

Oliver Johnson, General Agent:

To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the Liberator...

WM. LOYD GARRISON, Editor. VOL. XI.—NO. 3.

IRELAND.

From the Temperance Journal. Father Mathew.

N. CROSBY, Esq. Dear Sir—So anxious was I to see and hear this apostle of temperance...

I met this celebrated man, for the first time, on Sunday, the 30th of August last...

The opinion, that some suppose Father Mathew to possess marvellous powers, is well founded...

Of Father Mathew's 'outward man,' which has been often described by others, say nothing...

Address was presented to Mr. O'Connell, a few days ago, from the ladies of Kilkenny...

At the conclusion of his speech, which was interrupted by frequent applause...

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL HUMANITY.

SELECTIONS.

From the Anti-Slavery Standard. New Organization.

If our anti-slavery movement gets new organized, it will become harmless, and will be lost in the waves of the world...

The world is full of new organization—humanity is new organized—Christianity has become new organized...

The London correspondent of the Journal of Commerce says—The Chartists are resolved that if they can do no good...

A Bold Rebuke. The London correspondent of the Journal of Commerce says—The Chartists are resolved that if they can do no good...

Mr. O'Connell and the Ladies. Address was presented to Mr. O'Connell, a few days ago, from the ladies of Kilkenny...

From the National Anti-Slavery Standard. The Emancipator.

Is as full of politics as a dog's coat is of fleas. We can hardly allow it a more dignified comparison...

From the Reformer. Thoughts suggested by the late Sabbath Convention.

It was our privilege to attend the Convention recently held in Boston, for the purpose of considering the validity of the existing views in relation to the Sabbath, Church, and Ministry...

pregnable, than all the walls of caste hitherto erected among men. There never has been such impassable distinction between any two divisions of the human family...

From Dr. Channing's work on W. I. Emancipation. Liberty and Slavery—Profit and Loss.

What a country most needs, is not an increase of its exports, but the well being of all classes of its population, and especially of the most numerous class...

I am not very anxious to repel the charge against emancipation of diminishing the industry of the islands, though it has been much exaggerated...

There came passengers in the Isabella, from Baltimore, fourteen persons of color, who have immigrated to this island...

We learn that 60 more persons may be expected in the Northumberland, and that there are 500 nearly ready to take their departure...

The parties who came in the Isabella are respectable in appearance and demeanor. We entered into conversation with several, particularly with one, the mother of eight children...

It is a man, it is a woman, it is a child, it is a man, it is a woman, it is a child, it is a man, it is a woman, it is a child...

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The following is a part of the reply of our brother Rogers to the last letter of John G. Whitier, which we published in the Liberator of the 1st inst.

From the National Anti-Slavery Standard.

John G. Whitier. We preface our notes on his extraordinary communication with a lament over him as a departed abolitionist, and we solemnly assure him that the lament was not a mock one. We repeat the lament and we repeat avowment of the departure. Friend Whitier is not where he was. The place that once knew him knows him no more, and we fear no more, forever.

We regard the downward angry part of our friends' epistle, the spirit-challenging part, relative to our impurity and character, as a step, which we will not take fire at, and we are angry too—and we are sorry friend W. is so. We meant to speak of his position only, and its inevitable results.

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Friend W. commends our remark upon abstract resolutions—but he omits its part. He says, 'to our continent in the United States, fully respond, viz: that the South cares very little for abstract resolutions.' Our remark was this—[speaking of the resolves passed at London]—We tell friend W. that slavery cares nothing for abstract resolutions, provided those who pass them give them the lie in practice—aluding to the rejection of the American delegates because they were women.

We agree with friend W. that moral suasion, coupled with the practical support of slavery at the ballot-box, is weak. And the reason is, that the suasion is not believed; for they are not sincere.

But the Convention. What was victory on one side of the house was defeat on the other. A formal protest was immediately entered by Rev. R. A. Putnam for himself and sundry others against the proceedings of the society; the President, Rev. J. Curtis, tendered a resignation of his office, and a new organization! New Hampshire Abolition Society was organized! But those men, professed ministers of the gospel, seldom or never seen in an anti-slavery meeting before, yet who then manifested such earnestness in the cause—what are they doing for the poor slave? Is it timidity, or worldly prudence, or apathy, or is it because they love the praise of men more than the praise of God, that they do not open their mouths for the dumb? Their consciences will answer.

From the Herald of Freedom. Letter of Resignation. Below is brother Lewis's letter of resignation. He undertakes to give his reasons. We are afraid he does not give the true ones. What he says charging the old Society with an improper spirit of contentiousness, is ungratefully said, seeing what they have done and suffered to relieve his down-trodden people from degradation.

Human Rights in New-Hampshire. The following extracts are taken from the Sixth Annual Report of the Concord (N.H.) Female Anti-Slavery Society. This Report was drawn up by that most estimable woman, MARY CLARK, who, in her own affecting language, is lingering under a probably incurable malady. Consumption is apparently doing its work upon a frame naturally delicate, and looking, one by one, the feeble cords of life.

Previous to 1840, almost perfect harmony and unanimity of opinion and feeling, for aught that was apparent, had prevailed among us. Scarcely ever was a dissenting voice raised or a dissenting vote given on any resolution or question that presented itself to the Society. It is true, that in 1838, at a meeting when some of the warmest friends of the Liberator were not present, it was moved by some one and voted by the Society, that the copy for which we had subscribed be discontinued—the ostensible reason being the absolute poverty of our treasury, and the pressing need of our own Herald at that time.

But to return. The discussions among abolitionists, called by way of eminence, 'The Monday-Sets Quarrel,' had not then reached us. We dreaded their approach, for we did not clearly comprehend the real nature of those discussions. We viewed them as contentions among brethren, and we strove and prayed to be preserved from such 'falling out by the way' ourselves. It is true, remarks began to be made by some of the brethren unfavorable to Wm. Lloyd Garrison—something was said about endorsing his peculiar views on other subjects, if we adhered to him as an abolitionist; but they were not followed up. We kept on serene in our meetings together, took and paid for six copies of the Herald for distribution, and read our own copies, we trust to our edification, and encouragement, and did what else came to our hands for the cause of the slave.

From the Liberator. Friend Birney's anti-slavery is more of the Old-England type than the New. It spent itself nearly, when he freed his own slaves. The sooner he retires from the northern service for the southern, the better for him and the cause. He knows nothing about hammering puritan pro-slavery fins into the heads of his countrymen.

From the British and Foreign Anti-Slavery Reporter. Excommunication of Slaveholders. At a public meeting of the Belfast Auxiliary to the British and Foreign Anti-Slavery Society, held on Thursday evening, October 23rd, 1840, in the Presbyterian Church, Cornmarket street, in connection with the General Assembly.

Resolved—That as a church of Christ, we will not hold communion with any person known to be implicated in the crime of holding his fellow-creatures in bondage, or who is favorable to the unchristian system of slavery.

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