



THE LIBERATOR. PUBLISHED EVERY FRIDAY MORNING, AT THE ANTI-SLAVERY OFFICE, 21 CORNHILL. ROBERT F. WALLCUT, GENERAL AGENT.

THE LIBERATOR. Our Country is the World, our Countrymen are all Mankind. BOSTON, FRIDAY, NOVEMBER 10, 1854. WHOLE NUMBER 1060.

No Union with Slaveholders! THE U.S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL. Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves.

WM. LLOYD GARRISON, EDITOR. VOL. XXIV. NO. 45.

REFUGEE OF OPPRESSION.

From the Richmond Enquirer. LATTER-DAY PURITANISM. Abolitionism is the special development of latter-day Puritanism, and it exhibits its intolerance in presenting and persecuting the slave spirit in its own midst.

SELECTIONS.

A LETTER FROM SENATOR SUMNER.

To the Editors of the National Intelligencer: GENTLEMEN:—You have done me the honor to make certain remarks of mine, in a recent speech to my constituents at Worcester the occasion of two elaborate articles, the first of six columns, and the second, coming forth after a week's rest, of three columns more.

RELIGIOUS CONDITION OF THE SLAVES.

On reading the late correspondence of Rev. Dr. Adams, of Boston, in which he speaks so hopefully of the piety of a large portion of our Southern slaves, I have been reminded of a few facts recently gathered by myself at the South, touching the state of the churches, and of the blacks connected with them, in many of the cities and villages throughout the Southern Atlantic States.

THE NEW VICTIM OF THE FUGITIVE SLAVE LAW.

The discomfiture and mal-treatment of Mr. Deputy Marshal Butman, on his late visit to Worcester, has thrown some of our city contemporaries, among which we may not particularly the Times, Mail and Traveller, almost into hysterics.

PLAN FOR EMANCIPATION.

Mrs. Glass was entirely right in beginning her directions for dressing a hare for dinner with 'First, catch your hare.' The proceeds may or may not be used as she pleases.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

WOMAN'S RIGHTS CONVENTION.

How many men and women, with education and refinement, even without these, can deliberately cast aside all restraint, and betray their vulgarities, and the evidences of their corrupt criminality, to the public gaze, we cannot conceive.

PROGRESS OF TRUTH.

The Anti-Slavery sentiment of the North is amongst the fixed facts. It will not die out, and cannot be crushed...

heroic, martyr-spirit has died out of the world, or that there is no further need of it? Does it think that, with all the experience of the past, to enlighten and sustain them...

SLAVERY IN OHIO.

We call attention to the article we copy from the Anti-Slavery Bugle, showing how some of the conductors of the Pennsylvania and Ohio Rail Road combine with Southern tyrants to perpetuate slavery...

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, NOVEMBER 10, 1854.

LET THERE BE LIGHT!

NEW MOVEMENT—ANTI-SLAVERY TRACTS.

The Executive Committee of the American Anti-Slavery Society have recently issued, and extensively circulated through the Free States, the following Letter. The tracts proposed are now in course of preparation...

DEAR FRIEND:

The present is the most auspicious period for the diffusion of Anti-Slavery sentiments and the inculcation of Anti-Slavery principles, that we have witnessed since the commencement of the enterprise, more than twenty years ago...

Besides the steady growth of our grand idea, through which we should naturally realize this result, the recent outrages of the Slave Power in the repeal of the Missouri Compromise, the carrying off of Burns, and other deeds of terrible atrocity, have suddenly startled thousands of their death-slumbers to the dreadful fact that Slavery is determined never to cease making greater and bolder aggressions on Liberty...

We rely on your exertions and sacrifices to aid us in this enterprise. The work must not be postponed. The best portion of the lecturing season is at hand...

We entreat you, for your own soul's sake, for the slave's sake, for our country's sake, for the sake of the world's redemption, forward us such a donation as shall satisfy your conscience through time and through eternity...

All remittances to be made to our Treasurer, FRANCIS JACKSON, Boston, Mass. All moneys received will be acknowledged through the columns of the National Anti-Slavery Standard.

On behalf of the Committee of the American Anti-Slavery Society, WENDELL PHILLIPS, Sec. Sry. FRANCIS JACKSON, Treas.

KNOW-NOTHINGISM.

There have been many odd conditions of political affairs within our memory, but none that surpassed the comic involutions of the present state of the chess-board. We have always regarded Cometeism, in State as well as in Church, one of those virtues which was its own reward...

UNCLE TOM ABROAD.

A correspondent of the New York Tribune thus writes: Our most prominent and extraordinary representative abroad is really Uncle Tom. His influence is in permanent evidence at Paris...

RETRIBUTION OF SLAVE-TRADING.

Strange and frightful maladies have been engendered by the cruelties perpetrated within the hold of a slave-ship. If any disease affecting the human constitution were brought there, we may be sure that it would be nursed into mortal vigor in these receptacles of filth, corruption and despair...

The Philadelphia Ledger. The Ledger is a journal somewhat remarkable, in the daily press of this country, for the good sense of its editorials, and still more so for the purity and accuracy with which it uses the English language...

PRO-SLAVERY LITERATURE AT A DISCOUNT. The stereotyped plates of Fletcher's Studies on Slavery, an octavo of 637 pages, were sold by the sheriff, at Philadelphia, on the 7th ult., for sixty-five dollars. The books, 450 copies, were sold for 27 1/2 cents per copy, except 15 copies which sold a trifle higher...

THE CUBAN EXPEDITION. The New Orleans correspondent of the New York Tribune under date of Oct. 19, says: I learn from head quarters, that the new Cuban expedition, which was to have left the States under command of Gen. Quitman, has failed, and there is no probability of future hope or success...

been secretly encouraged and promoted by the agents of the Slave Power in the Cabinet at Washington. Its effect has been precisely what the slaveholders could desire, in putting off that great battle which must come sooner or later between Slavery and Liberty...

Still, there are points of view from which one, who cannot approve of the philosophy or the method of the new Order, may yet see that good may come out of it—though not so great as that which it has hindered. It may teach a lesson to the non-slaveholding white voters at the South, by which they may profit in the conflict which they must pass through, or remain only a degree removed from the black slaves of their common masters...

LECTURES ON SLAVERY. We again call the attention of our readers to this course of lectures, advertised in another column, and advise them, if they would not lose this opportunity of listening to many of the most eminent and eloquent men of the country, to procure their tickets at once...

MERCANTILE LIBRARY LECTURES. This Association presents this year a very attractive programme of lectures. There will be, as usual, two courses,—on Monday and Wednesday evenings, commencing Nov. 13th and 15th, at the Tremont Temple. The opening lecture of the Monday evening course will be delivered by Hon. CHARLES SUMNER...

We are happy to announce—just as our paper is going to press—the safe return home of Mr. GARIBOLDI from his tour at the West, after an absence of more than three weeks, during which time he has addressed upwards of a score of public meetings on the subject of slavery in special, and the cause of reform in general...

CAPT. DRAYTON. This worthy man (whose long imprisonment at Washington for his humane intentions in regard to a considerable number of slaves is so well known, resulting in the complete prostration of his health), is now travelling in Plymouth county, for the purpose of selling his interesting Narrative, written by RICHARD HILBERT, Esq. of this city...

POLITICAL AND MORAL. The letter of Hon. Charles Allen, of Worcester, which has appeared in many of the political papers this week, is a perfect annihilation of the pretensions of Mr. Henry J. Gardner, the 'Know Nothing' candidate for Governor, that he is and always has been an opponent of the Temperance cause...

Several Book Notices next week. Also, various communications, including one from Dr. Grandin.

The annual meeting of the Worcester County (South) Anti-Slavery Society will be held in Worcester early in December,—probably the 2d and 3d days. A more particular notice next week.

SEVENTEENTH ANNIVERSARY OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

In the abstract which we gave last week of the proceedings of the recent Annual Meeting of this Society, we were unable to do justice to the very interesting discussions which took place there. Nor can we now do this; yet we desire to furnish our readers a portion of the satisfaction we have had in perusing the ample and excellent report in the National Anti-Slavery Standard, and accordingly lay before them such passages as our limits allow.

The Annual Report, presented and read by Mr. McKim, judging from the abstract in the Standard, was an altogether business-like and valuable document.

JOHN O. WATKINS, of Indiana, spoke of the necessity of refractory efforts at the West. Ohio was fairly awake. Indiana, two years ago, was where Ohio was ten years ago. The light decreases as you go West, in proportion to the square of the distance. Last year, a young woman came through the Western part of Indiana. She lectured in Lafayette on the subject of Woman's Rights. It was known that she was an anti-slavery lecturer also. That fact had its weight with the people...

From the full and eloquent speech of WILLIAM WELLS BROWN, we make the following extracts:—

We need not go out of the free States to see the cruelties of slavery. They are all about us. Look at the colored people of the free States, thrown out of your schools, your churches and your social circles, deprived of their political rights, and debarr'd from those avenues of employment that are necessary to a proper maintenance of themselves and families...

I saw long since in one of your papers, a statement that a colored American had applied to an American Consul in a foreign land for a passport, and it was denied him; the Consul would not admit that he was a citizen of the United States, and he was obliged to go without a passport. When I wished to leave this country, through the aid of my eloquent friend, Wendell Phillips, I secured a paper from the State of Massachusetts, showing that I was a citizen of this country...

I am ashamed when I hear men talking about the national honor of this country being insulted by the Spaniards or Cubans, just as if we had any national honor to be insulted! A nation that enslaves and scourges one-sixth part of its people talking about national honor! Go to the South, and see Methodist carling Methodists to the market and selling him, Baptist whipping Baptist, and Presbyterian purchasing Presbyterian, and Episcopalian tying chains upon the limbs of Episcopalian, and then talk about national character and honor!

I have often wondered, when listening to the dogmatic of my colored friends, that their tones were not broken—that they did not speak as if from a distance of sorrows, whose waters were dried up. As I listened to my friend Brown, last evening, I thought of the part taken by his mother, her being driven to the sea by swamps, perchance of his parting from her free by the terms, and then of his standing before us free by the virtue of a little slip of paper acknowledged, that each should not rise up and curse this nation as it has done them—only they are too Christian-like to do it. You admit the foreigner into your house, while you do not trust your silver in their presence, but put in Willie Lock and key; but such men as William Wells Brown and Samuel R. Ward you expect to come and crawl like dogs before you. I thank God there are some who never will do it, but will face the white man as an equal

in Pennsylvania? He can walk the streets of Philadelphia or New York, and say what he pleases, and be protected, while a Southern Senator threatens to send a man to the South to test by law the views of the citizens of the State to test by law the views of the citizens of the State, under the immediate protection of the State to be adjudicated, he is expelled from the State by mob violence.

I thank God, Mr. Chairman, that this question of black man and the slave-owner, but a question between the people of the North and South. You have a right to them to enslave the black man, to extend the same to their slaves, until the people of the North have secured their freedom, and the North is no longer, and the North is no longer, against the South. Look at your political platform, your answer by the slavery issue—and I am glad of it. Look at your religious denunciations directed against the people of the South have always looked upon the people of the North as their pliant tools, and they have seen the North becoming aware of it. You were the fugitive from European oppression, and you were the hands with him and congratulating him in his oppression, and return him to his chains. And you were the colored American from your very doors...

I stand here to-night a freeman by the use of the lash philanthropists. I left this country a slave, and I turned a freeman. I am not indebted to my country for my freedom, or to your Constitution, or to your Christianity, or to your philanthropy for it. Am I, then, indebted to an American citizen, or am I a foreigner? I am indebted to you, please, I am nevertheless a freeman, and I feel scarcely more free than I did twenty years ago when I was working on Price's plantation. I think that I had as good a right to my freedom as I have now, who claimed me as his property, and, acting under a conviction, I started for the North. I could not think, while abroad, of the treatment I had met with in this country at the hands of the American people, and I asked myself, why is it that I am in Rotterdam, and not in Philadelphia? Why is it that I can ride in the coach, or omnibus, or rail car, or steam boat, in Great Britain or on the continent, and enjoy the same privileges that any man enjoys, while I am here but because of the influence of slavery. My fingers were kept out of school in the State of New York, and would have been brought up in ignorance in the same school government and institutions. They were at school, and they were treated according to their merit, and not according to their color; and today my daughter, the daughter of an American slave, attends school of Anglo Saxons, and the others in proportion, follow the same employment. You talk of the despotism of Napoleon III., and yet your own countrymen, escaping from American despotism, are kept in tutelage under his throne. I could walk free and unprotected in any part of the kingdom of Great Britain, and I dare not set foot on American soil until I have earned a score of dollars. They are all about us. You had not a single foot of soil in all this republic until you could have stood a year ago, and said I was a free man, though born and brought up here, and descended from ancestors who fought in the American Revolutionary American liberty. I know there is oppression here. I am not blind to the fact, that in all the grandeur of Europe, there is more or less oppression; but we talk of the oppression of other countries, but we do not at our own; before you put out your hands to wipe the victims of foreign oppression, wash them clean that the blood of the slave may not continue in the hand of the foreigner. Before you boast of freedom and Christianity, do your duty to your fellow-men.

We give the following sketch of Mrs. Cox's speech made at the forenoon session on the second day:—

Mrs. EMMA R. COX, of Buffalo, said that she had in this meeting burdened with the sympathy of the nature until she could sit still no longer. Perhaps she had no words to utter that should claim their attention, but she had out-gushings of emotion which she knew must meet with a response from the audience. From her youth, since she had first heard of abolition, she had regarded it as the darkest and most damning with which a nation or an individual could be cursed; and when a young bride, on perusing the first anti-slavery paper that was ever placed in her hands, she should have been an opening, she verily believed she should have left not only her mother and father, but her husband, to go forth and preach salvation to humanity. But she saw no opening, and from her husband she evaded those who were permitted to work in this cause. The friends engaged in it had gained a world of force and intellectual power which those who were strangers to do what we will; pray as we may, but we have no faith—no, faith that would move mountains; we have no works to go with it, it is vain and fruitless. Let those who have an offering to lay upon this altar bring it now.

It is said our country is in peril. Our country is doomed; it is lost; it is passed the crisis; it is perishing. Spread abroad these doctrines as you may, you cannot save the country. It is lost to all sense of self-respect, and every emotion of free feeling. When I see men like Edward Greeley Loring doing a wrong man's deed on hogan's day—when I see him placing on his heart, as it were, and laying it all over and quivering at the feet of slavery—when I see a man who, heretofore, had been considered amiable, just and humane, for the paltry pittance of ten dollars, the beck of slavery, with not even the excuse of providing according to law, but in violation of law and the Constitution, even of the Fugitive Slave Law, what right have we to hope that there is salvation for this country? I tell you it will go down; there is no help but in a miracle.

Mrs. C. then proceeded to maintain that the principles of freedom and slavery were in conflict in this country—slavery in two forms, one spiritual, in the shape of Papacy, and the other material, in the shape of Southern servitude; and that they had an affinity for each other, and would combine their forces. She said as facts, to prove her position, the calling out of the Irish military companies to put down the people of Boston, and the attempts of the Romanists to corrupt the common schools, and the priests to control the church property.

I have often wondered, when listening to the dogmatic of my colored friends, that their tones were not broken—that they did not speak as if from a distance of sorrows, whose waters were dried up. As I listened to my friend Brown, last evening, I thought of the part taken by his mother, her being driven to the sea by swamps, perchance of his parting from her free by the terms, and then of his standing before us free by the virtue of a little slip of paper acknowledged, that each should not rise up and curse this nation as it has done them—only they are too Christian-like to do it. You admit the foreigner into your house, while you do not trust your silver in their presence, but put in Willie Lock and key; but such men as William Wells Brown and Samuel R. Ward you expect to come and crawl like dogs before you. I thank God there are some who never will do it, but will face the white man as an equal

I listened to Samuel R. Ward, three years ago, in Cincinnati, and there stood in that room white men who had called him a "nigger," as they passed him in the street, and I rejoiced to see how he subdued that audience, and I rejoiced to see how he subdued that audience...

The regular proceedings of the Society, up to the close of the forenoon session of the second day, were given in our last. We continue the report from that point, abridged from the Standard.

SECOND DAY—AFTERNOON SESSION.

The question was taken on resolutions number 17, 18 and 19, [in reference to the influence of the press as an auxiliary to the anti-slavery cause, and commending the J. S. Standard,] which were under discussion in the morning, and they were adopted.

MAX GAW moved the consideration of the resolutions in relation to finance, (Nos. 21 and 22), and made a strong appeal in their support.

J. M. McKIM and SEAN B. ANTHONY followed with a few remarks.

At the suggestion of Mr. GARRISON, the consideration of the resolutions under discussion was postponed, and resolutions 6 and 7 were taken up, as follows:—

Resolved, That the passage of the Fugitive Slave Law and the ratification of the Missouri Compromise are only the natural fruits of the poison tree of Slavery; and that to complain of these fruits, while assiduously nourishing the tree itself, is the height of infatuation; that the work to be done is to lay the axe at the root of the tree, and cease not until it be cut down and given to the consuming fire.

Resolved, That any incidental or side issue with the Slave Power, in regard to its encroachments upon the rights and liberties of the North, or the violation of its pledged faith, or its further territorial extension, should result in a utter defeat; that while the North continues its religious and political alliance with the South, Slavery will continue to lengthen its cords and strengthen its stakes, laughing to scorn all opposition; that the dissolution of the American Union is the paramount question of the hour, and essential to the safety, innocence and perpetuity of the North, and the speedy and universal triumph of the cause of Liberty.

Mr. GARRISON supported the resolutions in an able speech, which we regret that want of space obliges us entirely to omit—since no mere abstract could do it justice.

A brief discussion followed between Dr. MOYER, of Norristown, Mr. GARRISON, GEORGE SENTER, and Wm. THOMAS, when LUCY STONE came forward, and addressed the audience as follows:—

Mrs. LUCY STONE: I cannot, for the life of me, understand the love of the Union which the voters of this country ever profess. If I were in a position where I could exercise the right of franchise, I am sure I would be no lover of this Union. Why does any man north of Mason and Dixon's line wish to cling to a Union that only brings him disgrace and shame? A Union in which, if a Northern man dares in a particular instance to utter sentiments of freedom, his life is endangered! A Union in which, if a free fellow-man south of a certain line with the yearnings of liberty in his breast, and helps to rescue him from the clutches of the worst of tyrants, he is not only branded as a traitor, but risks his own liberty and life. And yet, professed liberty-loving politicians cry out, let us cling to the Union! If we will smother all our holiest aspirations, stay quietly in our places and submit to slaveholding dictation, we may be in fellowship with this fraternal Union. It is like the legal bondage of man and wife, who have each other, and fear each other's eyes out. Southern members of Congress, with the flag of the Government waving over their heads, taunt such a Union with being their plant toils. What is such a Union as that? An abolitionist is not tolerated at the South. It is true, I went into the State of Kentucky, and was not molested; but it was simply because of the gallantry and chivalry of the State towards a woman. They threaten in their newspapers that if abolition schoolmasters or preachers come into the region where the Declaration of Independence emanated, they will enrich the soil with their blood. The South are glad to have us pay their post-office bills, and help them keep the slaves down, and sending us every day to do their bidding, they threaten to bring their slaves under the very shadow of Bunker Hill monument. When Burns was seized in Boston, and the streets were crowded with earnest men, who were utterly powerless to save him, it was not the liberty of Anthony Burns alone, but also that of the people of Massachusetts, that was concerned. This is the kind of Union the South seeks.

But I know the hope that lives in the breasts of political abolitionists, that they will be able to do something by political action. The greatest part of them believe in doing a little evil that good may come. They do not consider that the adoption of such a principle debauches public confidence, until there can be no confidence between man and man. If you can do a little evil, tell a little bit of a lie, and swear to a little wrong to accomplish a great good, and others can do the same, where is there any faith in the integrity of man? Why cannot you trust God? I cannot comprehend this utter want of faith in God. We all know that when God established the great principles of truth and right, he consulted the human weal, and that the highest happiness must be found in conformity to truth and righteousness. We ought to feel the same confidence in trusting in God as the little child feels on the bosom of its mother. God, who sees the end from the beginning, has certainly made it safe for us to trust Him.

"We see dimly in the future what is small and what is great. Slow of faith how weak an arm may turn the iron helm of fate."

Our friend Meyer rejoices in the fact that so large a majority has been cast in Ohio, Pennsylvania and other States against the Nebraska inquiry. I could not help thinking, when I heard of the 80,000 majority in Ohio, that in that issue the voters of Ohio ignored the Fugitive Slave Law; they did not dare to say one word against that law when they brought the issue before the people. And with all their opposition to slavery in Kansas, they have not a word to say about slavery in Carolina. The tendency of political action is to whittle the principle down to the smallest point, and then to whittle the point itself away. It must get a certain number of voters to accomplish a particular purpose, and so it leaves off every other issue that is just as vital to freedom. It takes the one that is nearest the popular level. There is now a popular cry against the Nebraska inquiry, and the politician takes it as an issue, and sweeps the whole board with it. Men who, in Congress, have not the courage to demand freedom for all, have not a manhood that is worth being worn; they are down too deep in mud to get out upon terra firma.

It seems to me that the pecuniary loss, if nothing else, which the North is suffering by union with the South, ought to open its eyes. But that is by no means the greatest loss; it is the blinding of our moral sense. A man who steals is ordinarily rated a vile man, but not the man-thief; on the contrary, the patronage of the Government is often given to him than to others. I do think that if there ever was a time when we should demand a Northern Republic, it is now. It seems to me that under such a republic, the strength, wealth, and growth of the North would spring forth beyond all precedent. Slavery has been consuming our wealth to support its poverty and aggrandize its pretensions. It seems very sad that the energy and resources of the North should be spent, in a great part, in keeping together a Union which is an everlasting disgrace, when

we might have a Northern Republic that would be a model republic indeed, and not a subject of ridicule and scorn to Europeans. I see no glory nor beauty in the Union. I see what might be glorious and beautiful but for its being covered by these plague-spots, which are just as certain to cover the whole body, and annihilate the little liberty that is left you and me, as they are not removed. The power is in the hands of the South, and she rules us with a rod of iron. Slavery sets at naught the precepts of Jesus, and all the requirements of his religion.

I do not know but this Union will go to atoms, and despotism itself go down with it. I do not know but the American churches will go to ruin with it. I hope they all will; for with the ruin of the one and of the other, truth, which is imperishable, will remain. The idea that if the Church is destroyed, goodness will die with it, is a mistake. Goodness never can die, for it is a part of God. And when the crash shall come which shall rend this Union in twain, upon the basis of that ruin we shall rear a government which shall recognize the equal rights of humanity, irrespective of race or condition.

There are different opinions about the true interpretation of the Constitution, some very excellent people interpreting it in favor of freedom, and others in favor of slavery. An instrument that can by any possibility be construed in favor of slavery is not a safe thing to trust liberty to. It should be so perfectly clear, that the ingenuity of lawyers cannot give it the least bias in favor of slavery. The American Constitution has always been construed in favor of oppression, and that, if there were no other reason, is enough to condemn it. We need a revolution that shall shake it to pieces, and reproduce another unmistakably in favor of right—one that knows no sex, color, or condition. Let us, then, repudiate the present Constitution, and, early and late, in season and out of season, work for its overthrow.

When I was in Kentucky, some lawyers said to me, "We don't care much about voting abolitionists, because we believe they are just like other politicians, to be bought and sold; but the movement that Garrison has begun is one that has got hold of the conscience of the people." They acknowledged that slavery was an evil, that it was a curse upon the State; but how are we going to get rid of it? they asked. I told them that men who tied up their own hands ought to be able to find out a way to untie them—that the same power that made the laws could unmake them. They asked what our method was. I said we were demanding the dissolution of the Union. "If it makes you poor," said I, "and if you will keep your slavery, you must stagger alone under the dark curse." "Well," said they, "you are an abolitionist, and we respect you more for your frank avowal of it; Northerners generally deny being abolitionists when they come here." I tell you the South feels afraid of this conscience of ours, and they tremble when they see it aroused. They see in it a power stronger than can be manifested by votes. They understand that this is a vantage ground where one can chase a thousand, and two put ten thousand to flight. Let us, then, make a common rallying cry of "No Union with Slaveholders."

At the evening session, the hall was filled to overflowing, notwithstanding an admission fee of 12 1/2 cents was charged. Able and eloquent speeches were made by Mrs. C. W. LUCY STONE, and Mr. GARRISON, which were listened to with the deepest interest and manifest satisfaction.

THIRD DAY—CLOSING SESSION.

The Society met at 9 o'clock. The resolutions under consideration were read.

CHANDLER DARLINGTON said that notwithstanding all the able arguments he had listened to against the rightfulness of voting, they had failed to convince him. He felt it his duty to sustain government in whatever was right, and to refuse to do so in what was wrong.

MARY GREW replied that the Society had never asserted a contrary principle, but, interpreting the Constitution as pro-slavery, they could not swear to support it.

Rev. Mr. BARNES expressed his views in regard to government, and said that any government that conflicted with the great idea of right which God had revealed to man was wrong. No government was justified in separating the rights of persons of the same blood of which God had created all nations. No legislature could make the Fugitive Slave Law right. He wished to see a freeman thrown into the political parties, to break them up, and bring the Constitution where it ought to be. His heart was with the friends of the slave, and he prayed to God that they might accomplish the object presented in the resolutions.

GEORGE SENTER insisted upon the necessity of personal responsibility, as opposed to organization, in the removal of human evils.

The question being taken on the resolutions under consideration, they were adopted. A few negative votes were given to resolution number 6.

The remainder of the resolutions were then taken up seriatim, discussed and adopted. Want of room compels us to omit all report of the discussion.

The Nominating Committee reported the following officers of the Society for the ensuing year, who were duly elected:— President—JAMES MOTT. Vice-Presidents—EDWARD M. DAVIS, BENJAMIN C. BAIRD.

Corresponding Secretary—J. MILLER MCKIM. Recording Secretary—CLINTON GILLINGHAM. Treasurer—SARAH PUGH.

Additional Members—Lucretia Mott, Robert Purvis, Mary Grew, Cyrus M. Burleigh, Abby Kimber, Jacob Pierce, Margaret Jones, Howard W. Gilbert.

Mr. GARRISON submitted a few closing observations. He said that the success of their labors had been next to miraculous, in view of all the circumstances. They were as dust in the balance before this nation. Not many rich had been called to their side. As yet, it was mainly the poor of this world who were sympathizing with those who were still poorer than themselves. And yet, few as were their numbers and weak as were their resources, how true was it that one had chased a thousand, and two put ten thousand to flight! Surely, the arm of God had been visible throughout. He believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened, and the cry of Humanity was now to the whole land, "Sleep no more, until the chain be broken and the oppressed shall go free." They had pledged themselves to renewed labors in the cause. It was a righteous movement, in which they who ran should not be weary, nor those who walked grow faint. Probably the same congregation would never again assemble here. But no matter whether their life be long or short, provided they used it well. Thank God for immortality!—that what was called death was simply a transition. He did not know that any here present would with their natural eyes see slavery abolished, but he saw it, and so did they. They believed their reliance had been solely on that arm. They did not look up to God as to an abstract being, but found Him in the attributes of justice, humanity, love and universal brotherhood; and, taking these precious principles to their souls, they had God dwelling within them, and they in Him. And so their testimonies had been blessed and the nation quickened

POETRY.

PILGRIM'S SONG IN THE DESERT.

'Tis morning now—upon the eastern hills
Once more the sun lights up this cheerless scene;
But, Oh! no morning in my Father's home
In dawning now, for there no night had been.

MISCELLANEOUS.

THE HORRORS OF WAR.

Correspondence of the London Times.
CONSTANTINOPLE, Sept. 28.—It is impossible for
any one to see the melancholy sights of the last
few days without feelings of surprise and indignation
at the deficiencies of our medical system.

VARIETY.

Runaways from Texas.

The topmost topic of conversation in Texas just now is, how to keep the
negroes from running away to Mexico. There is a
heavy sprinkling of Mexicans all over the country west
of the Brazos.

THE COST OF THE RECLAMATION OF ANTHONY BURN.

The proceedings under the Fugitive Slave
Law at Boston, in the case of Anthony Burn, not long
since reclaimed by his master, Captain Suttle, of Alex-
andria, Virginia, cost the United States within a
fraction, \$27,000 for extra police and military force
incurred. This does not cover the usual ordinary expenses
allowed in the case, such as the fees of the regular
officers of the United States employed in the case.

LA ROY SUNDERLAND.

HAS the pleasure of inviting the attention
of his new and successful Method of curing
the Blind, without the use of drugs!
The desire for Opium, Tobacco, and Intoxicating
drugs; and every Form of Disease, especially of the
Blood; and Nervous complaints, radically cured,
without a particle of medicine!

BEYOND THE RIVER.

Time is a river, deep and wide,
And while along its banks we stray,
We see our loved ones o'er its tide
Sail from our sight away.

THE FIRST MAN I KILLED.

A young English sailor, on the verge of the
Black Sea, gives an account of a skirmish in which
he was engaged with a party of Russians, one of
whom he shot. It shows how dreadful is war—
how opposed it is to the sensibilities of our nature.

THE BEECHERS.

The following passage occurs in the October
number of the North American Review, in a notice
of Mrs. Stowe's 'Sunny Memories of Foreign
Lands':—
'The Beecher family almost constitute a genus
by themselves. The same type of mind and style
is reproduced in the writings of the venerable fa-
ther and of his singularly gifted children, though
stiffening into a certain solemn stolidity in the
author of 'The Conflict of Ages,' and in Henry
Ward, trenching close upon the dividing line be-
tween that humor and the humorist.

ESCAPE OF A SLAVE.

Mr. O. R. Rozier called upon us yesterday, and stated that his slave, Stephen,
whom he had bought from Senator, and who had taken
to the next day, and reached here safe after a two weeks'
journey. Her purchaser used every effort to secure her,
declaring that he would put one foot in hell but that
he would have her. She would readily have brought
\$2,500 or \$3,000 in the New Orleans market, and in
consequence of her escape, she was sold in a
sequestration at which the best bidders, she was de-
livered from a destiny more terrible than death: Ten
of the number started from Chicago hitherward, but
owing to a breakdown in the locomotive of the Under-
ground, they were unable to proceed. In their dilem-
ma they applied to one of the chief officers at that end
of the central route. He provided them with a passage,
and made them a present of \$10. The Underground
Directors wish us to express their thanks for this act,
with the assurance that whenever the Central's engines
give out, those of the U. G. shall be at their service.—
Detroit Tribune.

THE NEW YORK EVENING POST.

The New York Evening Post pertinently
remarks that 'the South is a spoiled child, which
refused what it asks for, always threatens to throw its
doll down stairs. The North is a foolish nurse, which
believes it will fulfill its threat, becomes frightened, and
fussily goes and gets for it whatever it may fancy it
wants.'

AN ENCHANTED ISLAND.

A wonderful stream is the river Time,
As it flows through the realms of time,
With a faultless rhythm, and a musical rhyme,
And a broader sweep, and a surge sublime,
And blends with the ocean of years.

THE BLACK SWAN—AND SO FORTH.

Miss E. T. Greenfield is a woman of fame. She
has sung in all the principal cities of our country,
if we mistake not, within the last five or six
years. Certainly, she has sung in most of the
Northern cities, and in some of the cities of the old
world also. She sings beautifully. Her voice is
of great power and compass, not surpassingly
sweet, alas! Probably we were not upon our soil
another American-born lady so gifted in musical
powers. True, we do not like and cannot appreciate
the kind of singing with which Miss Green-
field favors her audiences. We don't like the
screaming part; and, for our life and soul, we
can't like it. But we have learnt, by patiently
listening, that all this screaming and caterwauling
is an effort to do something, and we will do it.
She sings in the tone to say that she does it.
She sings, in a remarkable degree, the almost
superhuman power of a naturally powerful and
well-educated voice. She sung in our city on
Monday evening; and we are not sure that our
people have listened to sweeter music than she
gave us since Jenny Lind was here. Every body
said it was good, and the lovers of screaming pro-
nounced it heavenly. We guess it was earthly,
but decidedly up. She sings to us again, her agent
informs us, one of these days.

A NEGRO CALCULATING BOY.

At the United States Hotel, a short time since,
was stopping a colored boy, named William Mar-
cey, whose extraordinary mathematical powers
have greatly astonished all who have witnessed
his demonstrations. He will add up columns of
figures any length, divide any given sum, multi-
ply any number by thousands, &c. &c. in a few
minutes of the time the figures are given to him, and
with such exactness as to render it truly wonder-
ful. Yesterday noon, in presence of a party of
gentlemen, he added a column of figures eight in
line, and 108 lines, making the sum total of several
millions, in about six minutes. The feat was
so astounding, and apparently incredible, that
several of the party took off their coats, and di-
viding the sum, went to work, and in two hours
after they commenced, produced identically the
same answer. The boy is not quite seventeen
years of age; he cannot read nor write, and in
every other branch of an English education is en-
tirely deficient. His parents reside in Kentucky,
near Louisville.—Cincinnati Gazette.

A SITUATION VACANT.

Some years ago, a black man called on a clergy-
man in Western New York, avowed himself a
fugitive slave, and asked for food and shelter,
which was freely accorded. Two or three persons
being cognizant of the fact, called in to see the
'runaway nigger,' when the following dialogue
ensued:—
'S'pose you had pretty hard times down South
—licking a plenty?
'No—never was whipped.'
'Wasn't—well, you had to work awful hard?'
'My work was very light.'
'Guess your clothes wasn't very nice?'
'I was always well dressed—I was a house ser-
vant.'
'Reckon your vittuals wasn't uncommon fine?'
'As good as I desired.'
'Well! I should give it as my opinion, that you
was a mighty big fool for running away from your
place as this, just for the sake of shirking for
yourself.'
'Gentlemen! my place down South is vacant.
Any of you can have it by applying for it.'

THE BIBLE DISCUSSION.

FOR sale at the Liberator Office, 21 Cornhill,
Bela Marsh, 15 Franklin street, the 'Great Bible'
of the Origin, Character and Tendency of the
Bible, between Rev. J. F. Berg, D. D., Philadel-
phia, and Joseph Barker, of New York, in Janu-
ary last. Price, \$1.00. Single—\$1.00 for 4 copies.

SOME GOOD IN ALL.

In every breast there is a well of feeling,
Whose depths are moved at an appointed time,
Disclosing precious jewels, and revealing
Love, Hope and Faith, or Energy sublime.
The heart of every sinful man containeth
A halloved spot, as pure as childhood's dream,
Which, 'mid the poison round it, still retaineth
Some crystal drop from Truth's eternal stream.
The tear of penitence, the sigh of sorrow,
The agony of soul for life mis-spent,
The promise of improvement for the morrow,
Are all to Heaven on Mercy's pious sent.
The heart beneath a smiling mask may smother
An anguish, though by sweetest trials torn;
Then judge not harshly of thy erring brother,
God only knows the sorrows he has born.

WOMAN'S SIGHT.

WOMAN'S SIGHT.
A young English sailor, on the verge of the
Black Sea, gives an account of a skirmish in which
he was engaged with a party of Russians, one of
whom he shot. It shows how dreadful is war—
how opposed it is to the sensibilities of our nature.

THE BIBLE DISCUSSION.

FOR sale at the Liberator Office, 21 Cornhill,
Bela Marsh, 15 Franklin street, the 'Great Bible'
of the Origin, Character and Tendency of the
Bible, between Rev. J. F. Berg, D. D., Philadel-
phia, and Joseph Barker, of New York, in Janu-
ary last. Price, \$1.00. Single—\$1.00 for 4 copies.

THE BIBLE DISCUSSION.

FOR sale at the Liberator Office, 21 Cornhill,
Bela Marsh, 15 Franklin street, the 'Great Bible'
of the Origin, Character and Tendency of the
Bible, between Rev. J. F. Berg, D. D., Philadel-
phia, and Joseph Barker, of New York, in Janu-
ary last. Price, \$1.00. Single—\$1.00 for 4 copies.

THE BIBLE DISCUSSION.

FOR sale at the Liberator Office, 21 Cornhill,
Bela Marsh, 15 Franklin street, the 'Great Bible'
of the Origin, Character and Tendency of the
Bible, between Rev. J. F. Berg, D. D., Philadel-
phia, and Joseph Barker, of New York, in Janu-
ary last. Price, \$1.00. Single—\$1.00 for 4 copies.

HEALTH AND SIGHT RESTORED.

LA ROY SUNDERLAND
HAS the pleasure of inviting the attention
of his new and successful Method of curing
the Blind, without the use of drugs!

BOSTON TRECOTICHO

Calisthenic Academy & Gymnasium
FOR LADIES, MISSES, GENTLEMEN AND BOYS.
TRECOTICHO HALL
Corner of Baylston and Tremont Streets.

KNOW THYSELF.

SELF-KNOWLEDGE is of more importance
to any other, because it is the index to the true
state of wisdom and knowledge which exist in the
mind, and which are the basis of all other knowl-
edge. It is the key to the understanding of the
human mind, and the foundation of all other sci-
ences. It is the science of Psychology, and the
science of the human mind.

MR. T. E. SULIST.

A DISTINGUISHED teacher of long experience
in Europe and America, will open private classes
in Greek, Latin, French, Italian, Spanish, and
Portuguese. He will also give instruction in the
various branches of the Mathematics, and in the
Greek and French Languages. These classes will
afford rare advantages to those who wish to pro-
ceed in these branches of study.

PORTRAIT OF MR. GARRISON.

THOSE who would secure early and good impressions
of the portrait of Mr. Garrison, should engage them
without delay. A few good copies remain, at \$1.25 each.
Persons at a distance can have them safely ordered
and mailed for eight cents, if pre-paid.

New Book Store for New Books.

THOMAS CURTIS,
134 ARCH STREET ABOVE SIXTH,
PHILADELPHIA.
OFFERS to his friends and the public a carefully
selected stock of Books, embracing all the
latest and popular works of the day. Useful maps,
atlases, and all other articles, at the lowest prices.

West India Emancipation.

FOR sale at the Anti-Slavery Office, 21 Cornhill,
the 'West India Emancipation,' by Wm. Lloyd Garrison,
and others. Price, 6 cents per dozen, 50 cents per copy.

IMPROVED METHOD OF Champoning and Hair-Dyeing.

MADAME CARTEAUX, having removed to 284
Washington Street, avails herself of this medium
for tendering thanks to the Ladies of Boston and vicin-
ity for the liberal patronage awarded her, and
respectfully assures them that, by unremitting
endeavors to please, she hopes for a continuance of their
favors.

WORCESTER HYDROPATHIC INSTITUTION.

THIS Institution is under the medical direction of Dr.
Francis B. Rowena, and is well arranged for treatment
at all seasons.
Terms.—Usually from \$7 to \$9 per week. For treat-
ment without board, \$3 to \$4 per week.
Office hours from 8 to 4 P. M.
April 14.

THE BIBLE DISCUSSION.

FOR sale at the Liberator Office, 21 Cornhill,
Bela Marsh, 15 Franklin street, the 'Great Bible'
of the Origin, Character and Tendency of the
Bible, between Rev. J. F. Berg, D. D., Philadel-
phia, and Joseph Barker, of New York, in Janu-
ary last. Price, \$1.00. Single—\$1.00 for 4 copies.

CAFE COD WATER-CURE.

AN Establishment of this character has commenced
at No. 157, Broadway, in the direction of GILBERT SMITH,
Proprietor, W. FELIX, Physician, and MISS LIZZY M.
SMITH, Assistant.
Address, Dr. W. FELIX, Harwich Port, Mass.