



# The Village View

July 7, 2021  
Colette Hoff, editor

## Coming Up--

- *Pathwork, July 11*
- *Human Relations Laboratory 2021, August 8 to 14 at Sahale*

## An Opportunity to Reimagine Relationship

Colette Hoff

This week our theme is reimagine, *meaning to imagine again or anew*. Our Human Relations Laboratory will help you *reimagine* your relational life by allowing time and space to study how you are as a relational partner to people you interact with as we together *Re-enter the atmosphere of relationship*. John Hoff, whose birthday was July 7, would be delighted at the choice of theme. He taught that we humans could always improve connection, intimacy, and relationship. This Lab, as it is known familiarly, is perfect for reimagining how you want to be with other people especially after the unusual year of the pandemic.

The relationship we might have had with someone cannot be assumed now. Circumstances have changed, the isolation of the pandemic lessened the flow of intimacy in and out of relationship. You may be thinking like some introverts I know that it is a relief not to deal so closely with people. I have heard others say, "I don't want to assume I want to hug everyone. And I don't want others to assume I want to hug." "I am unsure of how I want to be with others." All these responses and more are to be respected with care as together we reimagine relationship.

I found an article this week that describes well what I've been thinking. The title: **It's time to be friends again. But can you remember how?**, is very descriptive of the situation. Author Eva Wiseman suggests that as lockdowns ease and "socializing" beckons, we must collectively assess the state of our friendships, rinse them off, see where we are.

Wiseman continues. "The future of friendships is... uncertain. We have spent so much time over the past year alone that many of us have forgotten how to be with other people. We have crystallized, a brittle and sugary shell having grown around the limbs

## On-Line News of the Goodenough Community System

American Association for the Furtherance of Community  
Convocation: A Church and Ministry / Mandala Resources, Inc.  
Sahale Learning Center / The EcoVillage at Sahale

we once used for touching each other in playful pats. The long-cultivated skills, the asking after parents, the carrying on listening even when a story appears to have broken off and ambled down a muddy and quite dull path, the correct amount of time to hold eye contact, all these must be learned again. Even if we have not been alone, we have spent so much time with only the other half of our couple that we now only communicate in coded grunts. “Is the...?” “Yeah. Are you...?” “Mmm.””

Wiseman is reminding us that we need to re-learn how to communicate. She notes that even people fairly adept in relationship came out of the pandemic with dulled senses and assumptive in relating. Old friends were neglected as we bonded with neighbors. We weren’t seeing each other.

She concludes with encouragement to allow intimacy in “with all its unhygienic residue.” Friendship will return.

The second article: **Why It Won’t Be Easy for Us All to Feel Connected Again as the Pandemic Winds Down** by Meredith Sell highlights how important relational connection is for our mental health. Yet we are all in different places around the impact of the pandemic which makes connection more difficult.

Connection at a feeling level, helps reduce stress, lowering stress hormones which help reduce inflammation, which enhances the immune system and makes us more likely to be physically healthy and mentally well.

Connection needs each person to be vulnerable and open about how they are feeling and what they are experiencing. The question in this article is how can we be vulnerable? How can we connect when we are all in different places? Sell suggests that we take stock of how the pandemic impacted us and how we feel about it. Feeling unsteady during this unstable time is to be expected. Understanding where you are can help identify assumptions of others. Rather than trying to fix someone else, make room for other people’s emotions and feelings, and allows for deeper connection.

We need to adjust relational expectations. We can’t assume that relationships are the same as they were pre-pandemic. The encouragement in this article is to look for ways to join, give it time, and search for shared understanding. Give room for feelings and emotions and value the work of connecting.

Consider joining our Lab and spend a week in the natural world of Sahale as you decide how you want to: **Re-enter the atmosphere of relationship after a light year of isolation.**



INSPIRATION IS NOT GARNERED FROM THE LITANIES OF  
WHAT MAY BEFALL US: IT RESIDES IN HUMANITY'S  
WILLINGNESS TO RESTORE, REDRESS, REFORM, REBUILD,  
RECOVER, REIMAGINE, AND RECONSIDER.  
AUTHOR: PAUL HAWKEN

Human Relations Laboratory | August 8-14, 2021

# RE-ENTRY INTO THE ATMOSPHERE OF RELATIONSHIP



## RE-ENGAGING AFTER A LIGHT YEAR OF ISOLATION

*Collectively we have experienced an unusual event which gives us an opportunity to reimagine our lives.*

Humans are relational beings who thrive with interaction. As you emerge from enforced isolation, how is it going? Where have you been? Where are you now? Where do you want to go?

You're invited to the 52nd Human Relations Laboratory (Lab), a 7-day intergenerational experiential learning & training event that offers many ways to encourage your learning. At Lab you can:

- ▶ Connect deeply with others who are also growing themselves
- ▶ Enjoy creative expression of all kinds
- ▶ Live in the natural world, explore freedom and energy, and live in the present
- ▶ Stretch into personal empowerment
- ▶ Learn how your own inner dividedness contributes to the current polarization of our world and how healing leads to understanding.

A design team of experienced facilitators will lead you in large and small groups and in individual processes designed to cultivate warmth, intimacy, insight, and learning.

**WHERE** Sahale Learning Center, nestled on 68 tranquil acres on the Tahuya River near Belfair, Washington.

**TUITION** \$750. The Lab fee includes food service, camping or indoor accommodations, and learning materials. Special rates are available for groups of three or more, seniors, students, families, and interns. Please consider an additional tax-deductible donation to the scholarship fund. If you wish to discuss tuition, please contact Registrar Elizabeth Jarrett-Jefferson. [elizabeth.ann.jarrett@gmail.com](mailto:elizabeth.ann.jarrett@gmail.com)

[TO REGISTER & PAY ONLINE CLICK HERE](#)

Or visit [www.goodenough.org/lab](http://www.goodenough.org/lab)

### **What is a Human Relations Laboratory?**

A “lab” is a safe *place* to experiment with living from your true nature or conscience. A lab is also a *process* that encourages you to become the best version of yourself.

The Lab emphasizes experiential learning, a lively and engaging method of self-development that uses “in-the-now” experiences as a laboratory for self-study and for gaining personal insight. Experiential learning is both practical (skills-building) and exciting (the liveliness of authentic intimacy).

Each Human Relations Laboratory creates its own unique world of circumstances and shared understandings that has been likened to a native or tribal experience or a non-ordinary reality.

### **Lab offers:**

- A life-changing week in an atmosphere of joy and discovery
- A multi-generational experience with personal and social creativity
- Experienced leaders to design and guide the Lab and its processes, and to offer guidance and support to individuals and relationships

### **A typical day might include:**

- Meditation & yoga
- Learning in the whole group & participation in a small group
- Free time for personal relaxation and reflection
- Expressing your creative self & play time in the natural world

### **Leadership**

**Colette Hoff, M.Ed., Administrative Consultant.** During her 45-year association with the Human Relations Laboratory, Colette has frequently served as Administrative Director. Colette is an adult educator specializing in working with relationships and personal empowerment.

**Pam Jefferson and Tom George, Lab Facilitators.** Tom and Pam bring not only their exceptional facilitation skills but also their fun and engaging friendship for the benefit of the Lab.

Augmenting and supporting Colette, Pam, and Tom’s leadership is a cadre of well-trained and experienced small-group leaders, plus seasoned artists, musicians, and other expressors.

### **Where**

Just 20 minutes from Belfair, Washington, the 68-acre Sahale Learning Center is an easy drive from Seattle, Tacoma, Portland, and the Olympic Peninsula. The land holds within its valley a sacred grove of cedars more than 300 years old. The cathedral-like stillness within this ring of cedars harmonizes with the rush of the Tahuya River, just a few steps away. Held close by hills and forest on one side, an open valley meadow sweeps toward forested hills beyond the river. Abundant wildlife makes its home in the forests, river, and meadow.

### **Sponsor**

The Goodenough Community is a demonstration of how living in community can both transform individual lives and bring about social change.



**Now we (members and friends of the Goodenough Community) are taking a stand for love and equality over all the expressions of racism and injustice and inequality against People of Color. We, as mostly white, will educate ourselves and learn to make a difference. We will continue to speak out about racial injustice.**

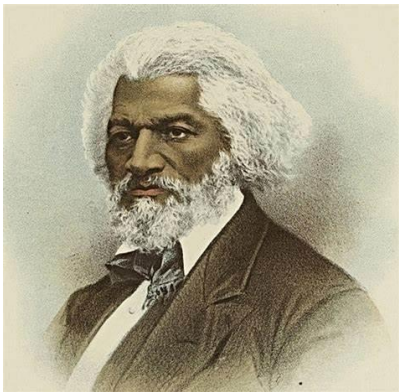
Editor's note: This speech makes so much sense, I have been moved by it.

Nearly 160 years after Frederick Douglass first delivered his iconic address "What to the Slave is the Fourth of July?," his questions and challenges are as relevant as ever.

## **An Independence Day Reflection**

**BY FREDERICK DOUGLASS**

**JULY 4, 2021**



On July 5, 1852, abolitionist Frederick Douglass gave a speech at Corinthian Hall in Rochester, New York. At that time, an estimated 3.5 million people were enslaved, comprising 14% of the population of the United States, according to the [National Museum of African American History and Culture](#). The event was intended to commemorate Independence Day and the signing of the Declaration of Independence, though Douglass' powerful oration became the most memorable portion of the event. It was here that Douglass, who had himself escaped enslavement 14 years earlier, delivered what has become one of his best-known speeches. "What to the Slave Is the Fourth of July?" recognizes the lofty ideals of the nation's founders, while boldly naming the

hypocrisy inherent in a nation allegedly anchored in "life, liberty, and the pursuit of happiness," yet built by Black people stolen from their homes and families and forced into slavery.

Nearly 160 years after Douglass first delivered this iconic address, his questions and the challenges he issues to those who call themselves "Americans" are as relevant as ever. Read on to find an abridged version of Douglass' address, and find the full, unabridged speech at [The Root](#). —[Sunnivie Brydum](#), YES! editorial director

"Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too—great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory...."

...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here today? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."

*Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions!*

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak today? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can today take up the plaintive lament of a peeled and woe-smitten people!

"By the rivers of Babylon, there we sat down. Yea! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

*Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it.*

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! Whose chains, heavy and grievous yesterday, are, today, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the

slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery—the great sin and shame of America! “I will not equivocate; I will not excuse”; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

But I fancy I hear some one of my audience say, “It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, and denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed.” But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!

**Article is continued on page 11**





## Mindful Mike's Blog: Re Imagining

Mike deAnguera

To imagine is to generate an image in the mind's eye. The image is contained in my mind and may have nothing to do with what my eyes actually see. This is essential when building something new such as our wood shop. Drywall panels have to go up like puzzle pieces and each piece needs to be cut to join together over joists. Holes for outlets need to be cut into drywall panels. Likewise one has to imagine a baseball field to create it.

Re imagining involves taking something already existing and imagining it as something else. We had to take an RV shed and re imagine it as a wood shop. A grassy field we already have can be re imagined as a baseball diamond. Now the excitement of the game can be played. It only took a short while to create the baseball diamond for our kids but it is taking nearly two years to create our wood shop.



The last week we hosted Family Camp for our community kids. A lot of kids go to some kind of camp for the summer to be with others like themselves. I think both the kids and adults loved it. A lot of action happened and this gave the parents and kids a chance to interact together.

So much seems involved in the growing up process. For me it was an ordeal which was probably why I never had kids of my own. I just could never re imagine how raising kids could be any different than it was for my parents.

Thank goodness for cooler weather. When it gets so hot all I really want to do is vegetate in my air conditioned tiny house. The first day of summer camp everybody just wanted to go down to the river to cool off.

Originally it was B.F. Skinner's *Walden Two* that brought me out to Sahale. Is that vision still present within me? Here I have come close to the 20 hour work week. I have not had a regular job in over 13 years. Since I still read the book every now and then, the vision is still there. It has been re imagined with permaculture. However our younger generations still look beyond us because they want to have, spend, and save their own money. We have not yet arrived at a culture where money is not necessary on an individual level. But my consumption of resources has certainly dropped from where it used to be. I feel freer and happier than at any time in my life.



Daniel Quinn in *Ishmael* has helped me re imagine Walden Two by making it much bigger. He showed that less is not always better. Rather I need to demand more but more of the really important things like good friends. We can share resources together like good things to eat. I was remembering Susie Allen's tarts. It is good we have folks like Susie supporting us as friends. This is a great foundation for us to build on as the current culture feels more and more like the Titanic.

The American Dream needs to be re imagined. It wastes resources for a lousy way of life. We can't be exactly like tribal Americans because that would be an insult to their way of life. Rather I need to find my own way back to the Source.

Marley Long and Milo are drumming away on our Mother Drum during our nightly campfire before bed.



## **Programs and Events of the Goodenough Community**

*Because of our unpredictable times, dates and descriptions shown represent our plans for now.*

**Community is about adapting to change, and that has been the case with the pandemic as we have adapted many of our ways to connecting, many of which are via Zoom.**

Throughout the year our intention is to offer programs that help you participate in your own development, learn about relating well with others, and help you discover your potential to have a good time in life and with others.

Information about programs and upcoming events can be found on our website:

[www.goodenough.org](http://www.goodenough.org)



**The Goodenough Community's governing body, the General Circle, meets monthly, 7:00 PM, via Zoom.**

For additional information, contact [Elizabeth Jarrett-Jefferson](mailto:Elizabeth.Jarrett-Jefferson@goodenough.org)



**The Women's Program** is a long-established and ever-growing way for women to enjoy each other's company, learn about themselves as women, and even perhaps to experience the Divine Feminine. For more information, contact [Hollis Ryan](mailto:Hollis.Ryan@goodenough.org).



**The Third Age** - Those age 60 and older have been gathering monthly, Friday evenings. 7:00 PM. With the pandemic, meetings are virtual. Contact [Kirsten Rohde](mailto:Kirsten.Rohde@goodenough.org) for more information

**The Men's Program** - Our Men's Circle is an expression of brotherhood and practice with wisdom, gathered from our own lives, other men's work, advocates, and the founders of this circle.



**Pathwork, a Program of Convocation: A Church and Ministry** – Pathwork offers you a spiritual home in which to rest and to share your heart and mind as you move through these unpredictable times. We come together under the leadership of Pastor Colette Hoff and find support and encouragement as we clarify our personal goals and develop the practices we choose for a spirit-filled life, gaining wisdom from the world's faith & wisdom traditions. All are welcome to join. Meetings are held via Zoom on alternate Sundays from 7pm to 9pm. Contact Colette: [hoff@goodenough.org](mailto:hoff@goodenough.org) for Zoom information. *\*Note the next Pathwork will be July 11.*



**True Holidays Celebration, Saturday, December 4, 2021**

We are planning our 2021 event! Hold this date on your calendar. We traditionally hold this event on Mercer Island. Stay tuned for details.



**Human Relations Laboratory, August 8 to 14, 2021**

This intense and joyous week-long event is a communal experience of personal growth and relational development within a rich culture with art, music dance, song, drama and more. This summer we will celebrate 52 years! Contact: Colette Hoff, [hoff@goodenough.org](mailto:hoff@goodenough.org)



**Work and Play Parties throughout the Year.** Traditionally, the Goodenough Community sponsors work parties over Memorial Day weekend as well as other times to express gratitude for the presence of our beloved retreat center, Sahale, and to experience the satisfaction of playing and working together. Please email [hoff@goodenough.org](mailto:hoff@goodenough.org) with questions during these times of the Pandemic.



**Quest: A Counseling and Healing Center**

Our belief is that mental and emotional health is a prerequisite for spiritual wellbeing, collaboration, and the expression of compassion. Quest's counseling and education programs, open to all interested individuals, focus on empowering individuals, couples, and family groups to be happier and more effective in relationships. *Call Colette (206-755 8404) if you find you need to talk out your feelings regarding the pandemic crisis.*

## **An Independence Day Reflection**

*Continued from page 7*

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look today, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? Speaking of it relatively and positively, negatively and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven that does not know that slavery is wrong for him.

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

At a time like this, scorching irony, not convincing argument, is needed. O! Had I the ability, and could reach the nation's ear, I would, today, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

**What, to the American slave, is your 4th of July?** I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival....

...Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented, of the state of the nation, I do not despair of this country. There are forces in operation which must inevitably work the downfall of slavery. "The arm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from "the Declaration of Independence," the great principles it contains, and the genius of American Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding

world and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. Thoughts expressed on one side of the Atlantic are distinctly heard on the other.

The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, "Let there be Light," has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light. The iron shoe, and crippled foot of China must be seen in contrast with nature. Africa must rise and put on her yet unwoven garment. "Ethiopia, shall, stretch out her hand unto God." In the fervent aspirations of William Lloyd Garrison, I say, and let every heart join in saying it:

God speed the year of jubilee  
The wide world o'er!  
When from their galling chains set free,  
Th' oppress'd shall vilely bend the knee,  
And wear the yoke of tyranny  
Like brutes no more.  
That year will come, and freedom's reign,  
To man his plundered rights again  
Restore.

God speed the day when human blood  
Shall cease to flow!  
In every clime be understood,  
The claims of human brotherhood,  
And each return for evil, good,  
Not blow for blow;  
That day will come all feuds to end,  
And change into a faithful friend  
Each foe.

God speed the hour, the glorious hour,  
When none on earth  
Shall exercise a lordly power,  
Nor in a tyrant's presence cower;  
But to all manhood's stature tower,

By equal birth!  
That hour will come, to each, to all,  
And from his Prison-house, to thrall  
Go forth.

Until that year, day, hour, arrive,  
With head, and heart, and hand I'll strive,  
To break the rod, and rend the gyve,  
The spoiler of his prey deprive —  
So witness Heaven!  
And never from my chosen post,  
Whate'er the peril or the cost,  
Be driven."

**FREDERICK DOUGLASS** was an American abolitionist, orator, newspaper publisher, and author. He was born in February 1818, in Talbot county, Maryland, and died February 20, 1895, in Washington, D.C. He is well-known for his first autobiography, *Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself*. He became the first Black U.S. marshal and was the most photographed American man of the 19th century.

I appreciate Yes magazine for publishing this speech this July 4<sup>th</sup>!

