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The Dollar per annum, always payable IN
ADVANCE.
All letters and communications must be post
paid, and the postage on them, or on the return
of the Liberator, must be taken care of by the
writer. The Office by us, will be careful to pay
for the advertisement making one square 75 cts.
or less, one line for one week, 25 cts.

SLAVERY

PITTSBURGH ANTI-SLAVERY SOCIETY.
Approved for the New-York Evangelist by a Com-
mittee of the New-York Evangelist.
A public meeting of the Pittsburgh Anti-Slavery Society was held on Tuesday evening, June 2, at the Free Church, and was attended by a large number of friends of the cause. The meeting was opened by prayer, and the Rev. Mr. Elliott, of the Free Church, read a paper on the subject of the meeting. He afterwards stated that the meeting was a very successful one, and that the principles and maxims of the Society were well understood by the audience. He concluded by a fervent appeal for the support of the Society.

What principles do you embrace?
What means and measures do you employ?
The state of the public mind is such, that the
principles of action, is demanded at
the commencement of every meeting of
the Anti-Slavery Society. How many
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VOL. V. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.
BOSTON, MASSACHUSETTS.

offer, on this amazingly important subject. I know not the author of the Declaration just read; but I think that it is an able and lucid document, from the impartiality of the human understanding, and the violence of human passions when brought into contact with such exciting subjects as this. It is possible some errors may have been committed on the part of the ablest advocates of this cause; so that this community is entitled to just criticism as it has been read. And are not these questions put, every one that his nation would hold up the hand? If I am not greatly deceived, not a single vote would be raised against the sentiments contained in that paper. The grand characteristic of this age, is that it is an age of freedom of thought. I do most heartily wish it was without a drawback—without a dark spot from such a blight of day must be excluded. But we are fast arriving at a point, where no subject under the broad light of heaven can be so tamely and so unreservedly, or too intimately connected with the self-interest of individuals, to admit of free discussion. I cannot but feel that the subject of the Declaration just read, is one that I can meet it in a frank, manly, and noble manner. The principles which it speaks of, are the principles which we all profess.

Now, let me ask, in the midst of all this free inquiry, why the great question of slavery is not the subject of a free and open discussion? Why do we find men willing to speak on other subjects, but not on this? Shall we close our eyes, sir, upon two millions and a half of our fellow countrymen in bondage? Shall we see the proportion of this assembly were in a state of servitude. How should we feel, if one of every six of us were in a state of bondage? Shall we see the proportion of this assembly were in a state of servitude. How should we feel, if one of every six of us were in a state of bondage?

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One of the first principles of anti-slavery is this: 'Thou shalt love thy neighbor as thyself.' This principle is admitted by the opponents of the Society, in the abstract; but when we attempt to carry it out, in its practical bearings, their faith falters, and they refuse to make a proviso. 'Thou shalt love thy neighbor as thyself, provided he be of another color.'

Another principle of anti-slavery is, that men ought to 'Loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go, and to break every yoke.' The apostle James, also, speaks in the strongest terms against slavery. 'Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, cried; and the cries of them which have reaped are entered into the ears of our Father in Heaven. The apostle Paul commands masters to give to their servants 'that which is just and equal, even as the Lord is merciful unto you; because ye know that ye also have a Master in Heaven, who is just and equal. And what is that? Put yourself in the place of the slave, and consider what you would often just and equal. Would you not claim to be considered and treated as a man, and not as a thing? Would you not claim to be considered and treated as a man, and not as a thing?

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but he was firm in his purpose, choosing the severe servitude of the sugar plantation in preference to the more agreeable situation from the wife of his bosom. His master then offered him money to satisfy the wishes of his mistress, and to buy another wife. 'O, says his master, you can get another.' 'Why, massa, dost you think I am a man?' 'I would to God, says the owner, that I might have a man who would do as much for me as you have done. I will mention, to show the legitimate effects of slavery upon the relations of life. A colored man, who was a member of the church, and who was living with a woman, according to the customs of the slaves, went to his master, who was a member of the church, and told him that he did not feel right to be living so, and requested permission to be lawfully married. And how do you suppose the master received it? Although a request from one Christian brother to another is to be permitted to cease from yet, yet it is received with a laugh, and positively denied. 'It is in behalf of woman to woman that the spirit is wronged. It is woman's humanity that calls for woman's sympathies, woman's efforts, and woman's prayers. And I feel confident that this appeal will not only be heard, but will be answered by the church. I remember, in my husband's house, a colored man driving a cart, and one of the white men, who was a member of the church, and who was living with a woman, according to the customs of the slaves, went to his master, who was a member of the church, and told him that he did not feel right to be living so, and requested permission to be lawfully married. And how do you suppose the master received it? Although a request from one Christian brother to another is to be permitted to cease from yet, yet it is received with a laugh, and positively denied.

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COMMUNICATIONS.

PHENIX GARIBON.—The meeting, last evening, a Methodist... Boston, June 4, 1855.

who has spoken of his neighbors and fellow citizens in this way? RHODE ISLAND. Aoulshire, May 12, 1855.

JUSTICE.

MR. EDITOR.—There is a letter in your paper of the 13th inst. dated at Pittsburgh, Pa. May 25th... The statement made in the letter... is a gross misstatement.

A ROY SUNDLAND.

JUNE 13, 1855. 127 Our brother Sunderland is right. We were not aware that the communication of L. W. contained any injurious allegations...

PEACE SOCIETIES AMONG PEOPLE OF COLOR.

FRIEND GARIBON.—I recently received a letter from a highly respected correspondent at Philadelphia, an extract from which I send you...

BOSTON.

SATURDAY, JUNE 20, 1855.

FREE CHURCH—PUBLIC MEETING.

THE GAZETTE'S REPORT occupies the meeting-house of this city, with irreconcilable division and free and full discussion is therefore much restricted.

ARTICLES.

THE WRETCHED STATE OF ABOLITION.

CHRISTIAN ADVOCATE AND JOURNAL.

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also in this respect, for he has only initiated Wilberforce, Brown, Cropper, Allen, Macaulay, and a host of others. Against this 'stranger' we may be ignorant of our laws and institutions, and yet be fully acquainted with the principles and purposes of the Colonization Society...

MR. G.—said, with a pool of good for the color of the skin, which did not encourage the voluntary separation of that race from the white. So they will take to Africa, for the sake of him. Agree to the above, and I will be glad to see you, colored race. This is an assertion as false as it is naked. It was established, (according to one of the distinguished advocates, Hon. Mr. Archer of Virginia) in order to provide and keep open a drain for the excess of increase beyond the occasion of profitable employment...

MR. G.—said, 'There was much concern among the colored people of the South for the happiness and liberty of the slave. Here is another palpable misstatement and, surely, Mr. G. needed no small share of effrontery to utter such a declaration as that the abolitionists were not to be distinguished from the slave by the name of 'free colored population'...

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and missionaries have been faithful,—that their sufferings and deprivations have been severe, even to death, both in the past and in the present. Every emigrant soon after his arrival, which if he does not remain faithfully, leaves in a feeble condition...

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PRAISEWORTHY ANTI-SLAVERY OPERATIONS.—ANNALS OF MASS.—The beautiful town of Lynn has, during the last fortnight, been the scene of some truly noble efforts in behalf of the good cause of abolition. The New-England Anti-Slavery Society, assembled on the 26th, and almost immediately afterwards an Anti-Slavery Society was formed among the preachers. On Saturday, June 17th, the Rev. Mr. Thompson arrived, and in the evening addressed a crowded assembly in the Town Hall. Dr. Bangs, the editor of the Christian Advertiser, presided at the meeting. The Rev. Mr. Thompson delivered a powerful and interesting address...

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meas, speak in favor of the Colonization Society as colonization meetings; and, as our good order and peace, interest, Pres. Fiske and other inveterate colonizationists make addresses at the Union meetings. Mr. Wilmam's speech betrayed his ignorance of abolition estimates, and evinced but little moral elevation; yet some portion of it was excellent. The Recorder of yesterday makes no mention of the meeting.

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LITERARY

The parlor clock grows,
The midnight hour has long been past,
The cock for morning grows,
Yet care not for the mortal thing,
Tis a great, a grand, a glorious
Document.
Slavery is wrong, American Union,
Slavery is an unjust, God, American Anti-Slavery Society.

Are whiling about as I read
I dream,
Like a thief ascending his
When thither by the temple led,
Behold earth's kingdoms outspread,
In all their grandeur lie,
A sea of darkness swept his base,
Yea, that vision now,
But noble warriors in his gaze,
As back of eternal portals, view
By which are hid from mortal view,
The realms where angels bow.

On Sabbath-days, whenever babe was to be baptized, the sexton filled his basin here, and placed it on the communion-table of the tumble meeting-house, which partly covers the site of your old meeting-house.
Thus, one generation after another was consecrated to Heaven by its waters, and cast upon earth, and vanished from the earth, as if mortal life were but a fitting image in a fountain. Finally, the sexton died also. Cellars were dug out on either side; and cartloads of gravel were flung upon its source, whence issued a turbid stream, forming a mud-puddle that covered the ground.
In the hot months, when its refreshment was most needed, the dust fell in clouds over the whole place of the waters now their grave. But in the course of time, a Town-pump was sunk into the source of the ancient spring; and when the first decayed, another took its place. And another, and still another—till here I stand, gentlemen and ladies, to serve you with my iron spout. Drink the water, and call it pure and cold as that which asked the thirst of the Sagamore, beneath the arching heights, though now the gem of the wilderness, treated under the care of the State, where no shadow falls, but from the brick buildings. And be it the moral of my story, that this water, which is so pure and clear, is now known and prized again, so shall the virtues of cold water, too little valued since our fathers' days, be recognized by all.

Whenever I pour out that soul, it is to cool earth's fever, or wash its stains.
One's cloak; 'twill stay, if the dinner-bell begin to ring, or the dinner be served.
Here comes a pretty young girl of my acquaintance, with a large stone-pitcher for me to fill.
"Hold out your vessel, my dear!"
There it is, full to the brim; no noise, no hurry, no haste, and no haste, and no haste; as you go; and forget not, in a glass of my own liquor, to drink—Success to your Town Pump!

A Noble Record

—Some years since, Mr. Joseph Wood of Trenton, N. J. heroically saved the life of a son of a Mr. Wood, who had fallen into the Delaware from a steambot. The grateful parents of the child long presented numerous rewards to Mr. Wood for his heroic services. His parents, gratified with the consciousness of having done a noble deed, Mr. Wood was not content with the reward which the agent of Mr. Jones in this country, that he has thus become by the will of the deceased, heir to £27,000 sterling. — N. Y. Sun.

PROPOSALS

For publishing in the town of Danvers, Vt., a weekly newspaper, to be called the "WITCHAMOUNTAIN,"
AND ADVOCATE OF EMANCIPIATION.
Edited by James G. Birney.

It called a maid, unformed, confused,
To cheer, blissful, light;
The chains of slavery (not loosed,
And sin no longer, far from free,
You gained by a firm decree,
To born, a friend brought.

MISCELLANEOUS

[FROM THE NEW-ENGLAND MAGAZINE.]
TALK FROM THE TOWN-PUMP.
[SPOKE.] The corner of five principal streets
The Town-Pump talking through its nose;
Noon, by the north clock! Noon, by the east!
High noon, too, by these two accents,
Which fall alike on every opportunity,
And make alike the water bubble and
smoke in the trough under my nose. Truly,
are public characters and town-officers
it! And among all the town-officers,
chosen at March meeting, where is the
single year, for the burden of such
manifold duties, as are laid upon you
to-day? And among all the town-officers,
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At this subject, I am a cup-bearer to the marshes of your town, where
an iron goblet is chained to my waist. Like
a drum-solier on the mall, on muster-day,
I cry you all salute in my position,
Here it is, and at the very tip of my nose.
Here it is, gentlemen! Here is the good
 liquor! Walk up, walk up, gentlemen,
wait, wait up! Here it is, and at the very
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Novel Mode of Travelling

—On Friday morning last, a Liverpool and Manchester quarter past seven second class train at Newell, had just arrived at the junction of the Wirrington and Manchester lines at that town, when there being at the time a strong gale blowing from the north-west, the carriages were blown off the rails, and the conductor seeing the train was acquiring, motioned to the engineer to stop, and to get the carriages unshipped and to set unshipped on the carriages, and in that way they were propelled all the way to Warrington, where they were unshipped, accomplishing the trip with perfect safety in nearly ten minutes less than the usual time, and with but a few slight casualties into the shed where the passengers staidly alight.—Manchester Guardian.

Brick Making

—The Vienna Gazette states, that an inhabitant of that city has discovered a method of making bricks in a very cheap and expeditious manner, by means of this machine, a single workman, by the aid of a uniform system of machinery, can manufacture 42,000 bricks in a day.

ANTH-SLAVERY ALMANAC.

THE ANTI-SLAVERY ALMANAC, for the year 1836, will be issued in Boston on or before the first day of September, 1835. It will consist of original facts, together with selections from the numerous works on slavery now before the press. It will be a most interesting and useful publication.

It called a maid, unformed, confused,
To cheer, blissful, light;
The chains of slavery (not loosed,
And sin no longer, far from free,
You gained by a firm decree,
To born, a friend brought.

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THE NOVEL READER.

She alighted in the rocking-chair
And he occupied all day;
She had her lap all open, there
The last new novel was laid
Upon her, beneath the drying brands
The latest radiance; and
A hearing candle near her stand,
With a crown that sat upon its head.

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COMPREHENSIVE COMMENTARY

ON THE HOLY BIBLE, edited by Rev. J. A. W. Arne, applied to the...
FOR THE SCHOOLS OF THE...
NEW YORK, C. C. PARSONS & CO. PUBLISHERS, 1835.