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and feel as the Jews of old did when they said to our Lord, "We were never in bondage to any man." John, 8 ch., 33 v.

These are some of the dangers of intolerance under a popular government. The dark spirit of slavery rules their national councils, and menaces the severance of the bonds which bind the Confederacy together. The slave is bound to all the horrors of his condition by a chain which he cannot sever, and the condition of the free people of color is not much better, being bound by the cords of caste. The alleviation of this accumulation of miseries, which now press with such crushing weight upon the colored race in the United States, is the great problem to be solved, the solution of which is tasking the energies of many conscientious and reflecting men.

Let any public man dare even to profess that he is actuated, in his public conduct, by motives opposed to the principle of securing the highest welfare of the greatest number, and he would be hooted ignominiously from the platform. To the quickened and renewed activity of this principle do we trace the origin and triumphant progress of our Anti-Slavery Societies: all human instrumentalities, devised by human wisdom, and seeking the accomplishment of their purposes by human means, but all based on principles first made known to the world in the "Sermon on the Mount."

This is not merely a political subject; it is