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[*Evening Session.*—Joseph C. Hathaway commence the session, by presenting the National Anti-Slavery Standard, as an interesting, able, and efficient instrument in furthering our cause, which was a [s]trife between truth and falsehood. This question[n] is one which is now convulsing our Federal and State Legislative bodies, and shaking all of our ecclesiastical bodies to their foundation, and will

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C.L. Redmond, thereupon, commenced the further discussion of the resolution on the Constitution and Disunion, premising some remarks on the origin of Liberty party—that it originated in deception.” Several voices crying, *false, false*. Whereupon, C.L. Redmond moved that the resolutions, then under discussion, be laid upon the table, for that evening, and that the *origin of the Liberty party* should be the subject for discussion this evening.
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Mr. Redmond’s motion was adopted, and the origin of the Liberty party made the order of the meeting. Mr. Redmond remarked that it had been truly said by friend Hudson, during the debates, that Liberty party grew out of its members seceding from the American Society, or a *false issue* called “*the woman question*,” while the true reason of their secession, was to accommodate the Church and clergy, “the bulwark of Slavery,” who raised the *false issue*. It was a deception, endorsed by the originators of the party, with J. G. Birney at their head. The leading men in this movement, were the same who invited the women, the Grimké’s and L.M. Child, into the field, and offered to employ them as agents, at the formation of the Society. Lucretia Mott, Elizabeth J. Neall, and others, united with the American Society, and took part in the discussions, with the hearty approbation of those men. The two Grimkés were invited to sit in the business meetings of the Executive Committee, with sixty

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agents, to discuss their plan of operation. And seven years afterwards, because a woman was allowed to speak in the meetings of this same society, and was placed on a Business Committee, we beheld these men going out from us in great dudgeon, crying out, "the woman question"! Mr. Redmond read the "Streak Letter," of Elizur Wright, to H. B. Stanton, "that they had shockingly mismanaged their cause; had made too much of *the confounded woman question*, and their life or death now depended on the organization of an abolition political party." What have we here but rank deception? Mr. Remond proceeded to read, from the published speech of H. B. Stanton, made at one of the annual meetings of the new organizers, setting forth how *they had come out from the old Society to accommodate the clergy*, and now, when they looked in their meetings for the clergy, they were not to be found. Also Lewis Tappan's fifteen or twenty reasons against the formation of a Liberty party. The deception played by these men in sending Birney, Stanton, and Colver, to the World's Convention, as the pretended representatives of the American Society, the two first under pay from the Society, while at that time, the formation of the American and Foreign Society was all planned, and when these men appeared in London, they reported themselves as the representatives of the latter society, (and paid by the former,) formed while they were on the Atlantic ocean. Where now are Messrs. Birney and Stanton? One in Michigan, the other in Boston, both in the practice of law, instead of pleading the slave's cause.

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Mr. Seymour said the secession doubtless occurred for several reasons, perhaps already explained, and that the seceders merged into the party formed by Mr. Holley. The Abolitionists did not originally design the formation of such a party, but found such a party finally necessary.

Mr. Eastman said he got his Liberty partyism from Mr. Garrison. When he first published the *Liberator*, he was in favor [of c]asting abolition votes, till he came out a no-Government man. Mr. Garrison threw the responsibility of the slave system on the Government and Church. He first originated a Liberty party. "Women's rights men" were in the Liberty party, and were ready to give women the right of suffrage.]

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