

THE LIBERATOR: PUBLISHED EVERY FRIDAY. OFFICE, No. 25 CORNHILL. W. Williams, General Agent: ...

IRELAND: The Dublin Freeman's Journal. ...

—that he has been authorized by the Queen to express her concurrence in the sentiments which he uttered. I don't believe a word of it. ...

SELECTIONS.

Influence of British Emancipation.

The abolition of slavery within the dominions of the British crown, was the direct object, and the immediate consequence of the act of Parliament which, in the year 1833, introduced that great revolution in the social condition of our colonies; ...

Irish Repeal.

Mr. O'Connell proceeded to show that Ireland had been suffering for four years' forbearance from the British Government. ...



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. BOSTON, FRIDAY, JUNE 30, 1843.

aided by the small British island of Anguilla, a central office has been established for the encouragement and protection of fugitive slaves, in which a register is systematically kept of the place of their former captivity, and of their destination. ...

Obstacles to Freedom.

The following is an extract from 'A Sermon of Slavery,' by Theodore Parker, just published by request. There are others who are willing to countenance the sin, and continue it, not knowing that it is a sin. ...

A Learned Divine, D. D.

Rev. E. Smith, in his 'Bible argument,' relates the following interesting facts: I am a southerner; I have lived thirty-two years in slave States; I have preached to slaves and slaveholders hundreds of times, or I have tried to do so. ...

Europe and Africa on each other's gaze!

Land of the dark-eyed maid and dusky Moor. We walked the waters of the Classic Sea, where burning Sappho loved and sung, surveying the white, the mountains on either hand, resembling giant sentinels of hostile camps. ...

MAINE.—A. Soble, Bath, Wm. A. Dunn, Hallowell, New-Harsham, N. P. Rogers, Concord, ...

WHOLE NO. 651. J. BROWN YERRINTON, Printer.

We all know there is at the North a small body of men, called by various names, and treated with various marks of disrespect, who are zealously striving to procure the liberation of slaves, in a peaceable and quiet way. ...

From the Bengal Hurkaru of Feb. 16th, 1843.

SPEECH.

Delivered by GEORGE THOMPSON, at a public meeting in the Town Hall of Calcutta, to consider of a suitable Testimonial to CHARLES BECKETT GREENLAW, the indefatigable promoter of Steam Communication between India and Great Britain. ...

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pooling to our patriotism, and now to our pity, now bring our imagination, and now flowing with wonder, ...

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THE LIBERATOR

BOSTON: FRIDAY MORNING, JUNE 30, 1843.

Letters intended for the special attention of the Editor of the Liberator, must be addressed to the Editor of the Liberator, (post paid) until the Liberator is published in Boston, as usual. Communications for publication in the Liberator, should be sent to his address at Boston, as usual.

In the afternoon, the Convention suspended its business to listen to the narrative of Mr. FOLLER, a native of New-England, a white man, who was held and sold as a slave in Maryland, and who only escaped being sold into hopeless bondage at the extreme South, by a fortunate circumstance which enabled him to communicate his condition to his relations at the North, who came to his rescue. We hope that the particulars of this curious history may be given to the world by Mr. Foller, or some other of the New-England friends. The resolution touching the ministry and church was then taken up. Mr. SPENCER, of Weymouth, sustained it in an emphatic manner. Rev. PHILIPSON RUSSELL, then took the floor, and read a resolution affirming the divine origin of the ministry—on which he proposed to speak. Objection was made to his speaking on any other point than that contained in the resolution before the meeting, unless he moved his resolution as a substitute for it. This he declined doing, but persisted, notwithstanding the efforts of the Chair to keep him in order, in making a personal attack upon Mr. Foster, and in showing what his course had been at other times and in other places—being apparently dissatisfied that Mr. F. had not done on this occasion what he (Mr. R.) considered wrong on other occasions. Mr. FOSTER stated that he did not intend to introduce the church and ministry question proper before this Convention, being contented with the resolution as it stood; and he made this just distinction between his position, on the occasions to which Mr. Russell referred, and the gentleman's present position—that he (Mr. F.) had 'dragged in' the church and ministry question proper, because he thought it right to do so—whereas Mr. Russell had 'dragged it in,' although he thought it wrong to do so. Mr. R. defined his position at considerable length, recounting the services he had rendered in times past to the cause, particularly at the time of the new organization. Though we would not depreciate the merit of any man who was found on the right side at the time of that lying secession, still it may be remembered that one chief object of the seceders was to get rid of their connexion with acts which they regarded not only as heretical, but which were worse—a plea, of which number we believe the Christian Baptists were accounted by them. Mr. Russell also disclaimed being a non-resistor. As his name appears prominently on the side of those defending the principle of the inalienability of human life at the Peace Convention—and as his name is on the list of the members of the Non-Resistance Society, and is appended to its Declaration of Sentiments, we would suggest whether he can be placed correctly before the world, except by a public acknowledgment of the change which has taken place in his sentiments on this subject. Those acts, of course, only indicated his opinion at that time, which was as free to change as to form; but it seems to us that they who see his name in that connexion have a right to suppose his position unchanged, unless he states his new attitude with equal publicity.

Church Reform. William Goodell still continues his lectures on this subject, in his 'Christian Investigator.' His giant strength is expended with a giant's force; and measuring the church and the priesthood by their own standard, their favorite test, he shows them to be composed, in the mass, of wood, hay and stubble, whose end is to be burned. We would get rid of this nuisance by a much shorter, more thorough, and, we think, more scriptural process than friend Goodell proposes, and trust we have done so, in regard to its deleterious influence over the freedom of our own soil. With all due deference to his superior logic, and acute metaphysics, he must pardon us if we differ from him, to some extent, as to the distinguishing characteristics of the true church, and of course as to the hope of any thorough and permanent reformation of the present nominal one. It pains us that we do not see eye to eye with him, on all prominent points, as in the days of 'Zuld Lang Syne,' when the subjects of temperance and anti-masonry, in their earliest stages, engaged our mutual attention, and when we had to contend with the overwhelming opposition of the same corrupt church and priesthood.

The 'Christian Investigator,' however, is an exceedingly able, and we have no doubt has and will prove a highly serviceable reformatory journal, within the scope of its plan. From the last number will be found, in a preceding column, an article, exhibiting the 'rank conspiracy' of the Presbyterian General Assembly, at their late session, with the Arch Enemy, and their open apostasy from the known and recognized principles of eternal truth.

The following is the conclusion of the fifth Lecture on Church Reform.—'The polity, the usages, the doctrines, the discipline, of almost, if not all, the existing sects, have been either shaped in the first place, or modified afterwards by the patriarch of the sect, by the clergy, or by the sect itself, as the case may be. Commonly falls into a few hands, to the exclusion of the people. Investigation is heresy, and progress is excision. And the law of the sect, like that of the Medes and Persians, (except by stealth and unperceived innovation) changes not. Little scope here, for Christian conscientiousness, honest and individual responsibility, intelligent and free inquiry, Christian progress, readable human rights. Little prospect that churches thus constituted, will ever disenthral an enslaved world, or train to habits of self-denial, and holy heroism, and scrutinizing discrimination, the mass of the membership themselves. And yet we are full of hope. There is an under-current at work. Sabbath schools, Bible classes, voluntary associations, popular reformations, discourses, lyceums, benevolent enterprises—these are among the indications of a ripening era, in which, not barons or bishops or clergies, but the common brotherhood—the masses—the people—come upon the stage—shall claim inherent rights—shall live, move, breathe, think, speak, devise, and act as the human individual, God gifted, and God governed, is constitutionally bound to do. When that era shall have expanded itself, to the extent of the present holds it, brittle as it is with age and rottenness, will crack and rattle off like the shell of the crystal—like a covering of this plaster.

On our first page will be found the remonstrance of this noble reformer to the Repeal Association, at their having passed a vote of thanks to President Tyler's son, showing the inconsistency of the act, and urging them to rescind it. 'He also expresses his amazement that O'Connell, 'the friend of universal liberty,' does not see the impropriety of holding any intercourse with slaveholders, and declares that 'there is no degradation on earth so great as the companionship of men who buy and sell the image of their Maker.' Had O'Connell ever maintained the position he at first assumed toward the slaveholder, he would have first stepped on a pinnacle of moral grandeur, far transcending, in altitude, the elevation he now commands. The last New-England Reporter copies a speech of Mr. Steele, from the Dublin Freeman, in which he attempts to answer a private letter of James Haughton, adjuring him not to go to America, and saying that 'the O'Connells are contaminated by accepting, in their struggle, American [slaveholding] sympathy and aid in the shape of funds'; and further telling him, that if he went to America, holding his resolution of not there denouncing slavery, he would be, 'not like the soaring eagle, but like the chained raven.' 'From this doctrine,' says Mr. Steele, 'I most deprecably, but most respectfully, may, most reverentially—for I reverence the practical virtues of James Haughton—dissent. This it seems he anticipates being, as James Haughton told him he would be, if he visited America, the 'caged raven'; and appears willing to exchange an independence from principle at home, to an independence of principle abroad. The process of reasoning by which he arrives at this conclusion, is very patently, and shows that the school of ethics in which he was reared was not the most exalted character. He talks of 'taking the world as he finds it,' &c. but unless he acts from higher views than this, &c. displays, he will leave the world as he finds it.—'The Atlas, in alluding to the petition presented to John Tyler, during his visit to this city, says: 'It (the address) was drawn up [copied off] by a colored man, the clerk of Ellis Gray Loring, Esq.; and the beauty of the penmanship displayed in it, would do honor, it is said, to the best teacher of penmanship.' ADDRESS TO THE SLAVES. This Address may still be obtained at 25 Cornhill. Those who have friends or acquaintances at the South would do well to send them. The pamphlet also embraces the Address to President Tyler, and is well adapted for general circulation at the North as well as at the South.

Advertisements for the Liberator, must be sent to the Editor, as usual.

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POETRY.

From the N. Y. Daily News. GO, SIGN THE PLEDGE!

BY WILLIAM OLAND ROBERTS. Go, sign the Pledge! Ten thousand souls Have felt its mighty power to save...

NON-RESISTANCE.

Clerical Defence of Man-killing. FREDERICK GARRISON: Last Past day, in the afternoon, I went to hear the Rev. Willard Pierce, Congregational minister in North Abington...

God says, Cursed is he that trusteth in an arm of flesh. The army and navy say, Blessed is he that trusteth in an arm of flesh...

MISCELLANY.

The Northampton Association. To the Editor of the Tribune: As the Northampton Association of Education and Industry has been charged with infidelity and Sabbath-breaking...

The charge of Sabbath-breaking is perfectly natural and is made no doubt by those whose religion consists more in a theoretical belief, than a practical observance of the day...

THE LAW OF KINDNESS.

From the Philanthropist. Colleges, &c. That, owing to the workings of slavery, the common school system has proved a failure in the slave States, is notorious...

Don't speak so cross, said one little boy yesterday in the street to another. 'Don't speak so cross,' he said, 'as if you were a man...'

WAR AND RELIGION.

Col. Lehmanowaky has informed us that nineteen of Napoleon's colonels have been preachers of the gospel since the downfall of that emperor...

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PIERPONT'S POEMS.

JUST published, by Oliver Johnson, 25 Cornhill. The Address of the New-England Anti-Slavery Convention...

THE PERFECTIONIST. A FEW new numbers (nearly complete) of the Perfectionist, published in New Haven, Conn., in 1841...

THE PRESENT.

The publication of a periodical with this title will be commenced in July. It will appear in numbers, containing three or four pages each...

DR. BAYNES.

SURGEON DENTIST. OFFICE No. 114, THEOPHILUS ROW. LONG experience in the practice of Dental Surgery...

PLACE WANTED.

GEORGE Turner, being out of employment, would be happy to receive any application for labor...

THE TRICHOPEPOUS.

OR MEDICATED COMPOUND. (S) now acknowledged by thousands, who will testify to the efficacy of the present hair-dressing...

BOARDING HOUSE.

FOR COLORED SEAMEN. The subscribers have to inform that they have prepared an excellent Boarding House...

AGENTS OF THE LIBERATOR.

CORRESPONDENTS.—S. S. Cowles, Hartford; J. H. Hall, New-Haven; James Munroe, New-York...

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