending a few days in the family of Barney S. Hill.

MASSACHUSETTS A. S. SOCIETY. Rec'd. Anna Maria Brown, Esq. in token of pledge. D. F. Goodard, to return pledge.

HAIR RESTORER. The only preparation that has a EUROPEAN REPUTATION. Warned not to contain deleterious substances.

IS THERE ANY VIRTUE IN Mrs. S. A. Allen's Hair Restorer? We can answer this question by saying that we have already seen persons who have derived benefit from its use.

POETRY.

Dear Bell, so near in thought, your loving kiss / Thrills through my soul, and yet so far away, / I need not tell you where I am / Domestic / At home, with longing for the home far off / In loving human hearts. No, I mistake; / 'Tis health, 'tis heavenly happiness; these tears / Are tears of joy. I see the far-off stars; / What glorious things they tell of the eternal time / Wondrous bright these flowers are, here and now / Oh yes I had a grand time, Bell; you want / A picture of one brilliant day—that vast, / Glorious sky above—the bewitching beauty / Of that summer morn, the rainbow coloring / Of that sunset sky—the soft shadow / Of that moonlight eve—with all the power / And awful grandeur of the thundering waters: / No, I cannot, Bell! I have it somewhere, / For a great joy, but 'tis where I cannot / Give it you;—perhaps I may hereafter. / Oh for an angel's power, to show you, / Now, another moment, that lives / Within my soul—a burning light—a far / Intense joy than all Niagara's glory— / The sublimest work of the great God— / A human soul divinely luminous— / A true woman, Bell! The world is full / Of slaves and toys: oh, what a glory / Will it one day wear, when men want more / Than playthings!

A mighty revolution / We have made since yester eve; but I have been / So busy, by the way, that never once / I thought to heed the grand performance, or / Take note of the amazing speed at which / We journey—till I find myself round here / In the same spot again, thinking of you; / And your words that come this morn have brought you / Nearer still. God keep you, darling, in your heaven / Of love! I see it all; the picture suits me well: / Most beautiful it is to look upon! / It does me good, Bell!—let no time efface / Its coloring! God-fashioned it to grow / Richer, deeper, and more beautiful forever. / Exquisite thought! how grand is life with Him! / Is not a glimpse of its exceeding wealth / Enough to make us haste to brush away / All rude defilements, caused by our ignorance / And short-sightedness?

It is a calm, beautiful night. / Do you see the stars, Bell? No moon to hide / Their wondrous splendor—let me fold my arms / About you; it's too glorious for words— / The soul stands still with God. KATA.

From the Atlantic Monthly for October.

THE SUMMONS.

My ear is full of summer sounds. / With summer sights my languid eye; / Beyond the dusty village bounds, / I loiter in my daily rounds, / And in the noontide shadow lie.

The wild bee winds his drowsy horn, / The bird swings on the ripened wheat, / The loon, green lanes of the corn / Are tilting in the winds of morn, / The locust shrills his song of heat.

Another sound my spirit hears, / A deeper sound that drowns them all,— / A voice of pleading choked with tears, / The call of human hopes and fears, / The Macedonian cry to Paul!

The storm-bell rings, the trumpet blows; / I know the word and counterblast; / Wherever Freedom's vanguard goes, / Where stand or fall her friends or foes, / I know the place that should be mine.

Shame be the hands that idly fold, / And lips that woo the recd's accord, / When laggard Time the hour has tolled / For true with false, and new with old, / To fight the battles of the Lord!

Oh brothers! blest by partial Fate / With power to match the will and deed, / To him your summons comes too late, / Who sinks beneath his armor's weight, / And has no answer but God-speed!

KIND HEARTS.

Let but the heart be beautiful, / And I care not for the face; / I heed not that the form may want / Pride, dignity, or grace; / Let the mind be filled with glowing thoughts, / And the soul with sympathy, / And I care not if the cheek be pale, / Or the eye lack brilliancy.

What though the cheek be beautiful, / It soon must lose its bloom; / The eye's bright lustre soon will fade / In the dark and silent tomb; / But the glory of the mind will live / Though the joyous life depart, / And the magic charm can never die, / Of a true and noble heart.

The lips that utter gentle words / Have a beauty all their own, / And more I prize a kindly voice / Than music's sweetest tone; / And though its sounds are harsh or shrill, / If the heart within beats free, / And echoes back each glad impulse, / 'Tis all the world to me!

BOTH SIDES.

A man in his carriage was riding along, / A gaily dressed wife by his side; / In satin and lace, she looked like a queen, / And he like a king in his pride.

A wood-sawyer stood on the street as they passed, / The carriage and couple he eyed, / And said, as he worked with his saw on a log, / 'I wish I was rich, and could ride.'

The man in the carriage remarked to his wife— / 'One thing I would give, if I could— / I would give all my wealth for the strength and the health / Of the man who saweth the wood.'

A pretty young maid, with a bundle of work, / Whose face as the morning was fair, / Went tripping along with a smile of delight, / While humming a love-breathing air.

She looked on the carriage—the lady she saw, / Attracted in apparel so fine, / And said in a whisper, 'I wish from my heart / Those satins and laces were mine.'

The lady looked out on the maid with her work, / And said, in her colloquy dress, / 'Oh, if I had all the riches and grandeur / Her beauty and youth to possess.'

'Tis thus in this world, wherever we look, / Our mind and our time we employ; / In longing and sighing for what we have not, / Ungrateful for what we enjoy.

We welcome the pleasure for which we have sigh'd, / The heart has a void in it still, / Growing deeper and wider the longer we live, / That nothing but heaven can fill.

THE LIBERATOR.

'SELF-CONTRADICTIONS OF THE BIBLE.' / DEAR MR. GARRISON: It seems to me that the pamphlet with the above title (noted in the Liberator of the 14th ult.) is a well conceived, well executed and highly valuable work. Yet I think its usefulness might be greatly increased by one postscript explanation by the compiler.

Of the contradictory (Notices by the Press) printed on the second page of the cover of this pamphlet (third edition) one says—'It is the Bible subverting itself!' another declares that 'it shows the contents of the Bible to be a stupendous compound of contradiction and error.'

It seems to me that these ideas are not less erroneous than the popular superstitions respecting the Bible which have caused this work to be prepared and printed. It seems to me, on the other hand, that your notice of the work in the Liberator, (above referred to), calling it 'an exhibition of the utter absurdity of the dogma of plenary inspiration,' is a correct expression of its meaning and its true value.

It would be a great piece of folly to answer either 'Yes' or 'No' to the question—'Do you believe the statements and ideas contained in the library of Harvard University?' Yet the same folly is committed by the person who answers either 'Yes' or 'No' to the question—'Do you believe the Bible?'

Several hundred years before Jesus of Nazareth, some Jews, we know not whom, selected from the mass of Jewish writings then extant, those which they thought best suited to perpetuate the civil and religious history of their nation, and kept them separate from others, as works of special interest and value.

These histories, the earliest extant of the Jewish and Christian religions, are of course highly valuable, worthy of preservation and of careful study. The claims made by two religions not only diverse, but in some respects opposite to each other, will of course give rise to conflicting statements. If the records of these two religions are bound together in one volume, that volume will contain conflicting statements. What then?

When glorious and precious truths, elevating sentiments, and admirable precepts are equally there before our eyes, it is reasonable to tell us, as the clergy do, that unless we accept the whole, we must reject the whole?

MINISTERS OF THE GOSPEL. / The Massachusetts General Conference has just held its first meeting in Springfield.

This is a new Society, composed of orthodox ministers and church-members, whose object is to hold an annual meeting, and compare notes, and make mutual suggestions, for the more successful propagation of their theological system. The exercises of this Conference are to be prayers, sermons, reports of committees, essays and discourses, ending with the celebration of the Lord's supper.

It is a great and noble thing to acquire property, and to use this world as not abusing it. It was of course impossible for the speaker to proceed in this strain without thinking, and causing his clerical hearers to think, of the precisely opposite directions of that Jesus whom they pretend to follow, namely—

'Lay not up for yourselves treasures on earth!' / 'Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on!' / 'Your heavenly Father knoweth that ye have need of all these things.'

FREE INQUIRY AT ELLENVILLE, N. Y. / A Convention of Free Inquiry in matters of Religion and Reform was held at this place, Ellenville, Ulster Co., N. Y., beginning on Friday evening, September 7th, and continuing through the following Saturday and Sunday.

Resolved, That the government of the United States, as well as the legislative and executive, being mere agents entrusted with authority to execute the popular will; and hence, it is their right and duty to review, and for sufficient reasons to reverse the decisions of their courts; and any court which should refuse to obey the clearly expressed will of a popular majority would be an intolerable despotism which should be at once abolished.

Resolved, That the grand cause of the continuance of slavery in our country is the subjecting of individual consciences to the authority of institutions and laws, foreign to and outside of itself, making that right and respectable which States enact and sanction, and the recognized Religion accepts and sanctifies; be it the galloos or the guillotine, or war with its murders, or slavery with its senseless crimes and numberless cruelties.

Resolved, That in the name of womanhood long cramped and trampled by false and depressing notions of dependence and inferiority, we call upon our sisters throughout the country to cultivate in themselves a freer self-reliance, and a bold practical assertion of their right to an equal voice with men in the making and executing of all the laws, and to engage in any and every useful vocation, to which they are demonstratively adapted.

Resolved, That the friends of Progress and Reform would register its earnest and solemn protest, in that malign and selfish spirit at the bottom of all our religious organizations, by which a peculiar type of religious opinion is made to override and blot out the great principle of Human Brotherhood, making option superior to character, and thus offering a bounty to hypocrisy, and a bribe to conformity.

Resolved, That the great want of our country, at the present time, is a National Political Education Society, whose object shall be to educate the people, the rulers of the country, in a thorough knowledge of the fundamental principles of democratic government, and of their duty to defend and enforce those principles in every part of the Union, for the impartial protection of its inhabitants, irrespective of color, condition, sex or nationality.

Resolved, That a Committee of five be appointed by this Convention to correspond with prominent friends of freedom in different sections of the country upon this subject, with power to call a Convention for the purpose of organizing such an association at such time and place as they may deem expedient.

Resolved, That in this sublime moral effort to arrest the downward tendency of our government, and transform a slaveholding despotism into a model of justice, simplicity and equality, by the only means which afford any rational hope of success, viz., the education of the people in the science of government, we invoke the aid of all classes of our fellow-citizens; but especially do we solicit the co-operation of those manufacturers of public sentiment, the clergy and the conductors of our periodical press, without whose ultimate sanction and aid no work of national reform can ever succeed.

Resolved, That the members of this Convention, called to consider the proposition to form a sound Abolition Political Party, extend their earnest sympathy and their hearty God-speed to the little band of faithful Abolitionists which has nominated Gerrit Smith as their candidate to be supported for the Presidency in the coming election.

Resolved, That the friends of freedom, assembled in Convention, in the city of Worcester, on the 20th day of September, 1860, do hereby organize themselves into a political association, to be known as the Union Democratic Party of the United States of America, upon the following basis and platform of principles:

Resolved, That it is neither consistent nor possible for a people who depend upon government for the protection of their liberty and rights, to abolish the institution of slavery, and demand the liberty and rights of its victims, by moral power alone, and hence, any scheme of emancipation which either ignores political action altogether, or depends upon pro-slavery political parties to do its work, is radically defective in principle, and must inevitably end in failure and bitter disappointment.

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