

# The North Carolinian.

"CHARACTER IS AS IMPORTANT TO STATES AS IT IS TO INDIVIDUALS; AND THE GLORY OF THE STATE IS THE COMMON PROPERTY OF ITS CITIZENS."

H. L. HOLMES, Editor and Proprietor.

FAYETTEVILLE, SATURDAY, AUGUST 22, 1840.

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**TERMS.**  
\$2 50 per annum, if paid in advance; \$3 if paid at the end of six months; or \$3 50 at the expiration of the year. Advertisements inserted at the rate of sixty cents per square, for the first, and thirty cents for each subsequent insertion.  
No paper discontinued until arrears are paid, except at the option of the Editor.  
No subscription received for less than twelve months.  
Court advertisements and Sheriff's sales, will be charged 25 per cent. higher than the usual rates.  
All advertisements sent for publication should have the number of insertions intended marked upon them, otherwise they will be inserted until forbid, and charged accordingly.  
Letters on business connected with this establishment, must be addressed—H. L. HOLMES, Editor of the North-Carolinian, and in all cases post-paid.  
Subscribers wishing to make remittances by mail, will remember that they can do so free of postage, as Postmasters are authorized by law to frank letters enclosing remittances, if written by themselves, or the contents known to them.

**PIANO FORTES.**  
NOW opening, and for SALE, at the Female Seminary.  
One Extra Grand Action Piano Forte, elegant Croch Mahogany, Gothic Architecture, with every modern improvement, manufactured by Wake and Glenn, \$170  
One ditto, Rose Wood, 61 Octaves, by Wake and Glenn, \$335  
One ditto, Mahogany, by Wake & Glenn, \$340  
One ditto, by Geib and Walker, \$350  
One ditto, Common Action, by Dubois, Bacon & Chambers, \$200  
These Piano Fortes have been selected carefully, by the best masters in New York, and will be held at a liberal discount from the market prices, and a credit on good paper, to suit the times.  
—A. L. S.—  
Several PIANO FORTES, which have been in use in the Seminary, are offered at great bargains.  
R. W. BAILEY.  
Fayetteville, June 13, 1840. 65-1f

## Fayetteville FEMALE SEMINARY.

HAVING declined further expansion of the FEMALE SEMINARY, it is but just that I should express to its former patrons and friends my confidence, that in the hands of Mr. Spencer, it will be conducted with ability and faithfulness, on the general plan heretofore pursued. Mr. Spencer as a teacher, is laborious, accurate and interesting.  
R. W. BAILEY.

THE Subscriber will open the Seminary on the 15th of October next, and hopes by giving his best and exclusive attention to the business of FEMALE TEACHERS—to merit the patronage heretofore bestowed. In regard to the plan he intends to pursue, he has only to say, at present, that he is DETERMINED to give a course of instruction in each department as THOROUGH as possible. The Academic year will be the same as before, commencing on the 15th of October, and closing on the 15th of July, and divided into two sessions. Pupils charged from time of entrance to close of session, and no deduction made for absence, except in cases of sickness.

**TERMS—In Advance.**  
Elementary Department, or Second Class, \$8 00 per session  
First Class, 16 00 "  
French Language, 10 00 "  
Drawing and Painting, 16 00 "  
Wax on the Piano Forte accompanied by the Voice, 25 00 "  
Music on Guitar, 25 00 "  
Use of Piano, 3 00 "  
Incidentals, 50 "  
G. SPENCER.  
August 1, 1840. 75-1f

## NOTICE.

LAND FOR SALE.

THE Subscriber wishing to move to the West, will offer at public sale on the 27th of this month, my plantation, with all the adjoining tract of land, belonging thereto, on both sides of the Turnpike and Chicken Roads, SEVEN MILES West of Fayetteville, and runs across Beaver Creek on the East side, with an excellent MILL SITE thereon. The above lands are as well marked as any lands within the same distance of Fayetteville, with pine and oak.

—ALSO—  
AT the same time and place, I will offer my stock of Cattle, Hogs and Sheep, together with Household and Kitchen Furniture, Farming Utensils, &c. The lands will be sold to suit purchasers, in separate tracts if requested—the terms will be made easy, and known on the day of sale.  
DUNCAN BUIE.  
Fayetteville, Aug. 8, 1840. 76-3f

## H. ERAMBERT,

TAILOR,  
Respectfully informs his friends and the public generally, that he has re-commenced the Tailoring Business in the house next door to John Huske & Son, on Green Street 6 doors above the Market House, where he will thankfully receive all orders in his line for cash only, finding the credit system a bad one. All orders from the country for work must in all cases have the cash enclosed, otherwise they will not be attended to. He begs leave to assure those who may favor him with their orders, that no pains shall be spared on his part to give general satisfaction.

**HE HAS ON HAND**  
An assortment of Shirts, Bosoms, Collars, Stocks, Suspenders, and Drawers, of the best quality.

**WANTED.**  
Three or four Journeymen Tailors, none need apply but good workmen, and of steady habits.  
ALSO, Two Boys wanted to the above trade.—Boys from the country will be preferred.  
N. B. Extra cutting done at the shortest notice.  
Fayetteville, April 25, 1840. 61-3m

## Political.

### FACTS FOR THE SOUTH.

WASHINGTON, July 15, 1840.  
To the Rowan Republican Central Committee:  
GENTLEMEN: I received your communication several days ago. You state that the subject of Abolitionism is beginning to excite deep attention among the people of our part of the Country, and you desire me to send you such information as I may possess, to show the designs and progress of the Abolitionists; also to explain the relation in which General Harrison stands to that party.  
In compliance with your request, I will most willingly furnish you with such facts as I have, and only regret that I have not more leisure just now to devote to the subject. You may rest assured that it is one of the most important subjects that can now occupy the attention of the Southern people—it is one that concerns every individual among us.

Many of you will be astonished when I tell you that the schemes of the Abolitionists aim directly at the overthrow of the political, social, and religious institutions of the Country. I will make this appear from their own declarations, and official records.

The Abolitionists are in fact an ANTI-UNION party;—and unless arrested in their rapid onward march, they will break up this Union in a very few years. Whether slavery in itself is right or wrong, is a question with which at this time we have nothing to do;—such as it is, it exists among us without any agency of ours. It is deeply interwoven in all our relations, social and political; and it is a part and parcel of the Constitution of all the Southern States, and is recognized and sanctioned by the Constitution of the United States; it cannot be abolished without destroying the Union, and bringing upon the country civil, servile wars, and scenes of bloodshed and desolation, too shocking to be described. Notwithstanding these inevitable consequences must result from their schemes should they prove successful, the Abolitionists are pressing forward, and boldly proclaim their designs to be the immediate abolition of Slavery throughout the United States, and to place the slaves on an equal footing in all respects with the white;—not only to give them equal political power, but to mix up the two races by intermarriage and amalgamation. At the first view of the subject, some of you may suppose that the People of the South have nothing seriously to apprehend from these fanatics, inasmuch as they live in other States—many of them remote from us; and that they dare not come among us to perpetrate their designs. You will, however, soon see otherwise, and discover that there is "method in their madness." Their plan is, to control the elections at the North—obtain a majority in Congress, and get possession of the Government. When they succeed in this, they have already proclaimed what their next step will be. They acknowledge no constitutional or legal restraints, and openly declare that the ownership of the slaves is not in the South, but in the North—or, in other words, they insist that our slaves belong to them.

The following extract from one of their leading papers, the "Herald of Freedom," will show their audacity and designs on this point:  
"We have nothing to say to the South. The real holder of the slave is not there. He is in the North—the free North, the anti-slavery North! The South have not the power to hold the slave. It is the character of the nation that binds and holds him down in bondage. If nothing but the puny force of the South lay upon him, he would leave it off from his breast with swift and bloody insurrection. It is not the driver's whip that rules the hundred sturdy and sullen slaves of the cotton field, and humbles them to his single control. It is not the master, at whose beak that whip is wielded, for that is feeble, enervated and impotent. It is not the indolent and vicious population of the South who claim to own these people, that has strength and power to keep them in their chains. But it is the whole country. It is the republic, at whose behest the enchained millions of the land lie fettered. And the efficient force of that republic is north of slavery's Dixon line. Slavery is, then, a northern institution, and not a southern."

A leading Abolitionist, in the "Philanthropist" of March 31, 1840, in urging political action, says:  
"Such a movement on our part would send fifty or one hundred men into the following Congress, such as Alvan Stewart, Thomas Morris, Joshua Leavitt, James G. Birney, John G. Whittier, Henry B. Stanton, T. D. Weld, Judge Jay, Myron Holly, Ellis Gray Loring, and a host of other able men—who might then say as Brougham did of the Peerage, 'we did not seek the honor, the honor sought us!'" And such will be the fact, as soon as Abolitionists can be brought to act together politically.

"We are asked, do we really intend to procure a vote of Congress to abolish slavery regardless of the Constitution?  
"We answer, that will not be necessary; for whenever we can succeed in pouring into Congress a majority of the right sort of men, such as would not be afraid to meet the question there, and to do their duty whenever the subject came up, the Southern States would anticipate that movement and abolish slavery themselves, like some of the British Islands, when they saw that slavery, must die, cut it off two years before its time!"

"The Northern man with Southern principles," a majority in the South itself, would rejoice to see that day;—they are much more ready for the immediate and unconditional abolition of slavery than some "dough faces" at the North. The child is now living who will hear the South declare in favor of the abolition of slavery, and of a protective tariff.  
"In our turn may we ask, who says 'the Constitution (of the U. S.) prohibits Congress from abolishing slavery?'—our copy does not say so!  
"It was expected or intended, that Congress should, in that way, ABOLISH SLAVERY, and they are not prohibited in the Constitution from abolishing it in any other proper way; nay, if the individual States do not do it, the time will come when Congress must do it; the very existence of the Nation—the free States, and even of the Southern States themselves will depend upon it.  
"By the 'Constitution' it would appear that more than one-half, if not all the slaves are already free—it is very doubtful whether there is a Constitutional slave in the U. S.—Certainly all who are of white paternity (in the most remote degree) are free! if the words of that instrument mean any thing.  
"Let not abolitionists join in the disgraceful acknowledgment that our Constitution not only sanctions and perpetuates slavery, but forbids its abolition! an opinion which is a libel on the framers of that instrument, and discreditable to us as a free people."  
From the Constitution of the "American, and Foreign Anti-Slavery Society," article 3:—Resolved, "That slave-holding, and slave-trading are heinous sins in the sight of God, and violations of the rights of man, and ought to be immediately abandoned."  
Resolution adopted by the New Jersey Anti-Slavery society held in the Session Court Room at Trenton, 1st January, 1840:  
"Resolved, That all persons present who are in favor of the immediate emancipation of slaves, be invited to enroll their names, and take part in the proceedings of this meeting."  
Resolution, adopted at the sixth annual meeting of the Vermont Anti-Slavery Society, held in Jan. 1840:  
"Resolved, That if the abolition of slavery in the District of Columbia be, as has been represented, 'the entering wedge' for the subversion of the whole edifice, then every friend of liberty ought to give it a blow that it may be driven home as soon as possible."  
"Resolved, That the question of slavery and emancipation is paramount in importance to all the questions that divide and occupy the contending political parties of the day."  
At an abolition meeting held in Xenia, (Ohio,) in the Court House, the following Resolution was offered, and adopted:  
"Resolved, That the Government of the U. States is the most tyrannical and despotic Government in the world."  
Resolutions adopted by the Barnstable Abolition Society, January 1st, 1840:  
1. "Resolved, That, by the terms of our union, we agree to unite with all persons who hold to the sinfulness of slavery and the duty of immediate emancipation, and therefore, in the capacity of an Anti-Slavery Society, we know no distinction of party, sect, climate or color,—but will give the right hand of Anti-Slavery fellowship to every human being who will come upon this platform, to labor in the cause of suffering humanity."  
2. "Resolved, That while this Society is unwilling to trample upon the consciences of its members by declaring it to be the imperative duty of every abolitionist, in whom the State vests the right, to vote at the polls, yet it is free to declare that the Anti-Slavery cause is indissolubly connected with the politics of the country, that political action has always been contemplated for the overthrow of slavery;—and that the success of our cause depends upon the fidelity with which the Anti-Slavery electors bestow their suffrages, independent of party lines and badges."  
From the Emancipator of the 13th Feb. 1840.  
"As to the quarrel about women's rights, the ultra peace question, &c., it would not amount to much, so long as we are all right upon the main question of IMMEDIATE ABOLITION. But this gradual ignis fatuus, that 'leads to bewilder, and dazzles to blind.' Those who depend on 'moral suasion' to abolish slavery, need never say any thing about the gradualism of David Paul Brown, or of the old Pennsylvania Abolition Society. I am in favor of cutting the gordian knot of slavery by a bold stroke of political action."  
Among the proceedings of the Abolition Convention held in N. York, in May last, will be found the following Resolution:  
"W. L. Garrison from the business committee, reported a Resolution, declaring that as Abolitionists we are bound to carry out our principles no matter at what expense to our sect, or party, to the CONSTITUTION or to the Union."  
THE ABOLITIONISTS AGAINST THE CHURCH AND AGAINST RELIGION.  
The Abolitionists are also waging war against the various sects of Christians, with a determination to force them into their ranks or to break down their churches.  
The following extracts will show their action against the Church, and against Religion.  
Preamble and Resolutions adopted at the annual meeting of the "American Anti-Slavery Society," held in New York on the 15th of May last:  
"Whereas, the American Church, with the exception of some of its smaller branches, has given its undisguised sanction and sup-

port to the system of American Slavery in the following among other ways, viz:  
"1. By profound silence on the sin of slaveholding.  
"2. By tolerating slave breeding, slave trading, and slave holding in its ministers and members.  
"3. By receiving the avails of the traffic in 'slaves and the souls of men' into the treasuries of its different benevolent institutions; and  
"4. By its indifference and opposition to the anti-slavery enterprise.—Therefore,  
"Resolved, That that Church ought not to be regarded and treated as the Church of Christ, but as the foe of freedom, humanity and pure religion, so long as it occupies its present position.  
"Resolved, That we cannot recognize or sustain any one as a true Christian minister, who is a slaveholder, a defender of slavery, or who refuses to testify against it."  
The Anti-Slavery Society of Eastern Pennsylvania, held in Philadelphia on the 8th May, 1840, adopted a Resolution,—declaring:  
"That it is the duty of Abolitionists to receive no man as a true Christian Minister, who is a slave holder, who upholds or defends slavery, or who refuses to bear his testimony against it."  
The New England Abolition Convention held May 26, 1840, adopted the following Resolutions:  
"Resolved, That slaveholding is, in all cases sinful; and that no man who claims the right of property in his fellow-man, or who refuses to proclaim the truth of God against slaveholding, should be recognized as a true Christian minister."  
"Resolved, That the professed Christian church and ministry at the North, by the course which they have taken upon the subject of slavery, have made themselves the main pillars of that hateful system of oppression; and we believe no abolitionist can consistently support those ministers, or churches, who continue to give the right hand of christian fellowship to those who hold God's image as articles of merchandise: or neglect to raise their voices in condemnation of this atrocious crime; or use their influence to obstruct the free action of their members in their efforts to advance our righteous cause."  
Resolutions adopted by the Worcester Abolition Society, April 30th, 1840.  
"Resolved, That the guilt of Slaveholding in this age and country far surpasses the guilt of slaveholding in any other age and country.  
Whereas, those who claim to be abolitionists, and yet sustain an anti-abolition church or clergy, do not act up to their professions, and are sustaining slavery in the most effectual way possible; therefore:  
Resolved, that we will give no countenance whatever to such a church or clergy, and we earnestly entreat all others to pursue the same consistent course.  
At the last annual meeting of the Vermont Anti-Slavery Society, the following Resolution was adopted:  
"Resolved, That those ministers who, with all the light they now enjoy in regard to the sinfulness of the slaveholder, and the suffering of the slave, oppose the cause of emancipation, or remain silent on the subject, are unworthy of support or of confidence as religious guides and teachers."  
An Editor of the North, commenting on this Resolution, says:  
"The fact is, this vote, and all similar votes are designed as a rod held in terror over the heads of the clergy to compel them to espouse the cause of the Abolitionists."  
The foregoing extracts are quite mild, compared to others that I could lay before you—the fact is, these designing fanatics actually deny that there is any true religion in the South;—they say it is all hypocrisy.  
The following Extract is from the Philanthropist of the 10th March, 1840.—The writer is discussing the subject of revivals of religion in the South,—he says:  
2. "Religious excitement at the South ought not to be published as evidence of the progress of Religious Revivals; because there is nothing that hinders the progress of Christ's kingdom at the South so much as the prevailing religion. At present it performs the office of a shield to slavery. It goes the whole in defence of the 'peculiar institution,' one of whose 'peculiarities' is to exclude the ambassadors of heaven from three millions of souls, to whom they are commanded to proclaim the duty, and terms of reconciliation. Whenever therefore we hear of the revival of such a religion, it ought indeed to excite a deep groan from all, who 'remember those in bonds as bound with them.' The revivals that occur at the South, should be regarded, with but little abatement, as evidence of the growing strength of slavery, and the increasing power of the kingdom of darkness."  
4. Another reason is, that the word revival is understood to mean something that is the work of the holy spirit. Now it must be obvious that to attribute any thing to the spirit, which is not attended by the fruits of the spirit, is, to say the least of it gratuitous. But when it is attended by all the bitter and pernicious fruits of slavery, it becomes slanderous in the extreme to attribute any such thing to the holy spirit. The Bible says, 'the fruit of the spirit is in all goodness and righteousness and truth.' But the revivals that are said to exist in Charleston, and elsewhere in the slave region are not attended by such fruits. Therefore they are not the work of the Spirit; and to ascribe them to the spirit is to speak evil of the Holy Ghost, i. e. blasphemy.

Extract from the Letter of a leading Abolitionist, published in the Philanthropist, May 26th, 1840.—  
"And all liars shall have their portion in the lake which burneth with fire and brimstone, Prov. 21—8.  
"Of all liars that I have ever met with or heard of, there are none so compare with pro-slavery christian professors; and the reason is perfectly obvious. A pro-slavery christian being a contradiction in terms, all professors who are pro-slavery, must of necessity be hypocrites, having no argument founded in truth whereby to sustain their cause, are compelled to depend solely on lying for even a shadow of plausibility for the inimical position which they occupy; and inasmuch, as even with lying they cannot maintain their cause—their only hope centres in so slandering the advocates of the cause of universal freedom, and universal righteousness, as to destroy their influence."  
From the Morning Star, Feb. 4.  
HATRED OF ROBBERY FOR OFFERING.  
"God declares his hatred against robbery for offering, and prohibits the price of things abominable, and the wages of iniquity, from his treasury. On this principle, the executive Board of our Foreign Mission Society voted at their meeting in October last, That no contribution from a slaveholder, or trafficker in the bodies and souls of men, shall be received into the treasury of the Society.  
THE CHURCHES OF THE NON-SLAVERY-HOLDING STATES SUBMITTING TO THE ABOLITIONISTS.  
I have thus exposed to you the movements of the Abolitionists against the religious communities of the country; and you may now be desirous of knowing what effect they have had on the churches themselves. I regret to inform you, that many of the churches at the North, through fear, or policy, are yielding to the lash of the fanatics, and falling into their ranks. The great body of the Presbyterians of Ohio have joined them, and are now zealously engaged in this crusade against the civil and religious rights of the South.  
The Congregational churches of Vermont have enlisted themselves under Garrison, and have taken church action on the subject. The Convention of the Congregational churches of New Hampshire have recently bowed their necks to the yoke, and by a resolution have recommended to all the churches in their connection to join Abolition Societies.  
In short, the fanatics have already made rapid inroads on the ranks of all the Religious sects at the North (less on the Methodist than on any other,) and unless checked, will soon control or divide all the churches in the non-slavery-holding States, and rally them under the Abolition banner. The effect of all this is not only to destroy all religion in those churches, but, already they are arraying the North against the Southern Churches, and already in many places they will not permit a Southern Preacher of the Gospel to enter their pulpits.  
PROGRESS OF ABOLITIONISTS, AND THE MEANS THEY EMPLOY TO EXTEND THEIR NUMBER AND INCREASE THEIR POWER.  
There are but few persons in the South who know the extent of the Abolition party, or who suspect its rapid increase in numbers and political power. The most of the Whig papers at the South have not only failed to keep their readers properly advised on this subject, but for political reasons, studiously seek to keep them ignorant on the true state of the question;—perhaps they are ignorant of it themselves;—Nor, have the Democratic papers, with very few exceptions, discharged their duty in this matter.—All this renders it the more necessary that I should now attempt to give you some idea of the extent, progress, and power of this party.  
The Abolitionists are spread throughout all the non-slavery-holding States. Every where, we find them well organized in social societies, and these Societies are all subject to the great head Society located in the city of New York;—from the head Society, the orders and decrees go out for operation against Church and State.  
Their financial system is based on voluntary contributions. The Auxiliary Societies collect money not only for local purposes, but for the head Society.  
The sums collected are expended in two ways: first to pay agents to travel about lecturing on Abolition, and forming new Societies; secondly, in printing, and circulating at low prices, and gratuitously, great numbers of tracts, pamphlets, and books, in all of which are contained the basest slanders on the People of the Southern States, and the most false representations as to the condition of the negroes.—These infamous publications make the Southern people out as little better than devils incarnate;—and to inflame the minds and feelings of the ignorant, many of them contain pictures of the most scandalous description.—I have before me a list of Abolition publications, amounting already to more than one hundred and fifty in number, some of them volumes of considerable size.  
Almost all the local Societies, and especially the head Society, have constantly employed a great number of "LECTURERS," that is, Agents going about getting public meetings, lecturing on Abolition,—abusing the Southern people, and organizing new Societies on the principles of immediate emancipation and amalgamation.—In Ohio alone six of these Lecturers are constantly in field, and all New York and New England are overrun with them.  
Another plan of operation is to establish

Abolition newspapers wherever they can find support. There are already several dozen newspapers in the non-slavery-holding States devoted to Abolition; and every now and then we hear of new ones being established. Besides the Abolition papers, almost all the Whig papers in New York, and New England, out of Boston, are co-operating with the Abolitionists.  
The LECTURERS, besides the duties I have mentioned, have also in charge to operate politically.  
In the month of July, 1838, three of the Corresponding Secretaries of the New York "American Anti-Slavery Society," issued a Circular of Instruction to Agents in the country, in which they say:  
"We hope, therefore, you will without delay, confer with Abolitionists in your region on the subject, by correspondence, by holding meetings, and in such other ways as may be deemed expedient, and take prompt and efficient measures to secure the election of such candidates for the National and State Legislatures as the friends of the slave can certainly support!—By order of the executive Committee"—signed by James G. Birney, E. Wright, and Henry B. Stanton.  
According to these instructions from the "Executive Committee," the abolition lecturers took the field. The following is an extract of a letter from one of them, [Mr Stanton,] giving an account of his operations. He says:  
"From Lockport I returned to Utica. By request, I delivered an address in the Bleeker street Church, the evening of the 10th inst., on the political duties of the 40,000 voters in this State, [N. Y.] with reference to the fall elections.  
The annual report of the American Anti-Slavery Society, [N. Y.] for 1838, contains the following language:  
"Abolitionism must have much to do with politics. \* \* \* Abolitionists have resolved from the first to act upon slavery politically."  
About the same time the "Executive Committee" appointed Mr T. M. Blackesly to go forth, and rally the abolitionists on these principles. He writes a letter from Aurora, N. York, dated Oct. 8, 1838, in which he gives an account of his progress. He says:  
"The first object to which I am bending all my energies, is the holding of county meetings before the coming election, with a view especially of preparing and exciting abolitionists to carry their principles to the polls, and wield all their political, as well as moral and religious power for the redemption." &c. "Can you not create a tremendous re-action at this time? &c. Let me know immediately, and write letters all over the country—have notices given out in all the churches, &c."  
The following extracts are from a speech of W. L. Garrison, delivered before the "annual meeting" in Boston on the 22nd January 1840—the meeting was held in the State House, by a special leave of the Legislature, and many of the members were present, and taking part. The sentiments and feelings here expressed are worthy of notice, as coming from the main leader of the party:  
"In the name of bleeding humanity—in the name of my unhappy countrymen—I desire to thank the Legislature for the grant of the hall this evening. I am sure that whatever the South may say, the slave will bless them for the deed.  
"The fact that we are here without opposition, is an evidence of the astonishing progress of our cause. Notwithstanding it is continually asserted by its opponents that it is 'fading away,' we see in every religious body and in every political party, how much their movements are modified and directed by a growing reverence for our cause. Ten years ago, there was not in this whole broad land, an anti-slavery society. Not one.—Now for a proof of our progress. How many are there at present? Two thousand! And new motives of action have been imparted to as many millions of minds by their operations. Then, scarce ten individuals were awake to the true condition of our country. Now, I dare affirm, that two hundred thousand souls are banded together in those societies, for the overthrow of slavery.  
"What is our plan? Nothing but to speak the truth, the whole truth, and nothing but the truth, on the subject of slavery. Nothing but to show that slaveholders are the enemies of the human race.  
"Our object is, to abolish slavery immediately, entirely, and unconditionally!!  
"We feel that just in proportion to our moral power, do we generate political influence. Let us thank God, and take courage. Ere long, we shall see Massachusetts, as one man, refuse to fill any office or pulpit, unless with such men as will use both for the abolition of slavery. We shall see New-England in like manner, refusing to send any man to Congress, or to a State Legislature, who does not declare that slavery should be immediately abolished. When the day comes—and it will come speedily—there will no longer be resistance on the part of the South. In proportion to our activity, and our consequent increase in numbers and in influence, we shall go on successfully, and bring the country into a quiet and happy state. There need be no fears of a dissolution of the Union. The South cannot live without the Union; and the South is not prepared to die. (Cheers.)  
The following extract is from the Philanthropist of March 24th, 1840, published in Cincinnati, Ohio:  
"Why is it that politicians cannot understand? The youngest of them remember the time, when the sound of Abolition was not

time, when the sound of Abolition was not