THE LIBERATOR.

VOL. IV.
OUR COUNTRY IN THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

SITURDAY, NOVEMBER 28, 1854.

BOSTON, MASSACHUSETTS.

EDITORS WANTED—COMPENSATION.

We cannot do much good in this world, without having a man to strive against. In the words of Shakespeare: "Be not a slave to custom, and a slave to fashion, but to nature and to reason." The poetry of the day, the music of the hour, the art of the age, the philosophy of the time, are all under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.

The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.

The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.

The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.

The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.

The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.

The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher. What is the use of the poet, the musician, the artist, and the philosopher, if they are not under the control of the poet, the musician, the artist, and the philosopher? The poet, the musician, the artist, and the philosopher, are the masters of the day, the hour, the age, and the time. They are the masters of the world, and the world is under the control of the poet, the musician, the artist, and the philosopher.
THE LIBERATOR.

COMMUNICATIONS.

NATIONAL LABOR HIGH SCHOOL.

The National Labor High School is the first institution of its kind in the United States, and the first established in the country for the education of workingmen. It was founded by the National Labor Union, and is located in the city of Washington. The school is conducted by a board of trustees, consisting of five members, appointed by the National Labor Union. The school is supported by contributions from the workingmen themselves, and by subscription. The curriculum of the school includes the usual branches of a high school education, together with special courses of study in labor history and economics. The school is open to all workingmen, regardless of age or previous education, and is conducted in the spirit of the labor movement, with the object of preparing men for positions of leadership in the工人阶级 movement.

NEWS-HARPER'S ANTI-SLAVERY REVIEW.

The last number of the New-York Anti-Slavery Review contains a full report of the proceedings of the Convention, from which we have extracted the following:

CONSTITUTION OF THE NEW-YORK ANTI-SLAVERY SOCIETY.

The New-York Anti-Slavery Society was formed at a meeting of the following gentlemen: John A. Collin, Dr. T. C. tradition, James G. W. Lloyd, A. E. B. Washburn, Alexander C. Robinson, and others. The object of the society is to promote the abolition of slavery, and to effect a better condition of the colored people. The society is divided into committees, each committee having a chairman and a secretary. The society meets monthly, and publishes a monthly journal, called the New-York Anti-Slavery Review.

EXTRACTS.

From an Address of the New-York Young Men's Anti-Slavery Society.

The object of the New-York Young Men's Anti-Slavery Society is to promote the moral and intellectual improvement of young men, and to inculcate principles of justice, humanity, and freedom. The society is divided into sections, each section having a chairman and a secretary. The society meets weekly, and publishes a weekly journal, called the New-York Young Men's Anti-Slavery Review.

EVENTS OF THE YEAR.

Subscriptions to the New-York Young Men's Anti-Slavery Society, in order to be received at the office of the society, must be paid in advance. The society is supported by contributions from its members, and by subscription.

WASHINGTON, D.C., November 10, 1855.

[Signature]

L. W. WOODRUFF, Secretary.

ADDRESS DELIVERED BEFORE THE FIRST ANTI-SLAVERY ELECTION CLUB.

Ladies and gentlemen, I come to you this evening to address you on the subject of the anti-slavery movement. I trust that you will hear me with attention, and that you will be guided by the principles of justice and humanity.

The anti-slavery movement is one of the great movements of the age. It is a struggle for the emancipation of a vast number of human beings, who are held in bondage by the most cruel and inhumane system of slavery. The object of the anti-slavery movement is to effect a better condition for the slaves, and to abolish slavery altogether.

The anti-slavery movement is a moral and intellectual movement, and it is derived from the principles of justice and humanity. It is a movement for the elevation of the human race, and for the advancement of civil and political freedom.

The anti-slavery movement is a movement for the protection of the rights of man, and for the establishment of a system of justice and humanity. It is a movement for the abolition of slavery, and for the establishment of a system of freedom and equality for all men.

I trust that you will support the anti-slavery movement, and that you will be guided by the principles of justice and humanity. I trust that you will be guided by the principles of justice and humanity.

L. W. WOODRUFF, Secretary.