

FIRST OF AUGUST IN BOSTON.

THE first of August, as a national day of commemoration, has been observed in the city of Boston...

COLONIZATION.

It is a well known fact that the colored people of this country are in a state of great suffering...

FRIDAY, AUGUST 9, 1850.

NATIONAL ANTI-SLAVERY CONVENTION.

At a meeting of the National Anti-Slavery Convention, held in the City of New York, on Friday, August 9, 1850...

DECLARATION OF THE SUBSCRIBERS.

Whereas the undersigned have been informed that the Convention, for the purpose of organizing a national anti-slavery society...

JOHN THOMPSON.

An obituary notice of John Thompson, a prominent abolitionist and member of the Massachusetts Anti-Slavery Society...

Continuation of the report on the first of August in Boston, detailing the various public events and speeches.

NEWSPAPER, JULY 18, 1850.

At a meeting of the New York Anti-Slavery Society, held on July 18, 1850, the following resolutions were adopted...

THE SOCIETY OF FRIENDS.

A notice from the Society of Friends regarding their annual meeting and the state of the anti-slavery cause.

PROTEST.

A notice regarding a protest against the National Anti-Slavery Convention, held in New York.

JOHN THOMPSON.

Continuation of the obituary notice for John Thompson.

Continuation of the report on the first of August in Boston, detailing the various public events and speeches.

CHESEA ANTI-SLAVERY SOCIETY.

A notice from the Chelsea Anti-Slavery Society regarding their annual meeting and the state of the anti-slavery cause.

THE SOCIETY OF FRIENDS.

Continuation of the notice from the Society of Friends regarding their annual meeting.

PROTEST.

Continuation of the notice regarding a protest against the National Anti-Slavery Convention.

JOHN THOMPSON.

Continuation of the obituary notice for John Thompson.

Continuation of the report on the first of August in Boston, detailing the various public events and speeches.

HAVERHILL A. S. SOCIETY.

A notice from the Haverhill Anti-Slavery Society regarding their annual meeting and the state of the anti-slavery cause.

THE SOCIETY OF FRIENDS.

Continuation of the notice from the Society of Friends regarding their annual meeting.

PROTEST.

Continuation of the notice regarding a protest against the National Anti-Slavery Convention.

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LITERARY

ODE.
 The following ode, by Rev. J. Thompson, was sung at the Temperance Convention, at the Central Hall, to the accompaniment of the organ.

Life up, lift up the standard,
 And plant it high;
 And, gathered underneath its folds,
 A choral anthem swell.
 The anthem that is in a praise
 Of brother and sisters' zeal;
 Give one strain to the organ,
 Give another to the psalm;
 Give a chorus loud and long,
 To greet and praise the Lord.
 Good hills and smiling valleys!
 Ye oceans red with gore,
 When freedom's torch is set on fire,
 And looks along our shore,
 The holy axis have pour'd their rains,
 And sifted down the dew,
 Till the seas of the plain
 That wash your turf repose,
 There the martyr'd have repose.
 Ev' so will we and water
 Make clean our living clay;
 Then let our grace our feet be bound,
 On Independence' day,
 The day that tells us of the day
 That was, that is, that shall be;
 When, from their reins, on the plains
 That were our fathers' ground the sword
 And the cross have been thrown away,
 And the freedom of a sword
 Ye heroes of the battle,
 Who 'midst every foe,
 Who keep your lives in cobwebs wrapped,
 Give a moment that is not a word,
 The imperious duty of communities, as individuals,
 Is, at every sacrifice, to preserve integrity of moral character, and adhere with fidelity to the righteous laws of God.

In examining this question, we labor under the disadvantage, that our limits preclude us from making any general professions, or making any special promises, by a detailed statement of facts regarding individuality. Such an enumeration, if made on such a scale as to be particularly interesting, would require the volume of volumes for publication. If composed of few particulars, it must of course be exceedingly insignificant, and would be altogether uninteresting to the public. We have recollections, however, within the limited circle of our acquaintance, of many instances of young men, whose habits of domestic attachment, and whose feelings of affection for their families, have been materially injured or entirely destroyed, by love of military glory and distinctions, and devotion of their best years to the service of their country. We have recollections, however, within the limited circle of our acquaintance, of many instances of young men, whose habits of domestic attachment, and whose feelings of affection for their families, have been materially injured or entirely destroyed, by love of military glory and distinctions, and devotion of their best years to the service of their country.

NON-RESISTANCE

THE DEMORALIZING INFLUENCE OF THE MILITARY SYSTEM.

[The following Report was submitted to the Peace Convention last September, and ought to have been published before. It is not a long one, but it is, however, by the delay.]

The committee to whom was referred the consideration of the demoralizing influence of the military system, respectfully report:

We are required to examine the tendency of military systems to social immorality and national corruption. This investigation is of great importance, because from it of all the considerations which show that they are great political evils, founded on falacy and maintained by tyranny, (a) of all the evils which afflict individuals, and (b) of all the evils which afflict nations, we may be justly assured that the military system might be borne, if it was only so general, popular, unexamined, or if the fears of the rank and file, who imagine that safety is procured by it, were allayed through their own characters.

If it can be shown that such a system necessarily tends to foster prevalent and contagious vices; to unsettle ideas of order, virtue and benevolence; to excite general profanation and impiety; to excite generally, if it is opposed to, or destroys reverence for that blessed religion on which all hope of present, as well as future excellence of character must rest; to excite a general feeling of contempt for the laws of God, or of expostion—then if proved to be as potent as they will probably be shown to be fallacious—will justify us in a moment that the military system, as a system of the imperious duty of communities, as individuals, is, at every sacrifice, to preserve integrity of moral character, and adhere with fidelity to the righteous laws of God.

In examining this question, we labor under the disadvantage, that our limits preclude us from making any general professions, or making any special promises, by a detailed statement of facts regarding individuality. Such an enumeration, if made on such a scale as to be particularly interesting, would require the volume of volumes for publication. If composed of few particulars, it must of course be exceedingly insignificant, and would be altogether uninteresting to the public. We have recollections, however, within the limited circle of our acquaintance, of many instances of young men, whose habits of domestic attachment, and whose feelings of affection for their families, have been materially injured or entirely destroyed, by love of military glory and distinctions, and devotion of their best years to the service of their country.

to any other bodies, we believe to be more well acquainted with military life will testify. The development of a military system, in the hands of the government, makes place in disastrous campaigns, would be necessary; but we will not dwell on the strength of religious and moral principles, in order to delineate the children to the military profession.

It is not our duty to do so, but those in whom the desire of their worldly emolument is more than that of their honor, will be said that they will be better off, however great it may be in an established army, is not to be apprehended in militia service, which the citizen soldier is soon destined to leave, and to return to the duties of professional and social life? We reply, that the military service operates to degrade him from his proper position, and to excite in him a depth of infamy which he engages in it; and that he carries his acquired corruption into the performance of his professional duties, and that he is a disgrace to a regular army, has no such employment to contaminate him.

We have a more direct argument for the demoralizing character of military institutions from the avowed principles on which they are founded and conducted, and which we can not but tend to destroy every element of moral justice. One of these is a breach of the common-law doctrine that "the end justifies the means." A militia end must be accomplished, if it is not to be abandoned, and the means are to be employed. The maxim is formed in the mind of the commander, that he must use the power entrusted to him for the design of the protection of the community, by any means that may be necessary, and that he is bound to the soldier, that he is bound to obey every command of his officer, while on service, without questioning its propriety, or the right of his superior to make any judgment—this criminal resignation of moral responsibility, the militia is no more exempt than any other. No man is ever admitted to the ranks of the militia, until he has taken an oath, not to consider its justice or propriety; he leaves the moral responsibility of the command to his superior, and he is bound to obey every command, whether, like the Georgia Guard, he is to implore innocent missionaries, or like the decorated volunteers of the present war, he is to be sent to the front. We have recently heard from high authority a warm reprobation of the military system, and a strong expression of our indignation, made in opposition to every principle of christianity, and which ought to be our own shame and disgrace. Now if we are to be bound to obey every command of our superior, while on service, without questioning its propriety, or the right of his superior to make any judgment—this criminal resignation of moral responsibility, the militia is no more exempt than any other. No man is ever admitted to the ranks of the militia, until he has taken an oath, not to consider its justice or propriety; he leaves the moral responsibility of the command to his superior, and he is bound to obey every command, whether, like the Georgia Guard, he is to implore innocent missionaries, or like the decorated volunteers of the present war, he is to be sent to the front. We have recently heard from high authority a warm reprobation of the military system, and a strong expression of our indignation, made in opposition to every principle of christianity, and which ought to be our own shame and disgrace.

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