

THE LIBERATOR
PUBLISHED EVERY FRIDAY.
Wm. W. Williams, General Agent:
No. 25 CORNHILL.
To whom all remittances are to be made, and
to whom all communications must be sent.
Advertisements are taken at the rate of \$100
per annum, payable in advance.
Single copies are sent free of charge.
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terville; Israel Perkins, Lyme; E. Bird, Tunstun.
[For a continuation of this list, see the last
page, last column.]

W. W. LLOYD GARRISON, Editor.
VOL. XI.—NO. 36.

REFUGES OF OPPRESSION.

From the Plymouth Memorial.
The Plymouth County Anti-Slavery Society held its annual meeting in this town, on the 14th inst., the Plymouth County Anti-Slavery Society held its annual meeting in this town, on the 14th inst., the Plymouth County Anti-Slavery Society held its annual meeting in this town, on the 14th inst.

SELECTIONS.

From the Herald of Freedom.
Church and State.

And I saw a woman sit upon a scarlet-colored
beast, full of names of blasphemy, having seven heads
and ten horns.—Rev. xvii. 3.

The woman and the beast are the same John saw
in his vision, in the 12th chapter. The woman is an
emblem of all who profess Christianity, in all
ages of the world. The beast is an emblem of all
earthly governments, civil and ecclesiastical.

In the 12th chapter we are informed of the persecu-
tions of Christians by the civil authorities. Then
Christianity was not corrupted; its professors were
clothed with the sun—the moon was under their
feet—and on their heads was a crown of twelve
stars. They were clad in the whole armor of God—
He was their defence; and on Him they depended
for protection. And because they trusted in God, and
not in the power of the beast, they were com-
pelled to flee into obscure and unfrequented places.

But in process of time, professed Christians cor-
rupted themselves, and looked to the beast, and not
to God, for safety—they formed a league with the
powers of darkness, and submitted to their usurped
authority.

The many-headed monster no longer persecuted
professed Christians, but suffered them to ride on
his back—holding on by his horns; and from the
time they took refuge under his protection, they
have done more to corrupt the world, and fill it with
blood and murder, with slavery and infidelity, than
any other portion of our guilty race. Their minist-
ers have been, and are now, slaveholders, war-
making ministers; and those who have learned their
religion from them, have employed themselves in the
same abominable commerce.

And now, with few exceptions, they worship the
scarlet-colored beast, and are more concerned to
promote his kingdom in the world, than the king-
dom of Christ. It does not so much disturb the
clerical brotherhood and their followers, to hear the
name of God profaned, and the peaceable kingdom
of Christ denounced, as it does to hear that the
power of the beast is broken, and his body taken
and given to the burning flame.

Their slaveholding and war-making systems are
based upon, and protected by, this many-headed
beast; and his bloody throne of cruelty and oppres-
sion must be sustained, or his and their authority must
withier and perish together.

New organization, too, is mounted on the back of
this same murderous monster, and relying on his
power, to fill the earth with righteousness and peace.
This organization is seeking the applause of the
world, and worldly power, to compel men by
force of arms to submit to its "uses and former
customs." It is now making a desperate effort to
get the government of this slaveholding, war-
making nation into its hands. It is training and
teaching children, in Sabbath schools, to worship the
God of slavery and war.

It is a fact no longer to be concealed, that the
scarlet-colored beast leads to the death of every
sect, and all in the interest of each, wherever they
would go to celebrate the work of death, and rejoice
in it, though they connect it with the religion of the
PRINCE OF PEACE.

This was fully demonstrated at a Sunday school
celebration in Manchester, in this State, 5th inst.

The whole proceedings were such as to cause the
friend of God and man to weep at the madness and
folly of pro-slavery and new organization, in teach-
ing unconscious children to hate and murder their
enemies. On the occasion, an enclosed piece of
ground southward of the new village, was consecrat-
ed for a burying place. But to whom, or to what it
was consecrated, we are not told. If to God—it
was His before. If to the dead—the dead know
no anything. This solemn performance looked
like consecrating and christening a church bell
in Rome. They call their bells by some peculiar
name, and then baptize them in the name of the
Trinity. And our clergy consecrate a piece of ground.
What can be more supremely ridiculous! But
the performance was solemn. It is said to be a very
solemn time when a Catholic priest consecrates and
baptizes a bell! It is so now, our clergy can
consecrate to get Sabbath school children and their
teachers into a grave-yard, (a solemn place indeed),
and then make what they call a consecrating prayer;
and make the children, with the teachers and peni-
tents if not themselves, believe that the power
of God is more sacred respect for it, because of
their ceremonies. The burying-place is to be called
the Manchester cemetery, (as we were told). Per-
haps the poor will be allowed to pay a few dollars
for a grave in some lonely corner of that holy
place; and the rich, many dollars, for an elegant
spot to build a tomb, or raise a monument to their
honorable names. This is the way they consecrate
their meeting-houses to God.

On to this ground the Sunday school scholars in
Manchester and vicinity were marched, in military
order, to music played by the 'Stark Band' (and
they played as well as any band), and then fol-
lowed a prayer. After the prayer, the children sung
a hymn. Then Rev. Mr. Wallace made an address
to the scholars. He is a new organizationist, and
no doubt intends to perform that part to make him
popular in the vicinity. In his address he said Sab-
bath schools were instituted, because they built up
society. Congregationalism, we suppose.

Then the superintendents and teachers were ad-
dressed by Rev. Mr. Sinclair—Free-will Baptist
minister. It is wonderful that he was suffered to be
there—in such a solemn, popular place. A very few
years ago, the Congregational clergy would not
have 'set him with the dogs of their flock.' Now
they treat him with respect, because they fear the
people. The Free-will Baptists are growing popu-
lar—that's all.

After Mr. S's address, the children sang another
hymn. Poor children! how little they know of the
designs of those who had them in their power.

Then the parents and guardians, (and our factory
villages are full of guardians), were addressed by
Rev. Mr. Bailey—Baptist minister. This demoni-

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

BOSTON, FRIDAY, SEPTEMBER 3 1841.

Had all the children, with their parents, and the
clergy too, remained at home, and committed to
memory the 13th verse of the 12th chapter of
Paul's Epistle to the Romans, more good might
have been done to themselves, and the world. Oh,
brother Rogers, let us learn to abhor what is evil,
and cleave to that which is good. Let us bless
them who persecute us; let us bless, and curse
not. Let us be of the same mind one toward another.
Let us not mind high things; but condescend
to spirit of low estate. If we are not persecuted,
we are not Christians; for all that will live godly in
Christ Jesus, shall suffer persecution.

Your brother in tribulation,
BENJAMIN SARGENT.
Chester, July 9th, 1841.

From the National A. S. Standard.
Political Action.

Voting at the polls is one of the chief practical
measures in which abolitionists can manifest their
principles. Where principles have become deeply and
irrevocably fixed in the convictions of the under-
standing, and the affections of the heart, a rest-
lessness naturally ensues to apply them to action. This
is illustrated in the case, and as we have seen, in the
case of the abolitionists, in the case of the abolitionists.

For abolitionists to vote for pro-slavery candidates
seems to me as inconsistent, as it would have been
for Paul to have sold the silver shrines of Diana.
To refrain from sustaining slavery through the bal-
lot-box is an incident of genuine abolition, and fol-
lows it as necessarily, as it follows that the worship-
ers of one living God, cannot bow down to images
of stone or clay.

And this is my first ground of dissent from the
scheme of a third political party. Where a moral
conviction which can move and direct a world of
matter, has been produced, such a party is superfluous;
and where it has not been produced, such a party
is unavailing; for the spurious and half-way
abolitionist will not maintain allegiance to it, though
he swear it. Such a party it would be badly that
it would be well done without it. It would be well
to detach a part of the team from the pole, and hitch
it to the hind wheels of a stage coach, upon the pro-
phecy that the hind wheels did not follow the for-
ward ones fast enough. The only possible effect
would be to pull them out of the track, and to stop
greatly retard their progress.

Politics in this country has for the most part
degenerated into a contest for office. Offices do not
now go after good men, but a host of bad ones go
after offices. He who makes himself conspicuous
in a political campaign, is generally supposed to
expect an office, and in case of success, he obtains it
as a matter of course.

Anti-slavery political partisans would be judged
by the established rule. The public at large could
not be persuaded that they were more pure or disinter-
ested than other politicians; hence the anti-slavery
truths they might utter, though with the utmost
sincerity, would be regarded as political expedi-
ency. No political action, therefore, would be
of any significance in the constant repudia-
tion by the founder of Christianity, of all schemes
of political power? Had he cherished these, he
might have obtained popularity for the day, and accep-
tance with the Jews; but what would they have done
for his mission, and for mankind?

No would the awakening of such suspicion in the
public mind, be the work of anti-slavery election-
eering. It would really arouse a purer and ill-
proportioned abolition in abolitionists themselves.
Already have we seen in a Congressional dis-
trict of Massachusetts one abolitionist in the field,
and another desirous of taking it; the former a
minister, and the latter a lecturer, and a non-resident
until within six weeks of the election. The result
was disastrous; a high election was produced,
without the accomplishment of any known or im-
agined good. The anti-slavery cause was acknowl-
edged to have lost ground in that district, which it
has never since regained; once among the most
fruitful of anti-slavery fields, it is now as if a fire
had passed over it.

The public mind will not bear that an individual,
distinguished merely as an abolitionist, and without
known general qualifications, should be chosen
to be the voice of anti-slavery election-
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has never since regained; once among the most
fruitful of anti-slavery fields, it is now as if a fire
had passed over it.

But, brother Rogers, all this was done under the
protection of the 'Stark Guards,' a military com-
pany, which were organized at Gofftown, is not
known. They appeared as well as any other com-
pany of military. At the head of the procession was
the 'Stark Band'—to play marches for the clergy
and other professed Christians, Sabbath Schools,
stangers, Jews, and proselytes, to keep step by, when
moving from Concord Square to the cemetery.

Next in order were the 'Stark Guards,' adorned
in military costume. The cemetery committee
arranged to get the military power into their hands.
The band, however, will never suffer them to have
it again. They had it in Rome, and so abused it,
that it can no more be trusted with it. As the Catho-
lics did, so would the clergy fill the world with
bloody strife, and persecuting wars, to build up
sects. We should prefer to have the military in the
hands of another Bonaparte, rather than in the hands
of the clergy. Were it in their power, they would
drive every slave and free colored person into the
Boswell, or some other, having no fear of losing their
power. In the pulpit they pray for, and preach
peace;—on the training field, they pray God to teach
the hands of men to war, and their fingers to fight.
In the pulpit they preach love to enemies;—on the
battle-field, that it is the duty of soldiers to hate
their enemies, and to slay and destroy them. They
celebrate the Fourth of July together, in memory of
what our fathers did in rebellion against the powers
that were, and teach their own, and the children of
others, to follow their anti-Christian example.

We were informed, that one clergyman of the
Sabbath School children, that Manchester was the
very place for them to meet to celebrate the Fourth
of July, as it was the very town where one of the
heroes of Bennington lived, and where he now
sleeps in death. He is said to have talked loud
about American liberty; but said nothing about her
slavery.

Thus we see the religion of America is blended
with slavery and war. And the strongest hold they
have is in the church, (so called). The religion of
America is a man-killing, war-making, slaveholding
religion, and is no more like the religion of Jesus,
than the religion of the heathen is.

WHOLE NO. 557.

J. BROWN YERRINTON, Printer.

Had the student committed any impropr-
ity, ignorantly, or otherwise, the proper course
would have been private advice or admonition, ac-
cording to circumstances.

The obedient subject of his Majesty's govern-
ment submitted to his unlimited punishment and un-
known destiny, with christian meekness and fortit-
ude, and took up his line of march for Ohio; like
other emigrants, he gave vent to his feelings in a
flood of tears, but he was not to be deterred from
liberty, Mr. R. wrote to President Humphrey for
to transfer his connexion from Amherst to Oberlin,
which was refused. Mr. R. being in arrears to the
Faculty of Amherst college for about \$15, set out
for Ashburnham, within the year, stopping on
his way at Amherst, with intention of making ar-
rangement for the payment of the small sum there
due, on his return in a few weeks. After staying
over night, at the very moment when he was about
leaving his room to visit the Faculty, and make this
arrangement, an officer entered his apartment with
a writ, saying, 'I am ordered to take you to jail.'
'Well, that's all right,' said the gentleman, follow-
ing him to the lawyer's office. But here the lawyer
addressed in such plainness of language as Paul
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