

We will hereafter as we have heretofore, help the panting fugitive to escape from those who would enslave him, whatever may be the authority under which they may act. A little incident is related illustrative of the way in which these principles were carried out. A slave mother with a large family of children including a little orphan boy given her by another slave mother on her death bed was delayed in her flight at Oberlin, by the sickness of the little boy. At first she would not leave him, but finding that her master was in immediate pursuit of her, she was hurried on to Canada, and the ladies here took care of the sick child. In a few days he died, and the funeral, which occurred on Sunday afternoon in this church, is said to have been so affecting that there was hardly a dry eye in the house. Father Keep and Prof. Peck conducted the exercises. A few Sabbaths later a dime collection was taken for the purpose of buying a stone to put over the little grave. It would be pleasant here to mention some of the scenes of profound interest witnessed in this church during the war of the rebellion; how the early principles inculcated here had prepared the people to "stand to the front when the country called for troops; and to lay their sons on the altar of sacrifice that the slave might be freed and the nation saved. But all that (of course) is not peculiar to Oberlin, but is the common glory of every loyal community. Perhaps the most thrilling meeting ever held within these walls, was that of July 6, '59, when these prisoners "for righteousness' sake," before referred to, were welcomed home from jail. They were met at the cars by the whole population of the place, headed by Prof. James Monroe, now Member of Congress, who said to them, "you have made no compromises with slavery, there has been no bowing down of the body, no bending of the knee; erect as God made you, you went into prison, erect as God made you, you have come out of prison." After the address the heroes were escorted by the