

THE LIBERATOR. PUBLISHED EVERY FRIDAY. No. 25 CORNHILL. Oliver Johnson, General Agent: To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

W. L. G. GARRISON, Editor. VOL. XI.—NO. 17. REFUGES OF OPPRESSION.

From the Christian Index. Letter from Rev. Dr. Sharp. Boston, Jan. 21, 1841.

DEAR SIR—Your letter dated Dec. 30, 1840, was duly received. You say, 'Reports have come to us respecting the action of the Boston Association on the subject of slavery, which has caused deep disquiet among many of the lovers of Zion in the South.'

Another brother, requesting to know just the facts, in relation to the meeting—whether it was a meeting of the Boston Association; or one held after its adjournment; whether many of the members of the Association attended it, and took part in the discussions, and voted in favor of the resolutions which were passed.

As the adjournment of the Association—before the adjournment of the Association—was considered as an appendage to the previous meeting—a large number of brethren, who had composed the Association, retained their seats—not as active but spectators.

My views on the subject of slavery are known to many brethren at the South. I consider it a great evil, and deplore its existence; and have in times past, as I would now, entreated the brethren at the South to use their combined wisdom and benevolence in hastening the period of its removal.

The Arkansas Gazette, after quoting a few of the abolition avowals of the Louisville Journal, says: 'Will southern planters and southern editors take by the hand or give countenance to such a man—'

There is a fair prospect of an abolition storm in Kentucky. Printice, the Yankee editor of the Louisville Journal, is out in favor of abolition; and if he do not get the southern, as they once did for insulting a lay in Connecticut, he may do mischief.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. BOSTON, FRIDAY, APRIL 23, 1841.

SELECTIONS.

Iniquity and a Meeting.

A Discourse, delivered in the Congregational Church, Whiteboro', N. Y., January 31, 1841. By Beriah Green, President of Oneida Institute.

ISAIAH, i. 19—27. Hear the word of the Lord, ye rulers of Sodom; give an ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of feed beasts; and I delight not in the blood of bullocks, or of lambs, or of goats.

The prophet so describes and so exhorts the religionists, here addressed, as to give us a clue to their character. They were just fit to be ranked with the men of Sodom. And how they were to be regarded, we may learn of Ezekiel.

The invasion of human rights is an assault upon human salvation. The oppressor is a destroyer. The constitution of man—the powers, prerogatives, and prospects of man—his present peace and his eternal welfare, he sets at naught and tramples under foot.

And what must be the various bearing of all this? What upon those who amidst the general excitement are reckoned converts? Here is one, who has all along been driving hard after the world—an eager, greedy earthling. He finds in the church and among those who are active in extending its limits and controlling its movements, a world without end.

Well, my dear Excited! I think that neither of us wishes or can wish any thing worse to fall upon those 'who despoitfully use us and persecute us, than the knowledge would bring upon them of all the good they are doing us, and of the satisfaction that we derive, as well as exaltation, from all that they do to put us down and stop our mouths—stop them, but not with bread.

Correspondence between John Pierpont and N. P. Rogers.

Boston, 20th March, 1841.

My three honored because persecuted friends! I give you joy. You do not know, if you never before have known, the full force and beauty of that 'Benediction'—'Blessed are they which are persecuted for righteousness' sake! You and I do not belong to the same sect—and I rejoice that we do not; for if we did, we might not know, practically and experimentally, how very feeble—how much like burning tow strings, are the ties of sect, when they are pulled upon by the strong sympathies of humanity—the attractions of the Christian spirit.

I congratulate you. I almost wish somebody would excommunicate me. Well—it might be said that has been done by the great majority of the Christian church in the country, and in all Christendom. As a Unitarian, I am, in effect, excommunicated from the Christian fold. But this was done so long ago, and I have lived and labored so long and so happily as a Unitarian, that the old excommunication and one of the small part—has not about worked out of the constitution, and I have become liable, if properly exposed, to take it again.

My dear friend, may God bless you! He surely will! CONCORD, March 25, 1841. MY VERY DEAR FRIENDS—Your kind letter of the 20th, I have received. I have long been your admirer, and since personal acquaintance with you, have been proud of the notice you have shown me.

With a heart full, I am Your friend and brother, N. P. ROGERS. P. S. Allow me to add in my own defence, 'in haste.'

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to them, as it is to the chattel of the cotton-field.

To whom does he go, when he feels ground to powder beyond slavery's endurance? Where is his court of justice? Where is the bench, that will take cognizance of his plaint! Not on the wide world's surface. And the ear of common justice is as wide open to the abolitionist, as to him. So, for a present, let the abolitionist be content with the measure meted out to his clients. These clients of theirs are things, and they are the friends and advocates of things.

You ask me to let you publish my letter, congratulating you upon your good fortune in having been excommunicated. Really, I don't know what I should say to you, if I kept a copy of the letter, and as I wrote not to the Editor, but to the man, I suspect that it would not make much of a figure in the columns of a newspaper, or do much for my 'honor and glory' as a literary man.

How do you sleep, my poor excommunicated friend? Are you not gored every night, in vision, by papal bulls? 'At the noise of the thunder' of the Plymouth church, have not all your slumbers 'hasted away'? Do any of your old friends know you now, when you show—if you ever dare to show—yourself in public?

Extract of a letter dated March 17, 1841. We have sixty-one students. The subject of slavery, as connected with the churches, has excited much interest. We carry a majority, (in our Rhetorical Society), not only to exclude slaveholders from church communion, but to refuse all donations from them for missionary and benevolent purposes.

When a Christian People feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognize His righteous government over the children of men, to acknowledge His goodness in time past, and to seek His pardon and forgiveness, and to supplicate His merciful protection for the future.

The death of WILLIAM HENRY HARRISON, late President of the United States, so soon after his elevation to that high office, is an event peculiarly calculated to be regarded as a warning to us, to the People of the United States, of every religious denomination, that, according to their several modes and forms of worship, they observe a day of Fasting and Prayer, by such religious services as may be suitable on the occasion; and to recommend Friday, the fourth day of May, as a day of Fasting and Prayer, and that, on that day, we may all, with one accord, join in humble and reverential prayer to Him, in whose hands we are, invoking Him to inspire us with a proper spirit and temper of heart and mind under the influence of His providence, and still to bestow His goodness upon us, and to preserve us from every calamity. JOHN TYLER. Washington, April 13, 1841.



THE LIBERATOR

BOSTON: FRIDAY MORNING, APRIL 23, 1841.

The annual meeting of the American Anti-Slavery Society will be held in New-York on the 11th of May.

Resolved, That we rejoice in the liberation of the American and Foreign Anti-Slavery Societies.

Resolved, That we learn with pleasure, that Joseph Sturge, Esq. is now travelling in this country.

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LECTURES

My dear Garrison: I first met you in Massachusetts...

Resolved, That genuine abolitionism is willing to co-operate with persons of all sects and parties for the abolition of slavery.

Resolved, That we are desirous to see the abolition of slavery, on the dead level of humanity.

Resolved, That the doctrine which has lately been promulgated by some wearing an abolition garb...

Resolved, That it is sinful for freemen and Christians to enter into any political or religious alliance with those who enslave human beings.

Resolved, That the anti-slavery enterprise is embodied all that is tender in humanity, or vital in republicanism.

Resolved, That slavery is a monster which has exalted itself above all that is called God.

Resolved, That Massachusetts should be represented by a strong delegation of men and women at the annual meeting of the American Anti-Slavery Society.

Resolved, That the thanks of this Society be given to our brother James C. Jackson, for his impressive and eloquent address.

Resolved, That we hail the rising of Mr. Giddings of Ohio, in Congress, on the side of the oppressed.

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THE FUNERAL IN NEW-YORK

The funeral ceremonies, occasioned by the death of the late President of the United States, took place in this city on Saturday last.

The procession began to form at 12 o'clock at the Park, under the direction of Gen. Bogardus.

The procession moved up Church street, through East Broadway, &c. announced by its music.

The procession, it is judged, was four miles long, divided into about thirty divisions.

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FAIR

At a monthly meeting of the Lynn Women's Anti-Slavery Society, it was

Resolved, That the time of holding the Fair in this town, be altered from the first week in May to the first week in June.

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FAIR FOR THE BENEFIT OF THE AMERICAN ANTI-SLAVERY SOCIETY

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Various small notices and advertisements at the bottom of the page.

