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64 THE LIBERATOR . APRIL 21.
[[double line across page]]
[[6 columns]]

[[column 1]]
POETRY.
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From the New York Evening Post.
[[bold]] UNIVERSAL FREEDOM. [[/bold]]

The time shall come, and that full soon, when Earth
Shall feel the throes and joys which mothers feel,
And prone shall usher into gladsome birth
A nursling, who shall break the broad black seal
Which Wrong hath set upon th' immortal soul,
And all its innate majesty reveal,
In calm resplendency of self-control--
The spirit and the glory of the glorious whole.

Him shall the people hail with loud acclaim--
Him shall the people nurse with strictest care--
The despot stern shall tremble at his name,
And chains and bondage for the child prepare.
Him shall the people--tender, helpless, fair--
Bend o'er protecting infancy and youth,
So shall not fall a single numbered hair,
And spite the tyrant's wrath, with dearest ruth,
Rear and keep sacredly, as angels keep, the truth.

And he shall grow in strength, and crowning years
Of glorious hopes, and noble sympathies;
His name, a spell to wake the monarch's fears--
His name, a spell to bid the nations rise,
At length, when manhood fires his bold blue eyes.
He shall, upon the mountain tops, with tone
Awakening echoes in remotest skies,
Arouse the people to reclaim their own,
And hurl Wrong down to darkness from his tottering throne.

Behold! the future lifts its curtain dread!
The glory of the world that is to be,
Appears, with lightning wreathed around his head,
Leading the faithful on to victory:
Freedom, the terrible renowned! and see
Labor at his right hand, and Education--
War at his left--the glad and awful three!
And following firm in stern array each nation,
They pour on the tyrant's stronghold death and desolation.

See! see! they scale the ramparts! Hark! the cry,
'GOD and HUMANITY!' rising on the gloom
Of battle, rolleth through the the echoing sky,
Loud o'er the cannon's hoarse resounding boom.
The clouds lift! Freedom, dreadful as the tomb,
Stands on the bulwark, with avenging arm,
Hurling down devastation, death and doom--



Where ghastly Wrong displays his gory form--
Till Victory, like a rainbow, sits upon the storm.

The war is past--Lo! Peace returns again,
With gentle skies, and stores of spring-time flowers;
The flocks and herds roam o'er the hill and plain,
And birds are singing in their wild-wood bowers;
While dance to festive song the smiling hours.
The man of toil now proudly walks abroad,
No base misrule upon his fortune lowers;
He needs no beck--he fears no tyrant's nod--
He no superior knows, save Justice, and his God.
[[short dividing line]]

[[bold]] THERE ARE TWO WAYS TO LIVE ON EARTH. [[/bold]]
[: BY CHARLES SWAIN. :]

There are two ways to live on earth,--
Two ways to judge, to act, to view;
For things here have double birth--
A right and wrong--a false and true.

Give me the home where kindness seeks
To make that sweet which seemeth small;
Where every lip in fondness speaks,
And every mind hath care for all;

Whose inmates live in glad exchange
Of pleasure, free from vain expense;
Whose thoughts beyond their means ne'er range,
Nor wise denial gives offence;

Who in a neighbor's fortune find
No wish, no impulse, to complain;
Whose feel not--never felt--the mind
To envy yet another's gain;

Who dream not of the mocking tide
Ambition's foiled endeavor meets--
The bitter pangs of wounded pride,
Nor fallen Power that shuns the streets.

Though Fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that gold can purchase more
Are gauds, it is no loss to lose!

Some beings wheresoe'er they go,
Find naught to please, or to exalt,--
Their constant study but to show
Perpetual modes of finding fault.

While others, in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And twice enjoy the the joy they share!

Oh! happy they who happy make,--
Who, blessing, still themselves are blest!
Who something spare for others' sake,
And strive, in all things, for the best.
[[short dividing line]]

ROBIN'S COME.

From the elm-tree's topmost bough,
Hark! the Robin's early song!
Telling one, and all, that now
Merry Spring-time hastes along;
Welcome tidings thou dost bring,
Little harbinger of Spring.
Robin's come!

Of the Winter we are weary,
Weary of its frost and snow,
Longing for the sunshine cheery,
And the brooklet's gurgling flow;
Gladly we hear thee sing
The reveille of the Spring.
Robin's come!

Ring it out o'er hill and plain,
Through the garden's lonely bowers,
Till the green leaves dance again,
Till the air is sweet with flowers!
Wake the cowslips by the rill,
Wake the yellow daffodil!
Robin's come!

Then, as thou wert wont of yore,
Build thy nest, and rear thy young,
Close beside our cottage door,
In the woodbine leave among.
Hurt or harm thou need'st not fear,
Nothing rude shall venture near.
Robin's come!

Singing still o'er yonder lane,
Robin answers merrily!
Ravished by the sweet refrain,
Alice clasps her hand with glee,
Calling from the open door,
With her soft voice, o'er and o'er,
'Robin's come!
[[short dividing line]]

CHRIST CRUCIFIED ANEW.

The sentiment expressed in the following lines is one to be remembered
at all times:--

So long as human lips remain unfed,

Men starve their Christ for lack of coarsest bread;
Where'er a single bondsman fettered stands,
Men chain their Christ, and bind their Savior's hands;
Where'er a single orphan inly dies,
Or grows embruted in their factories,
Like old King Herod, they again condemn
To death the infant Lord of Bethlehem.
And when they spurn the outcast from their doors,
While the thick darkness sweeps along the plain,
They drive out Christ into the storm and rain,
Frozen to perish on the barren moors.
[[end column 1]]

[[column 2]]
THE LIBERATOR.
[[double line across column]]

[[bold]] THE CHURCH AND REFORMERS. [[/bold]]
MADISON, Lake Co., (Ohio,) April 2d, 1854.

FRIEND GARRISON:

Noticing with peculiar interest the moral and religious struggle which is going on in society, and viewing certain questions bearing upon practical Christianity which must be tried and answered by every man calling himself a theoretical Christian, supporting and defending the organized churches, I have concluded to advance some ideas which seem to have a bearing upon these matters.

There are two general standards of judgment used by men in trying character. The one is theoretical, the other practical. The one is mere belief; the other is love, which is exhibited by good works. Resulting from this, there is a severe struggle between different minds, and frequently in the same mind. There are many in the professed Church, even ministers of the gospel, who cannot get rid of this struggle, and who, although, in a Church capacity, consenting to its theoretical standard, unconsciously breaking away from the narrow limits of a Church creed, assume a standard of judgment which is more accordant with their religious intuitions, more consonant with their own natures, and hence more liberal and heavenly.

I have have thought that it might be expedient to develop *this standards*, contrasting it with the theoretical standard, so that certain inconsistencies, exhibited by men belonging to the Church, possessing liberal minds, their liberality struggling against their 'Orthodoxy,' may be explained. There are apparent contradictions in such characters, which are in reality nothing but the natural results of these two standards struggling for mastery. When the creed is lost sight of, there will then be a spontaneous development of love, and then, love will be the law, and not belief.

What called me to this question was a small part of the letter of Henry Ward Beecher to John Mitchel, in opposition to his pro-slavery sentiments. I will copy the extract:--

'But there is a future beyond this. Even on earth, there is a time promised, and already dawning, in which the human family shall be one

great brotherhood, and love shall be the great law of man. In that golden age, there shall be research made for all the names that, since the world began, have wrought and suffered for the good of their kind. There will be a resurrection of forgotten names from the obscurity into which Despotism has flung all who dared to defy it, from the shades and darkness of oblivion, by which oppressors would cover down the memory of all who proclaimed human rights and human liberty. They will come forth shining like the sun, and never be forgotten, that labored to bring to pass the world's freedom.'

Does not Mr. Beecher understand, that if the sentiments exhibited in this brief extract are true, the necessity of requiring, in our different church organizations, an assent to a creed, in order to be connected with Christ's true Church, is nullified? that all distinctions of character on account of belief should be stricken out? that the cry of 'Infidel! Infidel!' on the part of the Church, in reference to those who have for years been foremost in the great contest of human freedom, and in all the philanthropic reforms of the age, is rendered ridiculous and absurd? For, in this new era, *not one name* will be lost that has labored to bring to pass the world's freedom. Why, then, may we not, with the greatest consistency, 'give the right hand of fellowship' to our brother Infidel, who is laboring with us for the world's freedom? Why require him to assent to a Church creed? Why not fearlessly say, Thou art my brother in the Church? There is no need for thee to assent to my creed, in order that I may recognize thee as a child of light; for 'thou shalt come forth shining like the sun.'

But I will particularize; not for the sake of idle criticism, but to apply the beautiful extract, and show clearly its actual bearing upon the moral and religious contest which is now being fought, preparatory to the introduction of the 'time promised.'

This time is not only 'promised,' but is already dawning. What time is here referred to by Mr. Beecher? I should judge it was the millennium, or, at least, a time of high religious cultivation; a time of the exhibition of *practical Christianity*, when there is to be an application of its principles to the wants of man,—when there is to be a carrying out of its spirit. This millennium is now dawning, 'when love is to be the great law of man,' or the ruling principle to govern man in his actions, causing him to labor 'for the good of his kind.' If this love is to be the law of man, is it not also to be the standard by which we are to judge man as a Christian or not a Christian? May we not, then, safely lay aside our six hundred different creeds, and come down to this simple law of love? And, this done, what will become of all the framework of ecclesiastical organizations? Where will be the necessity for all the distinctions on account of differences of belief? All such distinctions will of course be obliterated, and the numerous branches of the Church will be joined into one, and we shall have but one Church.

Love is to be the chief element in this 'time promised'; nay, it is to constitute the preëminence of this time over any time that has preceded it. Now, I will inquire of Mr. Beecher, if this love is so excellent, if it is not *now* a safe standard by which we may judge Christianity as existing or not existing in the soul? If so, why not immediately throw aside our creeds, as such standards of judgment, and apply, in their stead, this more effectual 'law of man'?

This is to be the '*golden age*'. O, how beautiful! how precious! But the gold, the preciousness of the age, will be *will be*

love *]; as what follows in the extract will show, for in it 'there is to be research made for all the names that, since the world began, have wrought and suffered for the good of their kind.' It seems, then, that in this search, love is to be the candle or light by which we are to discover the true and the false names, and there is to be a beautiful application of this love. We are to discover those who have labored for the good of their kind. We are, then, to conclude that the whole of religion is involved in *love to man*; and this is in perfect accordance with the Bible expression, 'All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.' It seems, then, we are not to search for those who believe or disbelieve in the plenary inspiration of the Bible, but search is to be made for all *philanthropists*, of whatever belief, infidel or church member,-- 'all who have wrought and suffered for the good of their kind.'*

And there is to be 'a memorable resurrection of forgotten names.' Yes, there are many names cast out as evil by the professed Church, not truly forgotten, but remembered only as infidel and black-hearted, that will rise 'and come forth shining as the sun,' for they have for years 'proclaimed human rights and human liberty.' 'They have labored to bring to pass the world's freedom.' Mr. Beecher has dared to utter what name will be passed by among the ten thousand names that shall be uttered. 'Not one shall utter that gone and forgotten name, John Mitchel.' Shall I mention a list of infidel names, that the Church now looks askance upon, as gross intruders upon its peace, zealously engaged in the contest 'for human rights and human freedom'--who have for years suffered much for the cause of humanity? And as I mention them, will Mr. Beecher include them as among the *brotherhood* of the Church? He will be forced to include such men in carrying out and developing his resurrection of forgotten names, in consistency with his great law of love to man. But if he includes such names, he must bid farewell to his long-cherished creeds, and take a stand independent of every church organization; for he assumes a different standard of judgment, in regard to Christian character, from what his Church, as an organization, assumes. He has virtually taken that stand already. He pays no deference to his Church organization, as such, and he judges it by a law which is to be the law of man. He has already virtually renounced his Church creed, as competent to judge of Christian character. He has renounced *every creed*, and has as-
[[end of Column 2]]

[[Column 3]]
sumed the law of love. He has virtually said, that there is no valid ground for any distinction by his Church organization; that we may just as well as not throw aside any Church creed, as far as judgment of Christian character is concerned. He has virtually taken a stand, for the taking of which I have been silenced as a minister of the gospel by Cleveland Presbytery. He has assumed an independent ground of judgment in regard to the *True Church*, *throwing aside* *mere belief as entirely non-essential* in estimating Christian character. If we apply his rule of judgment in finding out the list of names coming forth and 'shining like the sun,' what shall we conclude in regard to the confession made by the editor of the New York *Evangelist*, *that 'the so-called infidel portion of our country are doing, for Humanity's sake, what the Church ought to do, for Christ's sake?'* Mr. B. says there is to be a resurrection of all the names of those who have wrought and suffered *for the good of their kind.* In other words, they have wrought and suffered for the good of *humanity.* The same editor says these infidels

are taking the lead in every philanthropic enterprise of the day. By such a confession, according to Mr. Beecher's rule, the True Church is more outside the pale of the formal Church, than within it! This is a hard saying. What Church-member or creed-supporter can bear it? But I am not to be blamed for it. It did not drop from the lips of an infidel or a spiritualist; but it is legitimately drawn from the union of sentiments, proceeding from two of the most acknowledged leaders in the Congregational Church--Mr. Henry Ward Beecher, and the editor of the New York *Evangelist*, the leading journal of that Church. The latter commenced the confession, and saved himself from the charge of heresy only on the ground that they (the infidels) have wrought and suffered for humanity's sake, and not for Christ's sake. The former has made the confession complete, by saying that all who have wrought and suffered 'for the good of their kind,' (or for humanity's sake,) 'shall come forth shining like the sun,' and none shall be forgotten 'who have labored to bring to pass the world's freedom.' Here is a vivid picture of those who are to be real members of that Church which is to be 'terrible as an army with banners.' Mr. Beecher has not saved himself from the charge of heresy, and if both are true, the conclusion is inevitable, that in the resurrection of forgotten names, the greatest number will come from out of the pale of the professed Church. The editor of the *Evangelist* saved his creed, but, in effect, threw away his Church. Mr. Beecher virtually threw both overboard, and has made 'love,' and not a creed, 'the great law of man'; and that love as applied to humanity.

In the light of this extract, how shall we regard the editorial of the Oberlin *Evangelist*, (from Professor Cowles,) lamenting that such men as Mr. Garrison should be so intimately associated with the anti-slavery reform? Why? Because he assumed that Mr. G. was an infidel;--he did not, in the Orthodox sense, recognize Christ as the very God; hence love to Christ was wanting; consequently, his love for the slave cannot be a pure love. He virtually says, no man can have a pure love for the slave but the so-called Orthodox Christian. But Mr. Beecher says nothing about Christ in 'the time promised and now dawning.' O, what an infidel! He speaks of love as the great law of man, and of those laboring for the good of their kind, and of those proclaiming human rights and human liberty, coming forth shining as the sun, who labored to bring to pass the world's freedom. But he never as much as mentioned the name Christ. O, how Christless! He never as much as said that it was necessary that they should labor and suffer for the sake of Christ, and not for humanity's sake. How shocking, that a man of Mr. Beecher's standing in the Church should pass over such vital points in the Orthodox creed! He ought to be dealt with as a heretic.

But does Mr. Beecher in reality leave out Christ in his portraiture of a resurrection of names as worthy to shine as the sun? In his defence, I answer, No. Christ is always implied, if not expressed, in every real work for humanity. This idea is involved in this expression--'Inasmuch as ye have done it unto me.' As Christ labored and died for humanity, so, if we labor and suffer for humanity, we must do it for the sake of Christ, whether we express it or not. But Mr. Beecher can defend himself from the charge of heresy; and certainly, in the light of a creed as the standard of judgment in regard to Christian character, he has become exceedingly heretical. In the eyes of Professor Cowles, he has given far too much latitude in his portraiture of the True Church; for Mr. Cowles is very far from fellowshipping such men as Garrison, and Mr. Beecher must include Mr. Garrison as a good brother Christian and

fellow-laborer for our common end, the bringing to pass the world's freedom.

In the light of the above extract, how shall we view the course of Rev. Mr. Boyington, of Cincinnati, who refused to attend a convention for the world's freedom, because it was reported that Mr. Garrison was to be there? According to Mr. Beecher, in the coming era, Mr. Garrison is not to be forgotten, and, with Mr. Boyington, he will come forth shining like the sun. But Mr. Boyington could have no communion with him. He could not even unite with him in an effort to bring to pass the world's freedom! And why? Because Mr. Garrison is reported to be an infidel! But Mr. Beecher unhesitatingly gives to Mr. Garrison the right hand of fellowship. He does it without the least hesitation, as seems from the extract, as a fellow-laborer for the good of humanity, as a brother of the 'universal brotherhood,' and as a member of the true Church of God. Surely, Mr. Boyington must regard Mr. Beecher in the extract as exceedingly heretical.

I did not intend, when I commenced, to dwell so long on the subject. But it reveals so accurately the real issue between the professed Church and practical Christianity, that I could not leave it without special pains to bring it to light.

Should Mr. Beecher see this article, I would respectfully request him not to regard me as a mere critic, to catch him in his unguarded expressions. I love the chief element of the extract, and I desire that it may be fully understood in all its legitimate bearings. The time is near at hand, when the position of independence and liberty involved in the extract will be clearly revealed to the world. This 'time promised' *has actually come;* and in this time, it must be known who maintains this independent position of love. I rejoice to see Mr. Beecher maintaining this liberal standard of judgment, and I have confidence to believe that he is willing manfully to meet all the necessary and logical consequences which flow from this position. Should he also discover any defect in the reasoning, I wish he would set me right, for I regard myself as an earnest seeker after truth, and I should be willing, as such, to suffer correction. The subject is of great moment at this crisis in society and in the Church. Much depends on the clear elucidation of the difference which exists between the professed believers in the so-called 'Orthodox Christianity,' and that Christianity which is exhibited by philanthropic reformers, who are not connected with the organized churches. I wish to see this clearly developed, and I am willing to join correspondence with any supporter of Church organization, maintaining, as I do, a position of independence, and by discussion or otherwise, help to elucidate this vital point by written correspondence. I do not wish this to be regarded as a challenge to combat, for I dread a warlike spirit; but rather as an effort, conjointly, for the elucidation of a vital point in Christianity, which must ere long be settled. | E. HALE. :|

[[short line]]

Education in Virginia. *--The Richmond Whig* argues the necessity of adopting a more efficient system of education in that State. It says:

'Every decade exhibits a fearful and rapid increase of this mass of ignorance. In 1840, the number of unlettered in Virginia amounted to

60,000. In 1850, it exceeded 80,000. At this rate, it will not require many centuries to extinguish all knowledge of letters in the State.'
[[end Column 3]]

[[Column 4]]

[[bold]] SHAKERISM--DEATH OF J.W. WALKER. [[/bold]]

| Newburgh, (Ohio,) April 9, 1854. :|

Dear Garrison:

I reached Cleveland the evening of the 7th. On the 8th, came to this place, some five miles from Cleveland, [[unreadable due to hole in paper]] am with O. O. Brown, an old and tried friend in the cause of freedom. I have been to-day to the Shaker worship, in North Union, near this place. Their outward form of public worship that I saw and heard consisted in marching, singing, and clapping hands. In various ways they worship by exercising hands, feet and tongue, in singing, speaking, dancing, clapping hands, and marching. One man spoke to good effect, and said Shakers went for liberty, *universal liberty*--that they held to *re-generation*, and not to generation--that they had no objection to marriage for the purpose of offspring, but that they opposed it as a mere sensual indulgence--that God was masculine and feminine, and that in Jesus the masculine Divinity was incarnate, and that in Mother Ann Lee the feminine was embodied--that it was just as proper to invoke 'our *Mother* which art in heaven,' as 'our Father which art in heaven.' After the public meeting, I had a private interview with some of the elders--a pleasant and profitable one. They have a beautiful home--one thousand acres of land near Cleveland, and much of it under perfect improvement. They know what is passing in the great world around them, in regard to slavery and other reforms. Some of them keep well posted up in regard to those affairs of the outer world. Thus far, the Shakers have been the most successful Communists in the world. They economise labor as none others do.

I have been around the outskirts of Cleveland extensively to-day. It is a beautiful region. This must inevitably be a centre of great influence. For twenty miles off Buffalo, Lake Erie seemed a huge mass of ice, all floating towards Niagara Falls, to be hurled down the great cataract. I can never contemplate these lakes all rushing over those falls without a deep feeling of the sublime. Would that this region might be consecrated to freedom! I cannot but hope every town and city on these lake shores will imitate Milwaukie, and never allow a human being to be taken from them as a slave.

You would be delighted at the sweet, balmy air of Ohio at this moment. Robins are building nests and singing their sweetest notes. All the sweet merry songsters of the grove are vieing with each in the variety and melody of their notes. They sing to their little ones *in anticipation*. The buds of the trees are swelling, and preparing for a rich display of fragrant flowers, and beautiful leaves, and sweetest and richest fruits. Is it cold in Boston? It may be so here to-morrow, for this Western Reserve is the child of New England in more senses than one. She is just about as fitful in her temperament--to-day hot, to-morrow cold.

I have just learned the death of JAMES W. WALKER, who has labored so long and efficiently in behalf of the slave in the West. I have been

with him much, and had a high regard for him. He is cut down in the strength of his manhood by fever. He was hunted from England as a Chartist--a friend of the toiling masses. He was among the Methodists, till he was forced, for conscience sake, to come out of all churches, that he might be free to do the good his nature inclined him to do. He is gone--and many will deeply mourn his departure. He has left his mark in Ohio and Michigan, that will not soon be obliterated.

Disunion has lost nothing by the Nebraska Bill in Ohio, but gained much, it is believed. Free Soilers in and about Cleveland talk freely about it as an issue nearer at hand than may be supposed. But agents are wanted; the harvest is great--the laborers few.

Yours, truly,
HENRY C. WRIGHT.
[[short line]]

FREE USE OF THE CITY HALL.
Newburyport, April 9th, 1854.
FRIEND GARRISON:

I send you an extract from the remarks made by Geo. J. L. COLBY, at a meeting of the City Council, a few evenings since. When Mr. Foss was here, or, rather, when we heard he was coming, we applied for the City Hall. The City Clerk referred us to the Committee on Public Property. We applied to them, and it was granted for our use, in answer to the petition we sent in to them, numbering some forty names. Mr. Colby thought it was unjust to cause us so much trouble, and therefore introduced an order granting the use of the hall to all applicants, without distinction of party or sex.

Mr. Smith, of Ward 2, offered an order concerning the use of the Halls, in substance the same as that offered by Mr. Colby at the last meeting. The Council refused to take Mr. Colby's letter from the table, and Mr. Smith said he offered the new order that the matter might come before the body, and the originator of the same be heard. He was in favor of treating every matter with respect, and would not shrink from a free discussion of any proper question.

Mr. Burrill coincided with the gentleman, and approved reviving the order from different motives. He was willing, and preferred disposing of a question in a fair manner.

Mr. Colby followed, and made a lengthy and very able speech on the same. He took the ground that the halls were the common property of the city; that they belonged to no sect, no class, no clique; that the government had no right to close the doors to any one when the purpose was a respectable use of the same. The city had no distinct political or religious character, and should have none.--the halls should be open for the discussion of any question that interests the public, or a portion of the public. It should not be a question with us whether the applicants be saints or sinners, Christians or infidels politicians or no-government advocates: all alike were taxed to build and maintain the halls, and all should have equal privileges. We are not elected to just men's religious, political or social creeds. It is enough for us to know that the object is lawful, and that the property is not endangered. Therefore, he would have a declaration, that we were no respecters of persons--that we did not tyrannize in the matter of opinions; but recognized the fundamental law of freedom--the right of every person to

think according to the evidence before him, and in accordance with the laws of his own intellectuality.

All, he thought, would agree with him in this abstract theory; but when we come to the practical part, we are wide apart. I ask the hall, says he, as a democrat, to denounce the Whigs; and have it without a question or a price. You, sir, ask it as a Whig, to point out the evils of a democratic administration: and it goes to you free. A third person wishes it to show that both parties are corrupt, and God's law of love is the only rule of action we should have; but he is denied, and the door closed in his face. An Orthodox can have it to prove fore-ordination and election; a Baptist to show that immersion is necessary to happiness and salvation; but when a third man adopts a new creed, and mounts a reform hobby, you turn him into the street, set the police to watch him, and the dogs to bark after him. I ask for the hall to display a learned pig, and the clerk will let me have it; I ask it to discuss some great question of morals or religion, that is not old enough to be popular, and he sends me to the committee, and they send for petitioners; and after all the trouble, will accommodate or deny me, as they please. This is not strict and exact justice between man and man--it is a degree of illiberality unsuited to this land and to this age.

He would further have the order adopted, because it was the usual way; and other cities had this rule working well. Again, because it was sometimes impossible to obtain the object, a majority of the committee often being out of town; and lastly, because it was often the most convenient, as the names might be obtained without leaving places of business.

It was important that we should establish the principle of equality--though we might have no immediate complaint to make of the committees of action. Free discussion, too, was essential to the well-being of a free community; and the right of the people to assemble together could not be denied even in France, without producing a revolution, as it did in '48. Under a despotism, all these were uncalled for. There were no assemblies or discussions at St. Petersburg, Vienna, Rome or Madrid, but by the order or approval of the people's

masters. He would be sorry that anybody wanted it so here. In some of our States, negroes could not assemble without being liable to the last.-- We do not proscribe men for their color or nativity, but for the more intangible reason, for their opinions. Thus in times past, the halls had been denied to temperance lectures and phrenological discussions, to even non-resistants and woman's rights. It could not be had for Wendell Phillips, one of the finest orators in the world, backed by a hundred names; nor even for Lucy Stone, a woman whose talents and eloquence any of us might envy. He had nothing to say of the peculiar doctrines that any of them might declare; but if the people wish to hear them, they should have that privilege as much as though they wished to hear Dr. Dana or Elder Pike. Those who did not wish to hear might stay away, whoever spoke.

He believed that opposition to this order was simply opposition to new ideas and new usages. We are inveterate fogies, and hate anything that has a freshness to it. There have been our like in every age. The first man who declared the world a globe, and not a plane, was forced to recant in a dungeon. The first man who used an umbrella in London

was mobbed; the first man who burned mineral coal was put to death by law; and if now we would entertain opinions and sentiments suited to despotism, heathenism, and darkness, we had better dress in winding sheets, and sit down with the mummies in the Egyptian tombs: the graves of the valley of the Nile were more suitable for us, than these benches. Let us away to our kind in spirit and mental development. If, in the other end of this hall, they will institute Inquisitorial Courts, and sit with all the gravity of owls, in solemn conclave, looking over the list of voters, and rejecting this man and that man from the jury box, because he don't believe as they do--as has sometimes been done--let us follow no such example, nor reflect the conduct of those who are our superiors, by the accident of place.

Toleration, said he, is a virtue; so is humility. And what are we? and who made us, that we should judge of other men's opinions--that we should deny the right of private judgment--the very foundation of the Protestant religion? If we were all-wise and infallible, it might do; but we who mistake about the common affairs of life--the material things about us--who cannot tell the good qualities of a cow, or the age of a horse, because we have not investigated, should not attempt to decide every question in politics, religion and philosophy, when we may know nothing thereof. The cry of infidel, fanatic, fool and mad dog, oftentimes proves that we are the simpletons, without even the power to comprehend the idea enunciated.

There is no danger from discussion, where reason is enlightened and free. Truth would live, and error would die, for God has spoken it. He urged the Council to liberality, and a declaration of that liberality in the adoption of the order.

Mr. Blake made an explanation of the course pursued by the Committee, and Mr. Burrill opposed the order, taking grounds that the Committee were competent to decide upon the matter. He was of opinion that the responsibility rested upon the government, and it was their duty to take care of the property. He favored a free use of the Halls, and supported that liberality of principle that allowed free speech. The Order was lost.

Mr. Colby, in the course of his remarks, said,--'I respect the Hon. Caleb Cushing, and I also respect Hon. Moses Davenport, (our Mayor,) and you, Mr. President, (Moses Hale, Esq., President Common Council;) but, sir, I would open this hall for Wendell Phillips as soon as for Mr. Cushing; for Parker Pillsbury as soon as I would for the Mayor; and for Lucy Stone as soon as I would for the President of this Council.'

Yours, truly, | R. P. :|
[[dividing line]]

RIGHTS OF WOMAN. Mrs. Emma R. Coe concluded a course of lectures in Barre, on Thursday evening, 6th inst., on the legal, political, and pecuniary rights of women. They were well attended. The *Patriot* says:

'Mrs. Coe is a woman of marked and decided ability--speaks fluently, speaks well. * * All who have heard her must acknowledge, in some respects, the justice of the cause for which she labors.

'Her lecture on Sunday evening, on Temperance, was, we have no hesitation in saying, the best lecture on the subject we have ever heard, and was listened to with deep attention by an audience of four or five

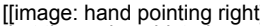
hundred persons.'

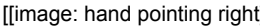
DR. HARRIOT K. HUNT, of Boston, delivered an able lecture in Columbus, Ohio, on the evening of the 24th ult., on Women as Physicians. The Ohio *State Journal* says, 'We frankly admit that she is a woman of superior ability and acquirements, and her discourse, we trust, will set some folks to thinking on woman as a physician.' She occupied the pulpit of the Second Presbyterian Church of that place. A correspondent of the *Lily* says:--'The admission of Dr. Hunt into the pulpit of the Presbyterian Church is a step a great way ahead; and, better than that, Dr. Patterson told her that the Starling Medical College of this city (Columbus) is hereafter to be open to women as well as men.'

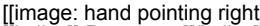
Mrs. Rose has been giving a course of lectures in Baltimore. The *Republican* and *Argus*, of that city, says--

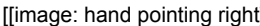
'We had, what we do not hesitate to speak of as they highest gratification, in listening to the lecture delivered at the Temple last evening, by Mrs. Ernestine L. Rose, of New York, on the 'Education and Social position of Woman,' as we are sure the audience generally must have had. Not that they, any more than we, necessarily, coincided fully with the lady in all her positions, but because of her forcible, nay, truly eloquent, style of oratory. One of her points we were particularly struck with--the necessity of enlarged and well-filled minds in mothers, if sons are expected to start early and certainly on the road of true greatness. There is nothing more evident than this. Then, again, Mrs. Rose showed up, in the most striking manner, the fact that the education of woman goes by extremes in this country.

While one class of men seem to think the education of the kitchen everything that is needed in a wife, another seems to think that sort of 'drudgery' unworthy of a 'lady,' and to regard everything beneath the parlor beneath their contempt; and so one insists that cooking a beefsteak, or baking a pie, should be the very height of feminine ambition; while another can see no wifely attraction in anything but a little music, or drawing, or smattering of French! But we have no room for a report, and only designed a notice.'

 It may be mentioned, as a singular fact, that the various histories, memoirs and lives of so noted a statesman as Alexander Hamilton, do not give the name of his wife! Even J. C. Hamilton, of New York, in writing the life of his illustrious father, has omitted to mention the name of his mother.

 Mrs. Douglass has been released from prison, in Norfolk, where she was imprisoned for teaching colored children to read.

 We learn from the London (Canada West) *Prototype*, that a brutal husband, not far from that place, actually destroyed the life of his wife by roasting her in the fire in his own house!

 Rev. Dr. Osgood, having been forty-five years pastor of the First Congregational Church in Springfield, has

retired from active service on an annuity of \$700 allowed him by the Society.

[[image: hand pointing right]] Eleven members of the society of Rev. Dr. Sprague, of Albany, has contributed \$2600, to pay off two mortgages on his house. He has received from his congregation, within three months, a sum equal to \$3150.

[[image: hand pointing right]] On the 4th of March, Mr. John Thomas, of Tangier Island, in Accomac, Va., received an accession of four grandchildren, born that night, by three of his daughters.

[[image: hand pointing right]] Twenty-two Indians were killed and three wounded, by a part of settlers, on the 24th of February, on McCloud River, California. The Indians had attacked and killed a large party of Chinamen, some little time previous.

[[image: hand pointing right]] A dentist of Philadelphia has succeeded in producing an entire set of teeth--plate and dentals--of India rubber, vulcanized, apparently, to the hardness of ivory, and retaining the exactest possible adaptation to the mouth.

[[italics]] A Handsome Reward.--The Government has presented to the owners of the ship Antarctic (which took off a portion of the passengers of the San Francisco) the sum of \$25,000 as a token of gratitude for the services rendered. It was a voluntary gift, as the owners of the ship made no charge.

[[/column 5]]

[[column 6]]
WORCESTER
HYDROPATHIC INSTITUTION,
NO. 1 GLEN STREET.

THIS Institution is well arranged for treatment at all seasons. It will remain under the medical direction of Dr. GEORGE HOYT, until the return of Dr. ROGERS from Paris, in April, 1854.
TERMS, usually from 7 to \$9 per week.
For treatment without board, 3 to \$4 per week.
Oct. 10, 1853

[[line]]

VISITING DENTIST.
DR. MANN (formerly MANN & MELBOURNE, Summer street,) now resides at 13 Avery street. He attends exclusively to those who choose to be waited upon at their own houses.

He fills teeth so as permanently to SAVE them.
His mineral teeth on gold plate are unsurpassed.
He also makes the patent continuous gums with teeth on platina, specimens of which he will exhibit, and show their superiority.
He receives no patients at home, but will visit, exhibit specimens, state terms, and give professional advice without charge.
Messages left at his residence, 13 Avery street, will receive due attention. Boston, Nov. 4, 1853.

[[line]]

DR. NICHOLS'S NEW WORK ON MARRIAGE.
MARRIAGE: its History, Character, and Results; its Sanctities and its Profanities; its Science and its Facts. Demonstrating its influence, as a civilized institution, on the happiness of the Individual and the Progress of the Race. By T.L. Nichols, M.D., and Mrs. Mary S. Gove Nichols. Price \$1. Just published and for sale by BELA MARSH, No. 25 Cornhill. March 3. 3m

[[line]]

FOR SALE,
BY AUSTIN BEARSE, No. 11 Cornhill, the YANKEE CALENDAR.
Copyright secured by D ELDON HALL & Co., New York city. Agents wanted to sell the same, by counties, in Massachusetts.
Business men with small capital will do well to call and see one of the best things ever offered to the public.
Office hours from 10 to 11, A.M.
February 24. 2m

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1000 BOOK AGENTS WANTED,
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1000 DOLLARS A YEAR.
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The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.
For further particulars, address, (postage paid,) ROBERT SEARS, PUBLISHER
181 Williams Street, New York.
March 3 4t

[[line]]

PERSONAL MEMOIR OF DANIAL DRAYTON,
FOR Four Years and Four Months a Prisoner (for Charity's sake) in Washington Jail. Including a Narrative of Voyage and Capture of the Schooner Pearl. Price 25 cts., or 38 cts. in cloth
SIX YEARS IN A GEORGIA PRISON. Narrative of Lewis W. Paine, written by himself. Second Edition. Price 28 cts.
TWELVE YEARS A SLAVE. Narrative of Solomon Northup, a Citizen of New York, kidnapped in Washington city in 1841, and rescued in 1853, from a Cotton Plantation near the Red River in Louisiana. Price \$1 00.
For sale by BELA MARSH, 25 Cornhill.

[[line]]

FACTS FOR INVALIDS!
[[image: circular image with text "LAROY SUNDERLAND HEALING & NUTRITION"]]
1. The most explicit testimonies ever borne against drugging have come

from intelligent Physicians, who have declared that the present practice does more harm than good
2. Quackery is the use of remedies, without a knowledge of Nature's laws.
3. You are no better for the nostrums you have taken.
4. If curable at all, you may be Healed by NUTRITION, without medicine!
Why, then, should you dose any more?
Pamphlets of Information sent, post free, on receipt of one dime, pre-paid. Address NEW METHOD OF CURE, 28 Eliot st., BOSTON, Mass. March 31.

[[line]]

THE BIBLE DISCUSSION.
FOR sale at the Liberator Office, and by Bela Marsh, 21 Cornhill, the 'Great Discussion on the Origin, Character and Tendency of the Bible, between Rev. J. F. Berg, D.D., of Philadelphia, and Joseph Barker, of Ohio, in January last.' Price, 31 cts. single - \$1.00 for 4 copies.

[[line]]

WILLIAM C. NELL,
COPYIST, ACCOUNTANT, COLLECTOR,
--AND--
BUSINESS AGENT,
REGISTRY FOR HELP, 21 CORNHILL (Up Stairs.)
References:
Wendell Phillips, Esq., Francis Jackson, Esq. Wm. I. Bowditch, Esq., Samuel E. Sewall, Esq, Robert E. Apthorp, Esq., James Egan, Esq., Joseph Southwick, Esq., Dr. J.V.C. Smith, Dr. George W. Bungay, Joshua B. Smith, Dr. J.W. Stone, Mr. and Mrs. A.B. Alcott, J.K. Hays, (Sup't Tremont Temple,) George Adams, (Pub. Boston Directory.)

[[line]]

New York Central College,
Located in the Village of McGrawville, in the County of Cortland, New York, was founded in 1849, upon the broad principles of 'EQUAL RIGHTS AND CHRISTIAN REFORM,' and is open to all persons, of both sexes, of good moral character.

IT has been the purpose of the Trustees of this School, from the first, to make it both safe and inviting to Students, and we believe we may now safely recommend it, -under the supervision and care of President, LEONARD G. CALKINS, whose ability for that responsible office has been most happily tested, assisted by a competent 'Board of Instruction,' - free from the unholy influences of larger towns, and pervaded by moral influences, republican habits and Christian example, associated with Manual Labor, we think parents must feel a degree of security, begotten by no other set of circumstances.

One arrangement in this Institution, not to be overlooked in this day of 'public speaking,' is a Rhetorical Class, with daily exercises in Extemporaneous Speaking, under the careful training of the President.

The Student of small means, aspiring to a thorough intellectual education by his own energies, will find in this College sympathy and aid in his arduous and noble work.

The Manual Labor Department of the School is under the supervision of Mr. LUTHER WELLINGTON, a Practical Farmer, a kind and benevolent man, on a farm of one hundred and fifty-seven acres.

A Primary School is taught by Miss KEZIAH KING, a thorough and efficient Teacher, for the accommodation of any who may not be prepared to enter the Academic Department.

The Boarding-Hall will be conducted by Mr. Lyman Butts, who, together with an amiable family, will make boarding both cheap and pleasant.

The College Year is divided into three Terms. The first term, of fourteen weeks, will open on the first Thursday in September.

The second, or Winter Term, will commence on the second Thursday in December, and continue fourteen weeks.

The third and last, or Summer Term, will begin on the second Thursday in April, and close at the College Commencement on the second Wednesday in July.

Any inquiries relating immediately to the School, should be addressed to President L.G. CALKINS, McGrawville, Cortland county, N.Y.

Anything regarding the pecuniary affairs, should be addressed to A. CALDWELL, Treasurer, of the same place.

We would take this opportunity to recommend to the public our tried and approved Agents, SILAS HAMMON, ELDER D. PEASE, and S.H. TAFT, as worthy of their confidence.

A. CALDWELL, Gen. Agent.
McGrawville, February, 1854.

[[line]]

JUST PUBLISHED,

PROCEEDINGS OF THE AMERICAN ANTI-SLAVERY SOCIETY, AT ITS SECOND DECADE, held in the City of Philadelphia, Dec. 8d, 4th and 5th, 1853, with the principal speeches delivered on the occasion. Phonographically reported by J.M.W. Yerrinton. A very valuable historical pamphlet. For sale at the Anti-Slavery Office, 21 Cornhill. Price 25 cents.

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National Museum of African American History and Culture

The mission of the Smithsonian is the increase and diffusion of knowledge - shaping the future by preserving our heritage, discovering new knowledge, and sharing our resources with the world. Founded in 1846, the Smithsonian is the world's largest museum and research complex, consisting of 19 museums and galleries, the National Zoological Park, and nine research facilities. Become an active part of our mission through the Transcription Center. Together, we are discovering secrets hidden deep inside our collections that illuminate our history and our world.

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