THE LIBERATOR NO. 31, CORNHILL, BY SABBISON AND KNAPP. WM. LLOYD GARRISON, EDITOR.

TERMS.

PITISBURGH ANTI-SLAVERY SOCIETY

MTSRUMI ANTISLAVERY SOCIETY.

Reprist for New York Enought by Correspondent.

Apilic meeting of the Pittsburgh Antisociety Society was held on Tuesday exprise 2, in the Protestant Methodist,
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prise and protestant Methodist of the Protestant Methodist of the Protestant Methodist Cutch and the Protestant Methodist Cutch Methodist Metho

adjects of the Anti-Slavery Society, seek per seek and make known those obtained to the seek and the seek and

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ogical Seminary, stat-lining to address the



OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

[NO. 25.

BOSTON, MASSACHUSETTS.]

SATURDAY, JUNE 20, 1835.

inalf of souls?

Sir, it is not all the authority that can be merewed down in Theological Seminaries, Utant can stop the progression of the letter from I that can stop the progression of the letter from I that esteemed professor. I have not the I than of a personal acquisitance with him; but I am glad he has sent us his letter, in; is stead of coming himself. It is more powerful than his speech with the properties of the progression of the progre

brethren; yet some of them SELL THE IMAGE OF JESUS IN THEIR SLAVES

BOSTON, MASSACHUSETTS.]

Softer, on this amazingly important subject. [cd]. I suppose there may be in this assembly the subject of the Naria fined of the Naria fined

ar, we seatain other relations to be slaves and to the slaveholders. There are moral as well as political relations in society. We do not interfere with the political relations of slavery. Congress has no right to interfere with the regulations of the states concerning it. We approach its a moral question. Is it admitted to be wrong, and are we denied.

One of the first principles of anti-slavery sinners to repent? Suppose your neight is this: 'Theo state love thy neighbor as house,' This panciple will be admitted by the apponents of the Society, in the abstract; ery out under this window, which be is who, when we altempt to extry it out, in its practical bearings their faith faiters, and they would fain interpolate a provise. 'Thou shall love thy neighbor as thyself,' provided the ke and of unders color.

Let us all then come together.

As it was growing late, the meeting all though the purpose of discussing the sunger.

As it was growing late, the meeting all the purpose of discussing the sunger.

Thursday Exering, June 3.

Prayer by Dr. Beman.

Rev. Mr. Pragres of Geneva, N. Y. said the row make a speech, but simply to the row make a speech, but simply to been done the last evening. The grand principle of the Anti-Slavery Society is, that SLAPERY IS SLY—not merely bed policy, but bed moral. To announce and maintain this simple principle, is the object of the proposed of the practice practice of the practice practice. The practice of the practice practice. The practice of the practice of the practice practice of the practice practice of the practice practice of the practice o

tem itself, and without any exaggeration, we shall find enough, that is horrifying. Shawery reduces annot a chatted. It like cattle before the complex and happiness on his follows. It interferes with all the raise company and the confect of the confect and happiness on his follows. It interferes with all the raise consequence of the question—Our between parent and child, forbiding the exercise of that authority on the one hand, or that obedience on the other, which is indispensable to the folding the exercise of that authority on the one hand, or that obedience on the other, which is indispensable to the folding the exercise of that authority on the one hand, or that obedience on the other, which they are food to the other, which they are food to the conversion to the wealth of the filled to the conversion of the conversion to the wealth is officed and to her conversion to the read one with the conversion of the read one write, heard by aboun means truth enough to read that the conversion to the read one write, heard by aboun means truth enough to read that the conversion to the read one write, heard by aboun means truth enough to read and to his conversion. It is a case that occurred within the circle of my acquaintance. A share, who could not have a summary paint; He was anxious for the conversion to the read of the days of the conversion of the read one with the conversion of the read one with the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the conversion to the read of the days of the days of the conversion to the read of the days of the read of the days of the days

For a salighted with having never before understood the great fundamental decircle of the googel, that Christ diee, for sinners.

It is the doty of the church immediately that the property of the policy of the church immediately that the period of the church is simply to thind the heavy burglen and let the oppressed go free. Whenever this sample, the thind the law that the period of the portion of the church is simply to thind the leavy burglen and let the oppressed go free. Whenever this make the tried, it has wrought well, sinck eprincipally on this subject. Lowly in the church is simply to thind the leavy burglen and let the oppressed go free. Whenever this same that continued to work faithfully for him is the period of the borrible measurers of St. Deminings; but this was not the constitution of the church of the poor, he also shall cry himself, but shall not be heard.

It was then that they rose upon their operations of the poor, he also shall cry himself, but shall not be heard.

Rev. M. EARLTON, of Tenn. then addressed the meeting—I rise not, said between the surface of the poor, he also shall cry but all classes and neess of men. This is a universal that the properties of the poor, he also shall cry but continue to look day to the church was take and the cheen's between the continuent of the properties of the poor, he also shall cry himself, but shall not be heard.

Rev. M. EARLTON, of Tenn. then addressed the meeting—I rise not, said between the surface of the poor, he also shall cry but all classes and neess of men. This is a universal to the church was take a contract the copperation of the proper the properation of the properati

ble, in the presence of an infidel; who turns of the slave, presence of an infidel; who turns of the ministers are infident who there is a simple to the presence of an infidel; who turns of the slave, preside into the treepin of instruction. Suppose the matter himself at the matter of the slave, present in the slave of the slave, present of the slave, present of the slave present of t

After some able remarks, the resolution ing sessions, when the house was exceedwas adopted unanimously.

A subscription was then taken up amounting to \$230.

The speakers on the occasion, were Mesing to \$230.

took part.

Mr. May held it was our duty to do justifice whatever might be the consequences, the wastever might be the consequences the wastever might be the consequences. The control of the learned of God were not to be teared. Jesus Christ Breasw the consequences—they were not nerely imaginary, but they were actually presented to his barrier, is hence that he would be persecuted of men and suffer death; but yet he did not strink. He did the will of his heaven's Painer, and endered uncomplainingly the consequences we do not mean emancipation from the have been declared with the law. He signed from the harve of the hanna mind, that commence the harms mind, that the manifestion of the hard feelings with which the negro regards those who are laboring for his emanificant in the waster's threats, they would serve them Mr. Brens the Mr. Strons.

illy. was followed by Rev. Mr. Storns.

intermasters' throats, they would serve them institutions and the serve of the serv

After some able remarks, the resolution was then taken up amounting to \$2500.

\*\*Fiday Morning:

\*\*Rev. Mr. Phelips presented the following a resolution.

\*\*Revical and practical subserver to the usar and the standard of the following a resolution.

\*\*Rev. Mr. Phelips presented the following a resolution.

\*\*Revical and practical subserver to the usar and the standard of the following and the standard of the following and the standard of the

encouraging evidence of its vitality and power.

Reabete, That the people of Now-Eag-land are both directly and indirectly guity of the sin of slaveholding, and are therefore under obligations to exert all christian means to effect the immediate, entire, and unconditional emanciant of the slaves.

Reabete, That slaveholding is a sin, and my sufely, and ongot to be totally abolished without expatriation.

Salem Landmark.

patronage of the friends of emancipation.

ANNIVERSARY MEETING.

The first Anniversary Meeting of the Besex County Anti-Slavery Society was about a country of the sex County Anti-Slavery Society was been and Thursday of this week. Seasins were and Thursday of this week. Seasins were tholden in the forencon, afternoon, and eventually the season of the season of the season were thousen in the forencon, afternoon, and eventually the season of the se

CIRCULAR.

NEW-YORK, June 15, 1835.

ADDRESS TO THE AUXILIARIES AND FRIENDS OF THE AMERICAN ANTI-SLA-VERY SOCIETY.

DEAR BETTHEN,
At the last annual meeting of the American Control of the Control of th

ersons to whom they should be sent, care-lyll giving the post-office address, and de-oting what publications should be sent to ach.

An immediate compliance with each of

power.

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I attended, it is sionary meeting purpose of rais to the missiona dists in Africa. the Rev. Mr. S. New York, and University. T great and good stand in the community, ga

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to all the inha hesitate not to most false and gospel ever be lions of slaves ing, for thems Have the privi-extended to th

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HUMAN RIGHTS.

Single Copy,
Twenty copies when directed singly. \$30.

Forty copies when sent to one direction and the single sin

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COMMUNICATIONS. who has spoken of his neighbors and fellow citizens in this way? RHODE ISLAND.

The common of th this way? Abouthere, May 12, 1835.

SATURDAY, JUNE 20, 1855.

FREE CHURCH—PÜBLIC MEETING.

The Garres or Starwity esceptes the meeting house and lasty this city, with restricted domination, and free and final light from the star of the star of the same of the star of the same of the star of the same of th such raute the tongue of cloquence? Alas: I this state of things is changed, I tremble is the poor slave, or rather I should say, I seable for my country, for those who op-see his emancipation. The day of ven-cause will come. God will not always see will come. God will not always see diden held in unrighteous bondage, you he will avenge them speedily? we'd to my brethren as to prayer, cannot all or perhaps any of us, delike Thompson, in thoughts that ead words that burn, the misery and dation of the slave; but we can all, texception, who have an interest at the galling ssion, but especial-

ARISTIDES.

IMPORTANT PUBLIC MEETING at Jolien Hall, an Monday evening meat, at quarter better 40 c deck. Receivations will be offered, and a supplier of a clark, and the wider of the will be the subsequent of the supplier of the supp

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In a blank mark for the milighten maskind, the Observer gives the bits in approximation of the colonization meeting at Concerd two milliones of people. And read to distribute the model in the colonization meeting at Concerd two milliones of people. And read to Boston, by a transger to our interests, our institute wretched sear of Abolitionium, of the Colonization of the Colonizat

JOURNAL OF THE TIMES.

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PITTSBURGH MEETING.

Our first page in energied with the proceedings of a grand anti-slavery meeting in Pittsburgh, Par. on which occasion some of the intellectual and moral financy for the land poured out their souls in streams of melting eloquece. The Rev. Dr. Bixax is another important acquisition to the anti-slavery cause, and his indence will be felt to a wine example of the process of the process of the stream of the land of the

size with Fraud—why, forenoth, Fraud and Oppressspins and Errer declear than they are arting' on the
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the aggressor? Again—Mr. Gath are defensive and the setting of the defensive, when he defed the armies of the bring
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In leads of the Society,

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England Convention.

June (18), Saturday, Lectured in the town-hall, Jyan.

7th, Sanday. Loctured in the orthodox
Congregational church, Lyan.

8th, Monday, Lectured in the Methodist
church, South-street, Lyan.

8th, Tuesday, Lectured in the Friends'
meeting, house, Lyan.

10th, Tuesday, Lectured in the Friends'
meeting, house, Lyan.

10th, Tuesday, Lectured to the Essex
County Saciety meeting, Haverhill.

13th, Standay. Lectured to the Ladies'
Anti-Slavery Society, Lyan, in the Methodist church, not economo.

14th, Sanday, Preached before the Free
Church, Ritche Hall, Boston.

18th, Wednasday, Spoke before the Salem
Anti-Slavery Society in the Masoni Hall.

FOURTH OF JULY CELEBRATION.

FOURTH OF JULY CELEBRATION.

FOURTH OF JULY CELEBRATION.
A public meeting of the Dorrhesia Anii-Slavery
Noticely will be held on the 4th day of July urst, at
Noticely will be held on the 4th day of July urst, at
Noticely will be held on the 4th day of July urst, at
Noticels, P. M.
On which nectains meeting-house, a thalf past
On which nectains on Consider, and it is expected
Death, and the second of the se

Dorchester, June 19, 1835.

ANTI-SLAYERY NOTICE AND FOURTH OF JULY CELEBRATION.

The Old Colony, Plymonth County, Anti-Slavery Society will had it a namal sleeing in the meeting house of the Rebissons Society of the Rebissons Society of the Rebissons Society of the Rebissons Society of Statutary his chief, A. M. Stantary his chief, and standard the meeting of the standard strained standard s

□□ A large and valuable collection of Books, for the use of the people of color, has been transmitted to our care by Mr. CHARLES WHIPPLE, of Newburyport, of which a more particular account shall be given hereafter. Mr. W. has previously offered similarific upon the shart of mercy—one to the New-York Phenix Soriety.

A CARD.

The Boston Ladies' Anti-Slavery Association, will please accept the thanks of the subscriber, for constituting him a Life Member of the Masschusetts Anti-Slavery Society, by the payment of fifteen dollars. 96 Tremont-street, June 15.

MARRIED—In New Orleans, May I Rev. Mr. Klapp, Mr. William C. Nieker dalphia, to Miss Harriet Geelia, daugh P. Frenan of Chaiteston, S. C. DIED—In this city, on Monday even David Sumpon, formely of Newburypo DIED—in Canton, East Indies, in less, of the Cholera, Mr. Shadrach P. C. merly of Exeter, N. H.

## LITERARY

[From the Juvenile Reformer. SLAVERY—WHAT IS IT ment.

very is WRONO. American Union.

very is a sin against God. American

ry Society.

Slavery Society.

I dreamed. Methought alone I trod A mount exceeding high, Like that wherefrom the Sen of God, When thither by the tempter led, Beheld earth's singdoms, wido outspread all their grandeur lie.

In all their grandest lie.

A sea of darkness swept its base,
Veiling that vision now,
But nobler wonders met my gaze,
As back it' eternal portals flew,
By which are hid from mortal view,
The realms where angels how.

A voice that pierced beaven's farthest-bound, Went from those realms abroad; Onward, from world to world, its sound. Through space immeuse, swift pealing, broke; Chaos to life, before it woke;— It was the voice of God.

It called a mass, unformed, confused,
To order, beauty, light;
The chains of stillness from it loosed,
And sent it rolling, far and free,
Yet guided by a firm decree,
To burn, a Pleiod bright.

To ours, a riena organ.
Yes not, it said, to idly shine,
Fix I thy station there;
For times and seasons, be a sign
To worlds remote; and far and wirde
Forth let thy rays, bright heridds, ride.
My wondrous name to bear.

My wondrous name to bear.

'Twas done, nud God pronounced it good;
But in mid heaven high,
With arm upraised, an augel stood,
And cried, No more thy circuit trace,
'Thou art's I bid thee leave thy place—
Th' Almighty I defy!

Down depths profound, that Pleiad fell, Swift as the lightning's gleam : But quicker gaped the gates of hell, And, sinking from the heavenly host, A more respleadent star was lost. I woke, 'twas but a dream.

I woke, 'twas but a dream.

Who will interpret ? Call the seers.

Alas, the seers are domb;

And soy, 'tis idle 'vision all;

Strange, foolish dream. But lo, I call—

Daniel! to judgment come.

Daniel! to judgment come.

'Whereas thou saw'st, for use designed,
That brilliant Planet made;
Know thou, this is th' immortal mind,
More nicely balanced and more free:
Gou's perfect image; formed to be,
Like him, creation's head.

He threw in love, perennial youth,
O'er all its powers sublime;
He named its orbit, changeless Truth,
And bade it ever emeas d move—
Its sun, Himself, unfailing love,
Its space, unfading time.

Whereas thou saw'st an angel stand,
And call it from the sky—
Lo! this is man, who lifts his hand
In proud contempt; then rudely rends
This glorious thing of noble ends,
And drags it low, to die.

The current of that living stream, Which hope and reason crave. He turns aside; and not a beam. Of holy light or juy is east, To cheer the future, gild the past, From childhood, to the grave.

Behold! The seal of Brute is set.
Where once God's signet shone,
A meager outline lingers yet.
A shadow faint, of things not seen,
The skeleton of what hath been, The skeleton of wnas town.
The shell of glories flown.

This contravenes a worm of earth.

Th' Almighty's will! Thou saw's
The end; how one of higher birth,
For less offence, sunk down to hell—
The interpretation all may tell:
Oh, let it not be lost!

Oh! pity the slave!
Oh! pity him. christian! behold he is lying
In chains at thy feet—bruised, and naked, and d

In chains at my reing!

Hark! his voice, choked with tears, in wild accents
is crying—
Oh! pity de slave!'

Oh pity me, fader! your faders hab bound me— I once ben as free as dy children around dee— But ah! de white slaver he 'tole when he found m Oh! pity de slave!

Oh! pity me moder! your moders consenter
When on me de rage ob de driver wa' vented
'Cause, do I try hard, I no do w'at he stented
Oh! pity de slave!

Oh! pity me, broder! dy broders now hold me— Dis day hab dey hunted, and branded, and sold me dat I suffer can neber be told dee-Oh! pity de slave!

Oh! pity ma, sister! dy sisters accuse me, In spite to de massa—den driver abuse me. An' from de whole gang, to be flogged

Oh! pity de slave!

Oh! pity me, buckra!\* I hear dee once tell me Dat 'wrong for de slaver to 'teal and to sell me; — Den why heb de buckra himself buy an' hel' me? Oh! pity de slave!

Oh! pity me, Jisus! I laught by de stranger, Dat 'dou, who wa' born 'mid de ox in de mange Would take me poor sinner from fetters an' dange Oh! pity de slave!'

THE NOVEL READER.
She slumbeted in the rocking-chair She'd occupied all day;
And in her lag, half opened there,
The last new novel lay.
Upon th. hearth the dying brands
Their latest radianceabed;
A flaring candle near her stands,
With a crown about its head.

With a crown about its head.

Her hair, which long uncrimpt had been,
Was hanging loosely round;
A single surl, by a crooked pin,
On the side of her head was bound.
Her gown, it had been white, I ween,
But white it was not then;
Her ruffles too, had once been clean,
And might be so again.
One still-shoft ont the fender next

s slip-shod foot the fender prest, 'he other sought the fleor, I folded o'er her heaving breast t dull red shawl'she wore. e diekering light is fading fast,

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THE TAX AND THE SECOND PROPERTY OF THE PROPERT