

The Liberator.

BOSTON, AUGUST 12, 1859.

with a view to create public opinion in favor of humanity and mercy.

But that same night, at nearly ten o'clock, a dozen sons of Babel...

Now, can hypocritical wickedness go further than this? It is enough to shame the devil.

From the Oberlin Evangelist. ANDERSON JENNINGS, THE SLAVEHOLDING CHRISTIAN.

When a man comes of his own accord from Kentucky to Ohio to testify in open court...

But you, Mr. Chief Justice, know that three-quarters, if not four-fifths, of all crime result from habits of intoxication...

Mr. Jennings testified that he had been three times into Ohio in pursuit of fugitive slaves.

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We listened to the cross-examination of Jennings as to his Sabbath duty on the twelfth of September last...

Now we confess to great exercises of mind for many years as to the genuineness of that type of piety which steals babes into slavery...

Here, then, are the elements of character developed in the case of Anderson Jennings...

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On board the cars were several clergymen who were returning to the East, having attended a clerical convention held somewhere in Illinois.

What a delectable sight was this to find men professing to follow the Divine Teacher...

So outrageous were the proceedings at the meeting of this Society at New York, anniversary week, that even the New York Times...

Our readers are aware that we have never sympathized with the strenuous efforts of the last three or four years to force the Tract Society into an active participation in the crusade against slavery.

We distrust its wisdom, and doubt its essential justice. But those efforts must not be met in the spirit of party, but with the weapons wielded by the dominant party at the meeting of Wednesday last.

When religious men, ostensibly assembled under the Christian banner, proclaiming to the world the righteousness of their endeavors...

When the right or wrong of slavery is presented as a naked question, no Christian, no American, ought to hesitate a moment to express his judgment...

No Society aiming to diffuse an evangelical literature, can, without shame and guilt, ignore a subject like this, when the most monstrous practical error is making its way in the community...

The Vermont Chronicle, which has always taken a very conservative view of the Tract controversy, says: 'When the right or wrong of slavery is presented as a naked question, no Christian, no American, ought to hesitate a moment to express his judgment...

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The platform was then occupied by Rev. W. G. BARBOCK, of South Natick, who read an extract from an address delivered by Wm. Ellery Channing, at Lenox, on the 1st of August, 1842, upon the subject of West India Emancipation; after which, he offered a prayer.

He was followed by Mr. STACY, of Milford, who used from the same address another extract, which Mr. Barbock had omitted, but which he thought very important, descriptive of the manner in which the emancipated slaves received the boon of freedom.

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Do you want to know what my religion is? The parable of the 'Good Samaritans,' and the 'Golden Rule,' express it. When I admire the beauty that there is in the face of God, I worship.

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delivered. New scales have partially fallen from my eyes, and I begin, at least, to see this matter as it is.

The speaker here referred to Thomas Fowell Buxton, of England, and his reception of the letters from the West Indies after Emancipation. He knew not whether they contained news of carnage and death, or of peace and rejoicing. Taking the package in his hand, he went into the woods, and tremblingly opened them. As he read the blessed tidings, he fell on his knees, and thanked God. Nobody who knew human nature would have expected it to be otherwise. It is not in the nature of man to cut the throats of his benefactors. We are told, to-day, that thousands of the enslaved should receive their freedom, they would abuse it by cutting their masters' throats. But, what of that? Justice is ours, and God will take care of the results, and they will be glorious. We are told that the West India Islands are not as flourishing under freedom as they were under slavery. It is not true; and every body who knows the effects of slavery knows it. Is it necessary for us to be reminded that we rejoice at the success of the English movement in the emancipation of eight hundred thousand human beings from the cruel bondage of slavery? Then let us ask ourselves the question, how can we equal in our efforts the labors of those noble philanthropists, by whose exertions so great a result was secured? How can we wipe out from our country the vile blot that now stains it? Nobody dares say the slaves do not want their freedom. It is a label upon them; and he who says it is a hypocrite. The fact that the slave fears the wild beasts of the Southern forests less than he fears an American Christian, denies it.

Mr. Battles then spoke of the Republican party, and thought it was doing good; but it needed to be born again, before it would be worthy to do the work it might perform.

He said—We must keep agitating. Only by agitation can we work progress. We say that agitation shall not cease in Congress until we have our 'First of August' on American soil. (Cheers.) The democracy and supremacy of man over his incidents—that is abolitionism. And every thing in Church or State that does not stand on the basis of humanity, in God's name, let us help dig its grave; and we will dig it so deep, that the Resurrection trump shall not be heard. (Cheers.) That is just where I stand as a minister, (cheers), and where I stand as a man!

Every slaveholder and apologist for slaveholding, has his conscience corrupted by injustice; and though mighty numbers, they are weak in principle and power. We have the truth on our side, and need not fear. We shall go on, conquering and to conquer.

Though all act against us, we will stand until we are in body, or gain the victory. Then let us pray that God will bring soon that glorious day—the day of human freedom. (Cheers.)

W. S. HAYWOOD then read a letter from E. H. Heywood, of Boston, which introduced to the audience Mr. WINSOR, one of the Oberlin Rescuers, who took the platform amidst enthusiastic cheering. He said he was very happy, at this unexpected occasion, of meeting the people of Milford, and he felt as if he could best befriend them, that their sentiments were his own. He also alluded to the peculiar age in which we live—an age in which the friends of freedom must 'hush and be quiet,' and fold their arms and let dumb dogs, to watch their masters' houses. He proposed to give, at the evening session, a sketch of the public of the 'Rescuers,' &c.

G. W. STACE, at this time, laid on the table a petition for the Personal Liberty Bill, which he hoped all the voters of Milford would sign.

JONATHAN WALKER, the 'Slave Savior,' next addressed the audience. He said it had not, for many years past, been his lot to mingle in meetings of this kind, having been located in the 'far West.' He alluded to his testimony to the sentiments that had been uttered, and was glad the petition had been brought forward, and hoped it would be signed by all who took any interest in the slave.

Rev. W. G. BARBER offered his sympathies in behalf of the young man from Oberlin, and regretted exceedingly that he could not be present, and listen to the account of their welcome home, after having been confined in jail.

Adjourning till 7 1/2 P. M.

EVENING SESSION.

The audience was first addressed by W. S. HAYWOOD, of Hopedale. He asked—Why is it necessary that we should thus meet together, from time to time, with renewed testimonies in regard to Slavery? Why are these veterans in the cause obliged to go up and down the country, and tell again and again the story of the Slave's wrongs? Necessity is laid upon us. So long as the Slave is lying in his chains, so long must we utter our testimony, and come up, on the returning anniversary of this event, not only to rejoice with those who have been delivered, but to weep with those who still suffer in bondage. He referred to the agonies that exist in this land, saying that Slavery was no trifling matter, no mere mistake, no frail error, but a gigantic, stupendous crime. 'None other more base than its tottering head towards heaven. All other petty sins and criminalities are concentrated in the field and degrading system.

He alluded very strongly to the false pretensions of the charitable sanctity, while admitting and fellowshiping with the slaveholder. He urged all to tell manfully and faithfully, and, having the truth on our side, 'we shall surely conquer.'

Mr. WINSOR was next called upon to give his narrative. He presented a very thrilling account of the incarceration of himself and friends in the Cleveland Jail, their delivery, and their welcome home. It was years in his life never to be forgotten; and, though young, he was willing to do all in his power to lessen the burden of the poor slave.

PARKER PILLSBURY then took the platform, and read the following resolutions, in addition to those of the morning:—

Resolved, That while we rejoice at all the indications of an advancing state of public opinion against Slavery in this country, we would be ever mindful that our greatest danger is not from active slaveholders, and the bold and open defenders of the institutions in State and Church, in politics and pulpit; but, rather, from those who make specious pretensions to Anti-Slavery, like the Republican party, and presently the New York Tribune as an organ of it;—the Boston American Tract Society, the New England and New York Church Anti-Slavery Society, and the New York Independent, with its array of clerical contributors and editors, that are still in full governmental or ecclesiastical fellowship with slavery and slaveholders.

Resolved, That while these organizations and individuals are thus, through their pretensions and professions, able to absorb the awakened public sympathy, control the public charity, paralyze the public conscience, and prevent even well-intended action into channels which flow with compromise, corruption and crime; it is our solemn duty to warn the people against them, as the most dangerous obstacles to that only radical Anti-Slavery gospel, which can bring deliverance to the enslaved.

Resolved, That the 'Under-ground Railroad,' in Massachusetts, is a work of darkness, which ought not to exist; and we hereby pledge ourselves to beget the Legislature to discontinue it, by making every inch of soil free, at least, as Canada, Austria, and all other countries that have given an asylum to our colored slaves.

Mr. PILLSBURY remarked that he did not know as he should be able to continue the interest which had been awakened by the thrilling story of Mr. Winsor, who had just been cast into prison for a deed of humanity and justice, such as Heaven approves. He then proceeded to say—I shall speak more particu-

larly in regard to the fourth resolution, referring to what really are, and what are not, dangerous obstacles to the anti-slavery cause. I am sorry to observe in fidelity to what I conceive to be truth, to disappoint the expectations of some, who, in joining themselves to the Republican party, thought they had really espoused the cause, or united themselves with associations and interests that would aid in the overthrow of Slavery. Now, what is it that hinders the Anti-Slavery cause?

I am glad to meet our young friend from Ohio, but sorry that he has not a better state of things to report. The Republican party of Ohio are alone responsible for the incarceration of those good men. But, of the two, their deliverance is a thousand times more to be deplored than their confinement. Not that I censure those persons, for they had no hand in it. The Republican party thrust them into prison; Democracy—say, Southern kidnappers, brought them out.

Mr. P. then summed up the manner of the delivery of the 'Oberlin rescuers,' and said that, after all, it was but an exchange of prisoners. The kidnappers put themselves on the way to the penitentiary, for a crime deserving of the scaffold, if any crime is worthy of death. They had vindicated the 'Fugitive Slave Law,' by keeping those innocent men in jail eighty-five days. So they said, 'We will let you go, if you will say nothing more about the matter.' Such a deliverance as this, is the most melancholy act in the drama. He himself had a thousand times rather been in the prison, and died there, than to have received such a deliverance as they have enjoyed. Though he was glad to say that such men as rushed to the rescue were not the persons to accept deliverance on dishonorable terms, had it been in their power to do otherwise.

Leaving Ohio, he proceeded to the general question in connection with the resolutions. One of them declares that our greatest danger is in such influences as the Republican party, and pre-eminently the New York Tribune as the organ of it. Every newspaper, almost, at the North, advertises that paper, and receives its daily or weekly for so doing. Now, what is its character? Horace Greeley has just gone to the West, and with your permission, I will here read an extract from one of his letters to the Tribune, in which were given some of his counsels to the people of Kansas. (Reads.) What do you think of that? The Bible is of some importance to the people, but nothing compared to the Tribune. There are some who even believe in the Ten Commandments, but there are vastly more who believe in the New York Tribune. (Laughter.) So you see Horace Greeley says that 'the right of suffrage will be given to white European males'—and that is Republicanism. Europe, the smallest of the five divisions, and only one half of the population, is to make laws for the whole world,—the other half being excluded on account of their sex. That is the best Republicanism of which the country boasts.

After reading another sketch from one of Mr. Greeley's letters, he said, 'I feel as if I had got here the New Testament of Republicanism (laughter)—the very gospel of glad tidings and great joy, at least to all white males.' (laughter and applause.)

Mr. PILLSBURY then read another extract from Mr. Greeley's letter, in relation to the next Presidential candidate, which says, 'Hell or Bots will do, but Bates is better.' It was Mr. P.'s private opinion, however, that neither of them would be the one, but Douglas.

He then wished to know if he had done Horace Greeley any injustice. He said, 'I am dealing with your Scripture, the New York Tribune, the New Testament of the day, the very Sermon on the Mount—Horace Greeley himself is my Messiah.' He thought he did no injustice to Mr. Greeley, or to the Republican party.

Mr. GORDON, of Milford, felt called upon to refute some of Mr. Pillsbury's charges, and was invited to the stand. He said, he was an abolitionist from the crown of his head to the sole of his foot; still he thought Mr. Pillsbury's language, in relation to the Republican party, too severe; and that he said behind their backs, what he would not say to their faces.

Mr. PILLSBURY thanked him for his frankness, and hoped if there were others who disagreed, they would speak their minds. Any one acquainted with him knew he was no backbiter. He would tell Henry Wilson and Salmon P. Chase to their faces what he thought of them, and had done so repeatedly. He closed by saying, 'I live in this cause, and I wish to die in it; and then I can say, 'Lord, now let thou thy servant depart in peace!'

The resolutions were then re-read, and adopted, after much discussion. At a late hour, the meeting adjourned, sine die.

FIRST OF AUGUST AT FLORENCE, MASS.—FLORENCE, 8th Mo., 6th, 1859.

DEAR GARRISON:

When you have finished reporting your grand celebration at Abington, and have room to notice events of less magnitude, let the readers of the Liberator know that we also, in this back region, had a good time on the memorable First. Though disappointed of some of the help we expected, both in speaking and in singing, we filled up the day and evening with speeches and vocal and instrumental music, in such fashion as to hold together a large assembly, in apparently well pleased attention, through three sessions, closing late at night.

Our meeting was held in the Pine Grove, well known to all dwellers in and around Florence, and wital, as you may remember, a very pleasant place for such a use. The rough simplicity of our speakers' platform was agreeably relieved by a very large bouquet of flowers and green leaves suspended in front of it, most tastefully arranged by hands which have often ministered here to our sense of the beautiful. Just behind the speakers' platform was another, for a choir of singers, and about twenty or thirty yards distant was a third and higher one, for the instrumental bands, of which two had kindly volunteered their services. One of these was the Florence Brass Band, the other, Bryant's Martial Band, of Chesterfield, which has a high reputation of long standing in all this region. Of the six members comprising it, five are of one family, a father and four sons. Those among us who are reputed the best judges of such matters concur in the verdict of the general voice, that the music of both bands was admirable, and that the singing—by a Florence choir, with some aid from Northampton—was particularly so. The selection of songs for the occasion, too, had been made with excellent taste and judgment. All was so good in the musical department, that had we expected only what we had, our satisfaction with it would have been complete. As it was, however, it was mingled with some regret that we could not enjoy the additional treat which the Cummington choir had promised and proposed to give us; and with still more regret for the causes of its failure. The sickness unto death of a child belonging to a family containing three or four important members of the choir, while another member was too unwell to be with us, though earnestly desirous to be here, and while none remained to bear the parts of these necessarily absent members, so weakened the choir that it felt constrained, very reluctantly, to disappoint us. But we felt well assured that we had with us the hearts, if not the voices, of our Cummington friends.

Between 10 and 11 A. M., a goodly company of our own villagers and nearer neighbors having already assembled, the sound of martial music announced the approach of the Chesterfield band, which soon after appeared, accompanied by a large delegation of our friends from the hill-towns, mostly from Cummington. As soon as they had reached the ground, and the band had taken its assigned place, the meeting came to order, Joseph B. Whitehouse, resident in Florence, but English by birth, presiding. A piece

was performed by the band, then the choir sang with great spirit and fine effect a song entitled 'The Gathering of the Free.' The President next called on me for a speech, and I occupied about three quarters of an hour in glancing at the antecedents, history and results of the West India Emancipation, and setting forth the lessons which these topics suggest. Another piece of music from the band and another song from the choir followed, when the President called upon President Blanchard of Illinois, who happily was on a visit to the neighborhood, and had come up to our gathering. The abolitionists of twenty or twenty-five years ago will remember well the name of Jonathan Blanchard, that of one of our ablest, most earnest and efficient co-workers in the lecturing field, during that early period of our enterprise. He had not expected to be able to be with us on this occasion, and had consequently made no preparation to speak, which fact he gave as his apology for giving us an address much shorter than we should have been glad to hear from him. He occupied but about 16 or 20 minutes, after which, and another piece from the band, we adjourned for a two hours' intermission.

The people scattered, some in small groups in different parts of the grove, refreshed themselves as the physical man with provisions they had brought with them; others accepted the hospitality tendered by the people of Florence, and withdrew to the houses of their hosts; and the two hours slid quickly by in social enjoyment, rambles in the shade, or whatever each one chose as his method of filling up the interval.

In the afternoon, the band called us together with the stirring sounds of drum and life, and opened the exercises as in the morning; the choir gave us, in a style not unworthy of the song, the Marseilles, and our friend J. A. Howland was introduced, and occupied three quarters of an hour with a plain, clear, forcible and fluent speech, making with pointed directness the practical application, to our country and ourselves, of the lessons taught by British Emancipation. Doubtless many of his hearers dissented from a portion of his remarks, particularly what he said of parties and the Constitution; but he commanded close attention, and I think made a good impression. After another piece from the band, the choir sang 'The Negro's Jubilee,' the song, you remember, which Bleby introduced into his speech at Abington last summer, as having been sung by the emancipated slaves, on the night of their deliverance. I was then called upon again, and resumed the rest of the speaking time of the session, in a further exhibition of the results of emancipation, and in comments on them; when we closed, about 5 o'clock, with music from the Florence band, and adjourned to evening.

The Chesterfield band, with many of our friends from the hill towns, then left us, escorted through the principal street to the end of the village by the Florence band with their 'sonorous metal,' and a long procession of the assembled people.

In the evening, lanterns were hung among the trees, and after an opening piece from the Florence band, and a song from the choir, speeches, interspersed with singing, were made till after half-past ten o'clock; the audience being nearly or quite as large as at any time during the day; some thought even larger. The speakers of the evening were a young student of Yale, belonging to Northampton, J. R. Parsons by name; Daniel W. Bond of Canterbury, Ct., now resident here as a school teacher; Eugene Gardner, a young man from Franklin county; L. Beals of Williamsburg, and Messrs. Small, Littlefield, Phelps, Hammond and Bonney of this place; to which list I may add my own name, as I was called on for a third speech.

Most if not all of these, except myself, are little used to public speaking, but they all acquitted themselves well, and some of them particularly well. I was pleased with my young friend Bond's straightforward, home-spun utterance, and hearty earnestness of manner; seeming to say that the thing to be expressed couldn't wait to call selectest phrases for its expression, but must come right out at once, in the common people's common talk. Bonney was ready, fluent and full of animation; and if not always quite convincing in argument, reason enough for that could be found in the untenable nature of some of the positions he assumed, in criticizing those of other speakers. Rhetorically he did well, and logically I dare say he would have done, but for that insuperable difficulty. Young Gardner made a neat and happy speech; brief, pertinent, sensible, sound in doctrine, just in sentiment, chaste in style, his language well chosen, his manner modest, dignified and graceful.

Nearly half the evening was spent in a pleasant, animated discussion of points of difference among the speakers, suggested in the first place, evidently, by Howland's remarks in the afternoon. Parsons was earnest and emphatic for the Constitution, and Bonney assayed a sort of qualified defence of the Church; the one in putting to the Democratic party, the pro-slavery character and action of the government; the other attempting to cast from the Church, upon individual wrong-doers therein, the responsibility for the proslavery of which, he admitted, there is a lamentable amount within its pale. Small was eloquent for the Republican party, or rather that part of it which he declared to be truly Republican—conceding that some claimed to belong to it who hardly deserved the name—but found himself a good deal embarrassed by a short series of pointed questions propounded to him, and retired under shelter of somewhat vague and not very evasive answers, and irrelevant, however well merited, eulogies of some distinguished Republicans. Other speakers more or less distinctly expressed or implied concurrence with these in one or another of their views; which, on the other hand, were combated by Hammond, Bond and myself; the audience apparently enjoying the spice which discussion gave to the proceedings. And so we went on, till it seemed unreasonable to prolong the session farther; and after a hearty vote of thanks to those who had helped us, with song and instrumental music, to enjoy and give interest to the day, we adjourned and dispersed; all seeming to feel that it was good to have been together. The Northampton Gazette of the following day—a reporter for which was on the ground—declares our celebration 'a success in every particular,' adding that 'everything seemed nicely adapted to the occasion. The music was good, the speaking was good, and, to make a long story short, it was all good.' Also 'good.'

C. C. BURLEIGH.

LETTER FROM T. W. HIGGINSON.

MR. GARRISON.—The reason why I have never mentioned the name of the Spiritualist newspaper in which contributors were requested to say nothing about slavery, was simply this: that the fact occurred several years ago, when the paper was first established—that the person who wrote to me is not now connected with it—and that its whole policy has been, for aught I know, changed since then. I very seldom see the paper, and have no right to bring any charge against it without further evidence. I stated at the time that I mentioned the fact merely to show that Spiritualists papers might take as base a position as any other; and were indeed strongly tempted to do so. But as to bringing the specific charge against any specific paper, I had not evidence enough; for how unjust it would have been, if the newspaper had repented of the error of its ways, to prejudice the public mind anew against it, under cover of the sin of a previous editor!

I have always maintained that it is the duty of a reformer to be personal in his charges, so long as great sins are always incarnated in individuals. But to do this involves reformers in a peculiar responsibility; they must be charitable in their judgments, very thorough and accurate in their facts, and never be tempted by excitement into asserting more than they can prove. By one act of carelessness, the noblest man may forfeit his influence over thousands.

T. W. H.

REVERENCE FOR THE DEAD—CONTEMPT FOR THE LIVING.

PLIMOUTH, Aug. 2, 1859.

DEAR GARRISON.—Why is it that, as soon as a man is dead, he becomes an object of reverence? Is it not a fact that the religion and politics of New England and of the Nation, on the whole, do little else than excite in the mind reverence for dead men and women, and contempt for those that are living?

I came here this morning to see the above sentiment illustrated in the celebration of laying the corner-stone of a national monument to the Pilgrims of the Mayflower. I found the town literally decorated with banners, evergreens and flowers, and more people in it from abroad than belong here. Among them several military companies, with bands, and many Masonic lodges of various orders.

After forming a procession, and marching to and fro through the streets several times, all assembled on Monument Hill at 2 P. M., to perform the ceremony of laying the corner-stone. On the platform were Banks, Governor of Massachusetts, Chase, Governor of Ohio, Turner, Governor of Rhode Island, and the Governor of Connecticut, and several others. Banks made a speech on the occasion, eulogizing the Pilgrims, one great aim of which was to show that the experiment of a popular government, that secured equal liberty to all, had been completely successful; a government which men to love liberty and hate slavery, for themselves and for all mankind. I stood within a few feet of Banks when he uttered such sentiments. I looked into his face, and when he said it, he seemed to blush as if he was conscious that he was uttering a lie. Four millions of slaves in this government, made and held slaves by its consent—by the consent of the State of Massachusetts—by the Nation; and the fact that there were at that moment, men and women, within a few feet of him, whom the very government and church that professed, as he said, to embody the spirit and principles of the Pilgrims, regard as slaves, and are ready to give up to the party of kidnappers—all these stared Banks in the face, gave the lie to his assertions, and caused him to blush for his falsehood. I stood amid these four millions of slaves—made slaves by Massachusetts—as one of them, and from that stand-point heard Banks's speech. It was a tissue of falsehood, viewed from the stand-point of the slave. He ignored the living slave, and eulogized the dead Pilgrims.

A table was spread under a tent, to dine about 3000 at two dollars each. About 1000 tickets were sold. Not half the tables were occupied, and but a very few (compared to the multitude, kept at a distance, too great to hear,) were allowed to hear the speeches of Chase, Hall, Sumner, and Burlingame, at that table. But the speeches were in keeping with that made by Banks,—contempt for the living, and reverence for the dead, marked them all. Not one dared to rebuke the recant descendants of the Pilgrims for their enslavement of the Africans.

After all, what truth is there in these laudations of the Pilgrims? These very Pilgrims were the first to set an example of selling the Indians into slavery; of getting the Indians into their power by war, plunder and treachery, and then selling them into West India Slavery. In this, all history agrees. Yet Banks says, they loved liberty, and hated slavery, for themselves and all of human kind! When he said it, he knew that those Mayflower Pilgrims, by legislative enactment, seized and sold into slavery the rightful owners of the soil. Yet all these speakers called the Pilgrims Christians, saints and martyrs, and the Indians, 'murderous and malignant savages.' Before the great God and Father, I had rather be the savage *Amanan*, or *Metacan*, than the praying, slave-trading Pilgrim.

The corner-stone was laid by a 'Grand Worshipful Master Mason.' He made a speech to show that, probably, these were Masons aboard the Mayflower! I presume those old Pilgrims were present to hear what he and Banks said. I wonder what they thought of it? I thought I saw pity, shame and disgust depicted in their faces.

Had Banks, Chase, Warren, Turner, Hale, Wilson, Rev. Dr. Storrs, (who made the consecrating prayer over the corner-stone, to dedicate the old rock to God,) and those who were prominent in the proceedings, lived in the days of the Pilgrims, with the same spirit, principles and character they now possess, what would Carver, Brewster, Winslow, Standish, and the rest have thought of them? Would they have recognized these, their modern cultigists, as true men?—Would they have received them to their Church? They would have served them as they did Wollaston and Gordon.

I am sick unto loathing of a religion that worships the dead, and enslaves, hunts, bays and sells, whips, tortures, and kills the living.

HENRY C. WRIGHT.

INAUGURATION OF THE WEBSTER STATUE.

MR. GARRISON.—It has been stated in the newspapers, that it is intended to make this occasion a public celebration, at which the dignitaries of the State and City are expected to be present, and the day to be observed as a holiday. If this is done, it will be a disgrace to the State and the City, and they will justly subject themselves to opprobrium from the civilized world and posterity. What is there in either the public or private character of Mr. Webster, that entitles him to this distinguished honor and mark of respect? Was he known ever to have done any thing in his public life, but with a view to his own personal aggrandizement, and the public favor? Did he ever make any sacrifice of his private interests to the public welfare? Was his moral character irreproachable, and his life exemplary? No one will pretend that they were. Would he hold him up as a model, either as it regards his public or his private virtues, for our young men to imitate? The suggestion is only calculated to provoke a smile of derision. Why then present him in this way as an embodiment of what he is known not to have possessed?

Is the man who, at Niblo's garden at New York some years since, in an address to the people there, said he would execute the provision of the National Constitution relating to fugitive slaves, to use his own language, 'in the fulness of the spirit, and the exactness of the letter,' worthy of such a distinguished honor, from the liberty-loving State of Massachusetts, of revolutionary merit? Forbid it, Concord, Lexington, Bunker Hill, and even Faneuil Hall! Forbid it, ye sainted spirits of our revolutionary sages and heroes!

Have there been no indications in the providence of God in times past, that he has looked with displeasure at this man, who, by his idolatrous worshippers, was irreverently and impiously styled 'god-like'? Who does not remember, who was alive at that time, the tremendous thunder storm, when the whole heavens blazed with the sheeted lightning through the whole night, preceding the day on which the dinner was given to him at Faneuil Hall, about thirty years since? And which, like the hand-writing at the feast of Boethazur, seemed to be a striking token of the frowns of Heaven upon the approaching festival! Was there no Providential indication in this occurrence? Was there no Providential interposition also in the fact, that the vessel in which the first statue was shipped was lost at sea, and with her, the statue itself? The pious mind cannot but interpret this as the act of God, and a very significant one too!

Shall we then proceed sacrilegiously to offend the Divine Being, by a repetition of another act of homage to the man upon whom he has so significantly frowned? And if so, may we not expect that a thunder-bolt from the throne of the Almighty will dash the statue from its base, and shiver it to atoms?

DANEUIL.

GEORGE THOMPSON.

The letters from our beloved friend GEORGE THOMPSON, lately published by us, were written by his Secretary. It gives us much sincere and hearty pleasure to publish the following extract from a letter which he has been able to write with his own hand, addressed to Wendell Phillips, dated July 15, 1859, at South Lambeth, London:

'God bless you, my beloved friend, for the most seasonable and manifold benefactions you have been the instrument of forwarding to me, and incline your heart to forgive my sinners. If I could describe how providential your remittances were, you would be disposed to ascribe your generous impulse to inspiration. You made me happy and independent at a moment when I was much cast down, and filled with most distressing apprehensions. I cannot thank you and the donors at large in words. God give me life and strength to thank you in deeds!'

In much haste to get to an Anti-Slavery Committee, ever most faithfully and sincerely your friend,

GEO. THOMPSON.

OXYGENATED BITTERS.

A QUERY. Why will you suffer? Dyspepsia is but a brief and comprehensive term for the numerous diseases which affect the stomach, liver, and, in fact, the whole human system. Until Dr. Green discovered the Oxygenated Bitters, medical science was at fault, and had exhausted itself in fruitless efforts to cure this disease. The dyspeptic need suffer no longer with a disease that is always painful, and frequently a fatal affliction.

This unique and peculiar compound will as certainly cure the disease as the disease exists. Had it not been this power, such testimony as follows would not be given in its favor:

VALUABLE TESTIMONY IN FAVOR OF THE OXYGENATED BITTERS.

WASHINGTON, (D. C.) June 10.

Having made use of the *Oxygenated Bitters*, prepared by Dr. George B. Green, of Windsor, Vt., and from knowledge obtained of their efficacy in other cases, we cheerfully recommend them to the public, believing they will fully sustain the recommendation of the proprietor. We hope that this valuable remedy may be accessible to all the afflicted.

SAMUEL S. PHELPS, WILLIAM UPHAM, U. S. Senators from Vermont. JAMES F. SIMMONS, U. S. Senator from Rhode Island. J. T. MOREHEAD, U. S. Senator, and formerly Governor of Kentucky. L. H. ALLEN, Formerly Governor of Rhode Island. WILLIAM WOODBRIDGE, Late Governor of Michigan.

It success in severe cases of DYSPEPSIA, ASTHMA, and GENERAL DEBILITY OF THE SYSTEM, places it among the most wonderful discoveries in medical science, and has given it a reputation far above any remedy known for these complaints in all their various forms.

Prepared by SETH FOWLE & CO., Boston, and for sale by all dealers in medicine, everywhere.

Aug. 12.

FIRST ANNIVERSARY OF THE PHILANTHROPIC CONVENTION.

At the Fifth Session of the First Philanthropic Convention, which was held at Utica, N. Y., in September, 1858, Mr. Giles B. Stebbins, of Rochester, offered the following resolution, which was unanimously adopted:—

Resolved, That this Convention become an anniversary, of all who seek wisdom to overcome evil with good; and that the time, place, and arrangements for the next meeting be left to a Committee consisting of S. H. Hitchcock, of Concord, N. H.; Robert T. Hallcock, and Andrew Jackson Davis, of New York, and Amos Rogers, of Utica.

In accordance with the above resolution, the Committee have completed arrangements for the First Anniversary of the Philanthropic Convention, to be held in St. James Hall, Buffalo, Erie County, on the 16th, 17th and 18th of September, 1859.

'Let no one call God his Father, Who calls not Man his Brother.'

The chief object of those who call this Convention, is to offer an opportunity to the Progressive Friends of Humanity for the deliberate examination and solution of the greatest of problems—'What is Evil?' We believe that a true knowledge of the causes will lead to a true knowledge of the cure, of evil in its several forms. Right doing, pre-supposes right being. No man, we think, can wisely and unerringly govern himself, or teach the young, unless his mind be elevated and inspired with a just knowledge of human nature. Theological dogmas and religious creeds cannot impart such knowledge. Heads of Families, Teachers, Legislators, and all who are engaged in the duties of Princes and Kings—let us act upon our own minds with arbitrary Laws, Creeds and Institutions. Consequently, the world is indiguantly maltreated and everywhere diseased. It is teeming with Discontent, Strife, Selfishness, Intemperance, Slavery and War—with evil physical, social, political, and religious. And the authentic history of humanity is the history of legalized injustice and ecclesiastical oppression.

In view of all this, and much more, we ask the Friends of Progress—What can we do to overcome evil with good? What can we do more than is being done to free mankind from the fetters of Superstition, the tyranny of Churchcraft, and the bondage of Statecraft, in their diversified forms? What can we further do to secure to ourselves and children the advantages of a truly spiritual life on earth, without infringing, in the smallest degree, upon the sacred prerogatives of individual freedom of opinion and action? Earnestly, then, and cordially, we invite the friends of co-operative efforts, to hasten the Era of Justice and Liberty!

Come! Brothers and Sisters, Fathers and Mothers, come! Let us have three days of deliberate consultation, in the spirit of love and good will, to aid one another in the search for practical truth. We hold that the day for Free Conventions has dawned. The inward fires of Truth and Reason will flame forth from the summit of these volcanic mountains. They agitate and purify public Opinion. A Free Convention is the mouth-piece of Humane Liberty; the platform whence issue the mandates of unlimited Progress. Spiritualists, Materialists, Jews, Christians, Reformers—all, East, West, North, South—will here be free to any mind capable of throwing light upon the Cause and Cure of Evil.

The Convention will be held in St. James Hall, Buffalo, N. Y., on Friday, the 16th of September, 1859, at 10 o'clock A. M., and continue three days. The following persons, residents of Buffalo, constitute the Committee of Arrangements: John N. Gardner, Cyrus O. Pool, George Whitcomb, Louise Whitcomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary F. Davis, J. H. Lusk, Giles Husted, Lester Brooks, W. G. Oliver, E. G. Scott, Benoni S. Brown.

Any member of this Committee can be addressed by those wishing to secure accommodation in advance, at Hotels and Private Boarding Houses. The Hall procured for this occasion is convenient and commodious, seating comfortably 2000 persons. The friends of Reform in Buffalo and vicinity, will do all in their power to entertain strangers, and to aid the objects of the Convention; and the locality of their beautiful city is so central, that Reformers from all quarters can reach it readily, and at small expense.

The Committee have made favorable terms with Ward's Line of Steamers, as follows: From Toledo to Buffalo and return, \$1.00; from Sandusky and return, \$3.50; from Cleveland and return, \$2.00. (Meals and Berths included.) A corresponding reduction of fare for persons attending the Convention will probably be effected on the New York & Erie Railroad.

A Quartette Club of Singers is engaged to be present, and will entertain each session with appropriate music.

ANNIVERSARY NOTICE.

The Seventeenth Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at ALLIANCE, Stark Co., Ohio, commencing on Saturday, the 3d of September, at half-past 10 o'clock, A. M., and will probably continue three days.

Earnestly, then, and cordially, we invite the true friends of the slave to assemble with us at our anniversary for counsel and labor. Let us come together in the name of Liberty, and by our words and deeds, so strive to exalt man above institutions, humanity above creeds, that the slave's cause will receive a new impetus at our hands.

Beside our home speakers, PARKER PILLSBURY is expected to be present, and perhaps other friends from the East. BENJ. S. JONES, Sec. Sec'y.

STATE ANTI-SLAVERY CONVENTION.

The Abolition Convention of Vermont will hold its first annual anniversary at West Randolph, on Wednesday and Thursday, August 31st, and September 1st, commencing at 10 o'clock, A. M., on Wednesday.

The platform of this Convention allows an equal and just proportion of time to all persons of whatever sect, party or denomination; and all are invited to take part in its deliberations.

Prominent persons are expected from the different parts of this State, and also from New Hampshire and Massachusetts.

Among the earnest and eloquent speakers already engaged to come are C. L. REMOND of Massachusetts, and Rev. ANDREW T. FOSS of New Hampshire.

JEHIEL CLAPLIN, B. W. DYER, ENOCH HERBARD, N. R. JOHNSTON, J. M. COBURN, } Committee.
Aug. 5, 1859.

WILBERFORCE CENTENNIAL CELEBRATION.—A meeting in commemoration of the labors of WILLIAM WILBERFORCE in the great work of Emancipation will be held in FRIENDS' MEETING-HOUSE GROVE, Easton, Washington Co., N. Y., on Saturday and Sunday, August 27 and 28, 1859.

PARKER PILLSBURY, Rev. ANTOINETTE BROWN, BLACKWELL, AARON M. POWELL, LEONARD GIBBS, SUSAN B. ANTHONY and others will address the meeting.

Sessions at 11 A. M., and 2 P. M.

There will be a short recess for refreshments in the Grove.

Let there be a grand gathering of the friends of the slave.

Should the weather prove unfavorable, the meeting will be held in the meeting-house.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will lecture in the State of Maine, for several weeks to come, commencing as follows:—

Portland,	Sunday, August 14,
Buxton,	Tuesday, " 16,
Limington,	Thursday, " 18,
South Bridport,	Saturday, " 21,
Mechanic Falls,	Tuesday, " 23,
Paris,	Thursday, " 25,

ANDREW T. FOSS, an Agent of the Massachusetts A. S. Society, will speak at Ware, N. H., Sunday, Aug. 14. Alton, " " 21. Milford, " " 28.

PARKER PILLSBURY will lecture in Walpole, Saturday evening, Aug. 20. East Walpole, Sunday, " " 21.

BLACKSTONE.—PARKER PILLSBURY will speak at Blackstone on Sunday, Aug. 14.—A. M. on Slavery, 5 P. M. on the French Revolution.

HOPEDALE HOME SCHOOL.

THIS Institution is designed to combine thorough instruction in Science, Art, and Literature, with judicious training of the physical and moral nature. To secure the children and youth, resorting to it for educational purposes, such home and neighborhood influences, together with such specific culture as may be promotive of positive growth in virtue and true excellence, is its sacred aim. Thoroughly Reformatory and Progressive in its spirit and character, it must rely mainly upon the patronage of those sympathizing with the better tendencies and movements of the age for support.

The First Term of the Scholastic Year 1859-60 commences on Wednesday, Sept. 9, and continues Fifteen Weeks.

For Circulars, containing full information, please address either of the Principals, Hopedale, Milford, Mass.

W. S. HAYWOOD, } Principals.
A. S. HAYWOOD, }
Aug. 10. 3w

WEST NEWTON English and Classical School.

THIS SCHOOL for both sexes is under the care of NATHANIEL T. ALLEN. It is situated in the pleasant and healthful village of West Newton, Mass., on the line of the Boston and Worcester Railroad, nine miles from Boston, and about three minutes' walk from the Station. The Course of Study embraces every branch of a thorough English education, together with the Ancient and Modern Languages; and while particular attention will be given to preparation for College, or for mercantile and scientific pursuits, a special aim of the teachers will be to impart instruction in the common law, the manners and mores of life. A Primary Department is connected with the Institution, into which pupils of the youngest school-age are received. There is connected with the school a large and well-appointed Gymnasium, in which systematic instruction will be given. Particular attention will be given to the such home and neighborhood influences, together with such specific culture as may be promotive of positive growth in virtue and true excellence, is its sacred aim. Thoroughly Reformatory and Progressive in its spirit and character, it must rely mainly upon the patronage of those sympathizing with the better tendencies and movements of the age for support.

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NATHANIEL T. ALLEN, Principal.
Teacher of Mathematics and the Natural Sciences.
CYRUS PERCIE,
Teacher of Moral and Intellectual Philosophy.
WILLIAM F. ALLEN,
Teacher of the Classics, History, and English Literature.
GEORGE F. ALLEN, } Assistants.
ANNA C. BASSETT, }
B. F. BAKER,
Teacher of Piano and Vocal Music.
E. L. MEIRILL,
Teacher of Calisthenics and Dancing.
SARAH R. BASSETT,
Teacher of the Primary Department.

Father Percie's is at present prevented by ill health from giving instruction in his department.

The Messrs. ALLEN will receive a limited number of pupils into their families. It is their purpose to provide for those who may be placed under their charge a comfortable and pleasant home. For further particulars, address N. T. ALLEN, West Newton, Mass.

REV. E. S. GANNET, D. D., Wm. Brigham, Esq., Wm. Lloyd Garrison, Esq., Boston; Rev. George E. Ellis, D. D., Charlestown; Prof. L. Agassiz, Cambridge.
Aug. 12. 6t

FEDERAL TYRANNY!

THIRTY-SEVEN MEN, Lawyers, Doctors, Ministers, Legislators and Men of Business, arrested and dragged to a FANON'S PARSON; their only offence being a common sense, wise, and divine injunction: 'Feed the hungry and clothe the naked,' and, 'As ye would that others should do to you, do ye so to them.'

WE HAVE IN PRESS, And shall publish about the 20th of July, A COMPLETE HISTORY OF THE Oberlin-Wellington Rescue, And the cruel persecution of the noble men who chose to obey God rather than man. A most instructive chapter in American History, which succeeding generations will wish to have expunged. This volume comprises a full account of the rescue, incarceration and trials.

READ IT, AMERICANS, AND MORN OVER your country's degradation; scatter it broadcast over the land, that a SLAVOCRATIC NATION may see the depth of depravity and wickedness into which it has fallen, and arouse, repent and reform.

WE WANT 1000 active, whole-souled Agents to sell this book. Price, 60 cents, \$4.50 per dozen, and \$38 per 100 in paper covers, and 75 cents per 100 bound in cloth.

JOHN P. JEWETT & CO., 20 NEWBURY street, Boston.
4wis

WORCESTER WATER-CURE.

Dr. SETH ROGERS, being about to return from Paris, where he has spent several months in medical observations, will re-assume, after July 1, 1859, the medical superintendence of this Institution.
May 27. 3m

WOMAN'S RIGHTS MEETING.

A FULL Report of the Woman's Rights Meeting held at Mercantile Hall, May 27. Speeches by Mrs. SHERMAN, Mrs. DALL, WENDELL PHILLIPS, and others. Just published by S. URBINO, 10 Winter Street, (up stairs.)
July 8. 6w

POETRY.

FROM CHAMBERS' JOURNAL.

After the battle. The drums are all muffled; the bugles are still; There's a pause in the valley, a halt on the hill; And banners of standards sweep back with a thrill...

PEACE AND WAR.

On fair Sardinia's fields and streams The tender Spring-light lay; The tranquil earth was bathed in beams Soft as the sunlight of our dreams...

MAGENTA.

Under the willows; in the tumbled maize; Midst up-torn vines, and shattered mulberry rows; In rice-fields, corn-fields, dykes and dusty ways...

FROM THE CHRISTIAN INQUIRER.

The traitor. Nay, blame her not, you cannot know How long she struggled ere she fell; And what temptation came to her...

The Liberator.

DEATH OF RUFUS CHOATE, No. II.

Dr. Adams' Funeral Address.

I take up my pen to fulfil the promise I made you last week of some strictures upon this remarkable performance. Of its diction, which was very beautiful, I have nothing to say.

It seems not a little singular that the very first passage of Scripture in the beautiful chant which preceded it, was spoken of a people of whom it was said:—'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed—(or, as Dr. Adams declared of his distinguished parishioner, 'He was no changing in any thing.)'

Now comes the first passage in the chant: 'All ye that are about him,—Moab, alias Choate,—bemoan him; and all ye that know his name say, How is the strong staff (or he who might have been such) broken, and the beautiful rod.' (See Jer., 48th chapter.)

It seems equally singular that Dr. Adams should have commenced his address with a quotation from the Scriptures, (of which, I think, he was wholly unconscious,) every way so appropriate to the occasion. The passage is found in II. Samuel, i. 19.

2d. Who was the beauty of Israel, who had been slain? It was Saul, that noted Spiritualist of his time, who, when he could not get access to God, consulted the dead, through a celebrated female medium of that age, familiarly known as the 'Witch of Endor.'

And who uttered the Doctor's text? It was David, who, just before doing so, had deliberately put to death an innocent young man who had brought him tidings of the death of Saul. Read, with care, II. Samuel, i. 1 to 15.

Now, if Dr. Adams wishes to have it understood that the Israel spoken of in his text was the prototype of those who claim to be the Israel of to-day, that Saul, the beauty of 'ancient Israel,' was the prototype of the illustrious subject of his eulogy, and that David, (Saul's eulogist,) was the prototype of his Reverence, he will find endorsers in a quarter where he least expected it.

Other strictures are reserved for a future communication. Yours, for the truth, Boston, Aug. 1, 1859. JUSTITIA.

THE LIVING PRESENT—THE DEAD PAST.

DEAR GARRISON: We have just passed through Heligae, in an earnest and animated discussion of The Living Present and the Dead Past. Some two hundred passengers on board.

Their persons and rights, their bodies and souls, outraged; their lives, their affections and natural relations all despoiled. Hundreds of millions of dollars expended annually to furnish swords, guns, whips and fetters to scourge, mutilate and kill the living, and train assassins and ruffians thus to outrage the living—while thousands of millions are expended to insure the people with respect for the dead.

What is the Church but a power, whose great object of existence is, to call the attention of the people away from the Living Present, and direct it to the Dead Past, or to some intangible, unreal future? The Church and clergy of this nation ignore the obligations of men to the Living Present, and speak only of obligations to the Dead Past.

What is that religion good for, whose great aim is to divert all eyes from the Living Present to the Dead Past?—to pass by the living in contemptuous silence, and to excite reverence for the dead? What are the sufferings and sacrifices of the dead to me? As corporeal men and women, they have no wants that I can supply—no sufferings that I can relieve—no anguish of soul that I can alleviate.

What are the agony and sufferings of Christ to me? Nothing; they are past. He needs no sympathy, no help from me. His spirit, his teachings, and his example are much to me; but all sympathy expressed on account of his sufferings is utterly lost.

Four millions of slaves lie at the door of South-Street Adams' church in Boston, held and used as—scourged, hunted, shot, and torn by dogs; their souls and bodies tortured and filled with anguish—without hope, without home—without marriage, and trodden under foot as dust. But that Reverend South-Street priest passes those living sufferers by, and enters his pulpit and points his people to the sufferings and anguish of the Martyr of Calvary, as more deserving their sympathy and their concern, than the anguish and tears of these millions of living men and women!

A FAITHFUL MINISTER.

DEAR LIBERATOR: You may be pleased to know that the Anniversary of Emancipation in the West Indies was appropriately noticed in one of our pulpits yesterday. Rev. Mr. Clark, pastor of the Unitarian Society, preached a bold discourse upon Emancipation. It was an elaborate and highly-finished production, and parts of it were eloquent. He reflected severely upon the fact that this occasion received so little notice; no other pulpit in town was announced to speak of the subject; and but very few public gatherings would be held in America, while we celebrate everything else, from the finishing of a railroad to the success of a chess-player.

LETTER FROM REV. SAMUEL JOHNSON.

DEAR FRIENDS:—Although, in your noble zeal for progress, you may not specially emphasize your belief that the principles you stand on are conclusive and not to be revised, no reasonable person can fail to recognize it more clearly than if you had set it forth in the distinctness of an Article of Faith.

For so it is. All vital convictions are of things immutable. All genuine progress is rooted in a finality of which dogmatism is but a feeble counterfeit. But this is not the whole secret. There is one eternal condition on which progress is more dependent than upon any definite belief.

Herein is your special title to the gratitude of the community. When men have grown so familiar with the preaching of the highest principles that they dare to treat them as old trumpery they are weary of having about them, it is plain that they are in need of something else than to be told what they should believe.

Every system of Theology and Philosophy lays down some ultimate authority for its disciples—points to some court of final appeal. How diverse, often irreconcilable, these are! In Philosophy it is the senses, or the necessary conceptions of the reason, or the common consciousness of mankind. In Theology it is the Bible, or the well-developed conscience, or the spiritual constitution, with its holy intuitions and needs.

to woman is not given simply for lack of interest to inquire into a state of things which, in the great cities, is making statistics bristle with horrors; when facts like these are among the least guilty as well as the commonest forms of moral indifference, surely the indispensable thing is not the precept upon precept of truths heard and disregarded a thousand times over, but the sight of men and women whose consciences give them no rest while one false or perverted social relation remains uncorrected, and who cannot endure the presence of a delusion or a lie.

Theologians and philosophers profess to save men. But what shall save the theologian and the philosopher, even the best? What becomes of the system which the love of truth does not continually recast in the latest science and the freshest piety, in the larger meanings and the grander tasks? The whitest manna, kept over night, was not a kind of stock to be desired. It is as easy to die by the dead letter of a higher knowledge as of a lower.

A tradition left unvisited by the love of truth—how the heart glantly dies out of it, leaving a shell so ghastly and desolate, that when you rightly describe it, no man will confess that he belongs or has ever lived therein! Take an illustration from the history of Doctrine. What has become of that old endeavor, natural enough when it began, at some time in the second century of Christianity, to elevate a man into the place of God, and then to pronounce and keep the dogma final? It has resulted in the honest confession of one of the best representatives of the popular religious belief—that the Father is to him but an intangible effluence from Jesus, who alone is his God.

DEAR LITTLE GIRLS AND BOYS: The other day, I was in West Chester, and before I was conscious of it, Eva and Jennie, two little pets of mine, had their arms around my neck, and the one that I had said, 'Oh, Uncle Joseph, when 'ith thee going to have the Children's Meeting?' The same day, William Everhart said we might have his grove. I don't mean that he offered to deed it to me, but just to let us take peaceful possession for one day.

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we afford to forget all the Bibles and all the heroisms that have blessed the world, better afford to let go of our consciousness to-day all those majestic certainties, to which the whole structure of our Nature points, of the Being and Fatherhood of God, of the soul's immortality and endless progress, better afford to have to begin afresh as to all these ways and means, than to lose irretrievably the one instinct that vitalizes and effectuates them all.

And because your movement is consecrated—first, midst, and last—to this, in the name of this appeals to the present, and to the might of this confides its future—therefore every enduring energy in man and nature unites with the humblest well-wisher to speed you on your way.

CHILDREN'S CONVENTION AT LONGWOOD.

DEAR LITTLE GIRLS AND BOYS: The other day, I was in West Chester, and before I was conscious of it, Eva and Jennie, two little pets of mine, had their arms around my neck, and the one that I had said, 'Oh, Uncle Joseph, when 'ith thee going to have the Children's Meeting?' The same day, William Everhart said we might have his grove.

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LANDS FOR SALE.

A LARGE number of parcels of land are hereby offered for sale to persons of liberal and reformatory ideas and tendencies, sympathizing with the fundamental principles and general objects of the Hopedale Community. These parcels, lying in and contiguous to the village of Hopedale, Milford, Mass., constitute a part of the original Community Domain, of different sizes, ranging from two to twenty acres, and are a variety of village and pasture-land, together with some woodland—and are well adapted for a high state of cultivation—and are well designed either for simple building lots, or for small farms, as may suit different classes of purchasers.

which impels her to beg and labor for the difference of her captive sons. A hundred years hence our children's children, will look back with astonishment and blush for their fathers, when they shall have been in this age of the world, as a Christian mother compelled to ask alms, as a child of out of the bondage of the oppressor.

Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most efficient alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford a powerful antidote for the diseases Sarsaparilla is reputed to cure.

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