





ed the cars. So I took the business into my own hand. By floundering through the deep snow and water for a time, I learned that the only place we could possibly obtain was Central Hall.

On Friday morning, I set off for Kennebunk, the place of my appointment. The General Agent had written to persons who take the Liberator, to arrange and announce the meetings.

At the Kennebunk depot, I inquired for the persons to whom we had written, and found they lived five miles distant. I also learned that nobody lived nearer to whom I could apply, and that no place could be had in town, unless it were a small, remote school-house, for even a fugitive slave to hold a meeting.

Finally, I engaged a poor man, who had lost both hands and arms, by the premature discharge of a cannon, and who drove his horse by means of hooks attached to the straps, to carry me the five miles to where our friends live.

Our first meeting was in Rhode Island; two at Tompsett Valley, one at Hopkinton City, and four in Westbury. Our first three meetings received little attention, and were well attended.

Our next meeting was held in Rhode Island, at what is called the 'Old Cradle of Liberty,' where many had been taken to the 'Cradle of Liberty' in the early days of the revolution.

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THE COLONIZATION SCHEME.

PEPPERELL, March 25, 1852.

REO. GARRISON: We, the bright inhabitants of Pepperell, have lately been favored with the labors of one Rev. Mr. Pratt, an agent of the American Colonization Society.

Thirty dollars was the price of admittance to the Society for life; and such was the pious mystification of the Reverend agent, that it was represented to me by some of the babes in this new system of grace, that the money was to buy a pious slave, to be sent to Liberia.

These two clergymen are they who did not sign the memorial to Congress, praying the repeal of the Fugitive Slave Bill, when invited so to do.

The Unitarians made quick work of it, and raised more than enough to make their pastor a life-member. But the Orthodox, for the first time in their lives, lagged in the work of begging.

They had some scruples of conscience. They were even behind the Unitarians; yet they have assured me that the money shall be raised, and, therefore, I have assumed a fact not actualized a week or two ago.

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who regard the rights of man, the supremacy of the higher law, the safety of the individual citizen, and the honor of Massachusetts; and we trust there will be a strong numerical demonstration and a heartrending meeting on that thrilling occasion.

Resolved, That obedience to the Fugitive Slave Bill is rebellion against God, and the acme of human criminality.

Resolved, That we blush at the efforts now making, both through Congress and the State Legislatures, to effect the expatriation of the free colored population to the pestilential shores of Africa, on the wicked pretence, that their complexion is such as to render their presence here unendurable, and for ever to keep them a separate and degraded class.

We are much obliged to Dr. Field and family for their hospitality on the occasion. We have not room for the Secretary's official report this week.

NORFOLK COUNTY. Our anti-slavery friends, in this County, will have a very short notice of the annual meeting of their County Society, which is to take place at Dedham, on Thursday next—Mr. Phillips and other speakers to be present; and we rely upon them as 'the minute men' of the new revolution.

THE FEARFUL EXPLOSION. A fearful explosion occurred at the second revolution of the engine on the 22nd inst., between the Madison and Cincinnati packet, Reister, passed Carrollton.

The vessel was at the time about half way across the river. When about three miles above, she landed on the Kentucky side, and as she was backing out, her boilers exploded with a tremendous noise, tearing the cabin to atoms, and causing her to sink in twenty feet of water, in less than three minutes.

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REV. CALVIN FAIRBANK. It is well known to our readers, that a short time since, Mr. Fairbank was violently abducted from Indiana by armed ruffians from Kentucky, and carried by them into the latter State; and that he was there arraigned, tried and sentenced to fifteen years' incarceration in the Penitentiary, on the charge of having assisted a slave woman to make her escape.

It is well known to our readers, that a short time since, Mr. Fairbank was violently abducted from Indiana by armed ruffians from Kentucky, and carried by them into the latter State; and that he was there arraigned, tried and sentenced to fifteen years' incarceration in the Penitentiary, on the charge of having assisted a slave woman to make her escape.

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MASS ANTI-SLAVERY CONVENTION, IN CINCINNATI, OHIO, Tuesday, Wednesday, Thursday, April 27th, 28th & 29th, 1852.

Do not forget our Convention. We invite all, from all parts of the United States, to come, or to send some one to represent every portion of the country. Let us have a great meeting. Surely the occasion is one of importance enough to call for some sacrifice of time and money.

We have engaged for the Convention the best hall in the city of Cincinnati— commodious, elegant, and well located. We have sent special invitations to all the distinguished anti-slavery speakers in the United States, and we have the promise of several able orators who will attend, among whom are Messrs. Frederick Douglass, Samuel J. May, Charles Lenox Remond, and Hon. Geo. W. Julian; and we have partial promises from Gerrit Smith, Esq., Rev. Henry Ward Beecher, and a number of others.

Our Convention will be held in the city of Cincinnati, Ohio, on Tuesday, Wednesday, Thursday, April 27th, 28th & 29th, 1852.

MEETINGS IN MAINE. PARKER PILLSBURY and ALONZO J. GROVER, on behalf of the New England Anti-Slavery Convention, will hold meetings in the State of Maine, as follows:

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The Liberator.

SOUTH HINGHAM, April 30, 1852.

FRIEND GARRISON:

I have had considerable desire, of late, to add some reasons to those already offered in the Liberator, why the Bible, like every other book, should be subjected to the same kind of criticism; be measured by the same standard, and accepted or rejected according to our best conceptions of truth and duty.

Very truly yours, &c., JOHN CUSHING.

BOOKS—THEIR SPHERE AND INFLUENCE.

In the history of human development, books maintain an important position. We are indebted to them, in a material sense, for all our acquaintance with the past, and for that wide diffusion of knowledge which distinguishes our age.

To be able to comprehend our subject, it is necessary to bring our minds up to a sphere of thought measurably above it. We must take our stand independent of the books, ere we can judge truly of their quality, design or influence.

It is insisted that they shall be consistent with their decision. Of course, they must never say that the book they reverence is true; for that presupposes their capability of inferring truth from error, and that they would have known had this book contained error.

It is only in a low degree that we are benefited by books, greatly as we are indebted to them in that degree. After all, they can put us in possession of nothing, which was not first communicated to the human mind without them.

It is long been a disputed question, whether books had not an interior significance, especially the books of the Bible. As received by a small, though very learned and spiritual set, the proposition is an entire fallacy.

These transitions in civilization may be regarded as regular steps in the march of humanity to its destined perfection. Nothing can be predicated on the existence or non-existence of their particular monuments, except as they reveal the point of progress attained.

The idea of sanctity and efficiency which most nations attach to their sacred books, is wholly inconsistent with the reception of the first principles of all knowledge. These are nowhere derived from books.

They can they be clothed with an air of sanctity, which forbids all approach of thought, or worshiped as divine, without manifest detriment to moral and mental development.

It is easy to conceive that a greater diversity of talent and wider degrees of development exist in human society, than are now seen in similar circles; but not so that peculiar sensation of mind which cannot have been created in the breast of the ignorant and superstitious, when they saw the evidence that thought could be communicated by signs.

Individuals who are affected by books are of two classes, those who use and those who worship them. As the idolater appropriates his object of devotion to no practical purpose, but to incite his blind fanaticism, so he who regards a book with superstitious reverence, seldom employs it for any legitimate use.

The other class read books for the thought or moral they may contain; and the right of individual judgment is indispensable to any salutary result from their reception. The very attempt to put in practice their simplest teachings, is only consistent with the assumption of the right and ability to judge what is fit to be done.

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It is long been a disputed question, whether books had not an interior significance, especially the books of the Bible. As received by a small, though very learned and spiritual set, the proposition is an entire fallacy.

All empirical systems of science or religion have had their books. The True has none—or, rather, has all, embracing the truth and good in all, yet withholding none.

The substance of the following letter was addressed some months since to the editors of the American Phrenological Journal.

ESTEEMED FRIENDS,—I notice, in the last number of the Phrenological Journal, an invitation to such of your readers as may have occasion to write to you, while doing so, to give their views in regard to the course of the Journal.

The superior swallows up the inferior. This harmonizes closely with the sentiments we have been accustomed to see in the New York Sun, Herald, &c.

In your March number, page 67, in an article headed, 'Is the World Improving?' I find the following:—Nature abhors retrogression. Mules may be produced, but Nature evinces her reprobation of the vile amalgamation by preventing them from reproducing.

You profess to be laboring in the cause of human progress and improvement. You can hardly fail to be aware that one of the greatest obstacles in the way of that cause is American slavery.

Mr. Stanton (Tenn.) said that the bill proposed a system of rewards; especially that after twenty years of service, the sailor shall be permitted to go into the Naval Asylum, with half-pay during his life.

I have highly valued the teachings of your journal, as tending to harmonize and happily mankind. I have labored to extend its circulation, by sending you all the subscriptions I could procure.

Mr. Orr moved that the bill be laid on the table. Negatively. Yeas 71; nays 94.

FLOGGING IN THE NAVY.

Mr. Stanton asked leave to introduce the Navy Discipline bill. Mr. Orr moved that the bill be laid on the table.

Mr. Stanton moved to strike out the clause requiring a guilty sailor to wear a badge with the word 'Thief' on it, &c.

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Mr. Orr asked Mr. Bayly whether it was right to force a passage on the bill, when other gentlemen had not had an opportunity of examining it.

The demand for the previous question was first voted on. Yeas 81; Nays 69. This cut off the motion to postpone.

Mr. Evans (Md., whig) spoke in favor of the bill, and expressed himself opposed to this modern and sickly sentimentality exhibited even in the halls of Congress.

Mr. Stanton suggested an amendment, that punishment with diet of bread and water; and this without requiring a record of the crew; they are to be kept by any body.

Mr. Stanton replied, that the Committee on Naval Affairs will report a bill, putting disabled sailors on a retired list, thus opening a way to the promotion of young officers.

Mr. Hall (Mo., dem.) asked whether the gentleman would be willing to pension officers of the army and navy who have served faithfully for twenty years.

Mr. Stanton replied, that the Committee on Naval Affairs will report a bill, putting disabled sailors on a retired list, thus opening a way to the promotion of young officers.

Mr. Jones (Tenn.) moved to lay the proposition to reconsider the vote by which the bill was rejected, on the table, and expressed the hope that the House would not adjourn until the question should be taken.

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Advertisement for 'CURES WITHOUT FAIL' and 'TRY IT ONCE' featuring 'RUSSIA SALVE' and 'VEGETABLE OINTMENT'.

Advertisement for 'TO THE LADIES' featuring 'MRS. M. CHOATE' and 'MIDWIFE AND PHYSICIAN'.

Advertisement for 'The Practical Christian' by 'A. FORTNIGHTLY PAPER'.

Advertisement for 'Miss H. Martineau's New Book' titled 'LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT'.

Advertisement for 'HIGHLY IMPORTANT TO FEMALE MAD. BOIVIN'S PREPARATORY PARTURITION'.

Advertisement for 'Dissolution of Partnership' by 'THOMAS SMITH'.

Advertisement for 'BEILA MARSH, No. 25 Cornhill' listing various books for sale.

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Advertisement for 'Progress of the Slave Power' by 'A CHAPTER OF AMERICAN HISTORY'.