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THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.
BOSTON, FRIDAY, AUGUST 5, 1842.

REFUGEE OF OPPRESSION.

From the Boston Herald.

O'Connell and the Irish Address.

Potterville, Pa., July 24, 1842.

There has been some time passing concluding

to the cause of the Irish, in consequence of the

unqualified attacks made upon the

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temple of our freedom rent in twain by an ill-timed

attempt at emancipation. Such is the avowed object

of the abolitionists, as their acts declared in New-

York, where they lately met to discuss the feasibility

of dissolving the Union. They seek to cause

revolution; to enslave a country once hallowed

by the blood of freedom, now with the blood of civil

war. Irishmen, America, are you prepared for

such an event? Do you wish to see this sacred

soil, cemented even by your own blood, mouldering

in ruins from civil war? Do you wish to behold

the Constitution, which you have solemnly sworn

to preserve intact, frittered into pieces? O'Connell

and his associates, are you prepared for the

major sword was the only one with which you

battled for the rights of man; who have said times

innumerable, that the greatest boon of civil liberty is

too dearly purchased by one drop of human blood;

would you knowingly put your names to a document

calling on your countrymen and countrywomen here

to lend their aid in producing such consequences?

Do you wish to be deemed the arch hypocrite of the

age, by such a contradiction? I cannot believe it;

to imagine even, is too painful; to do so, is to

believe in the most unjust impost ever fastened on

the people of this country. Let us, therefore, to the

restoration of this 'obscure place' throughout the country,

and the enthusiastic manner in which they

are willing to accord to others the inalienable

right of public opinion, as they themselves have

in the case of Ireland, they fully comprehend

their position in society, and that no influence can

swerve them from their duty.

The definitions of slavery given at the meeting

were, first, a traffic in human flesh; and

second, the power of going where one pleases.

The first must necessarily be predicated on the latter;

how can a man go where he pleases if he be the

property of another? Slavery may as well exist

without the sanction of the laws as with it; and I

consider the worst kind of slavery is that where there

is no protection for neither life nor property. Is there

no slavery under the English government? Do the

laws visit the same amount of punishment on the

rich and poor? Are not the poor sometimes mur-

dered without the laws even taking cognizance of it?

Are not the jails yearly filled for refusing to pay a

rate, the most unjust impost ever fastened on

any people, slaves, or otherwise? Answer these

questions, ye sons of abolitionism in Ireland, and

then say that no slavery exists in that country. Al-

though there may not be, as in the days of Elizabeth,

a premium for murdering Irishmen, still the

Irish are treated by us as despots; a government

now as it was then, and perhaps soon to be stained

by the same horrible catalogue. The vaunted

privileges of the British Constitution, the unceasing

theme of her orators and poets, is like the earthquake,

pleasing to the distant reader, repulsive to the

near observer. The rights of the people, which it con-

veys the entire land, marked with devastation

wherever it reaches. But independent of this vexed

question, or any other which may arise, I hope that

no Irishman who breathes the free atmosphere of

America, will suffer himself to be deceived by the

arguments of the Irish, from the call of his native

land, until he will have been 'redeemed, re-

generated and disenthralled,' by the irresistible

genius of universal emancipation.

THOMAS BRADY.

(Reported for the Liberator.)

AMERICA VS. AMERICA.

DELIVERED BY J. N. TUCKER, at GRETTON, ON

THE FOURTH OF JULY, 1842.

(CONCLUDED.)

Duff Green was right, in saying that the way to

'alarm the conscience of the slaveholders' is to

create a public sentiment, at the North. And

therefore, we are asked why we do not go to

the South, we can answer, 'I show you a better

way'—our enemies themselves being judges. And

let us be true to the North, and let us be true to

every abolitionist at the North, and let us be true to

system, that would sweep its foundations from be-

neath it, as the rushing current of a swollen stream

bears before it the foundations of sand? Shall they

while the ministers of slavery are doing all in their

power to clothe the great monster in the garments

of heaven, refrain from stripping off its false col-

oring and exposing its hideous nakedness? No.

False is high commission and important

trust is that minister whose voice is not heard in

every place and on every occasion where it may

advance the cause of universal and impartial free-

dom and right. Yes! false to God and false to

man! False to the sacred trust committed to them

by the spirit of our common manhood—and as a

minister of Christ, I declare before God—before all

Israel and the sun, that they are false prophets, who

'preach for hire and divine for money.'

Shall we be mute, when deeds are wrought,

Which well might shame extremest hell?

For myself, and to God for all I could an-

swer:

No, never!—Our voice, like the sound in the cloud,

When the roar of the storm waxes loud and loud,

Whence the foot of the captive is laid pressed.

From the point of Montauk to the Lake of the West,

On the South-going breeze shall deepen and grow,

Till the land it sweeps over shall tremble below!

Let the editor, who enjoys daily access to

the minds of thousands and tens of thousands of

his countrymen, consecrate his pen to the

cause of the slave, and let him feel that, as a

conservator of the public good, it behooves him

to point out the ravages of slavery in a plain profes-

sional based upon the principles of equal rights.

Knowing that 'liberty and slavery are perfect

antagonisms,'—let him warn the people of the com-

ing of a nation that hugs the combustion of despo-

lition to its breast. As Daniel Webster said—in the

days of his innocence—ere the syren enchantments

of oppression had deprived him of his moral strength,

and he became a victim in the lap of Devils of

the republic—that press is false to its trust! that

does not speak out in thunder-tones against this

monstrous iniquity, O, could I be heard by them to-

day, I would say—Men of the press, awake!

'Is the old Pilgrim spirit quenched within ye?

Stoops the proud manhood of your souls so low,

That Mammon's lure, or Party's will can win ye

From the love of fathers? Will ye falter,

When they left ye perilled and at stake?

Ho! once again Freedom's holy altar

The fire awake!

And our countrymen—God bless them!—let me

say, a great countryman of the 'public opinion' that

is to undermine, and bring down with a loud crash

the walls of the American Empire, depends upon them.

I am happy in seeing so many intelligent and

philanthropic women before me to-day, with their

freedom that seem to breathe the atmosphere of

freedom in every pore of their bodies. Their rela-

tion to the cause of our country. Their rela-

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date for President of the United States, is a mem-

ber of an important branch of the bulwark. Him-

self and his party call upon all good men and

abolitionists to come out from among the pro-slavery

parties—because they are opposed to freedom, but

to remain in the 'bulwark' as a main pillar, is all

right! 'O consistency, thou art a jewel!' A great

many of the agencies employed by these bulwarks

to promote their influence are dependent, in a great

degree, upon the aid of professed abolitionists, and

all is freely given. For instance, the press, the

inspiring pro-slavery or colonization papers; the

schools, teaching pro-slavery doctrines; societies, mis-

sions, &c. &c. Ecclesiastical judicatories, with which

they are identified, all bending down, more or less,

to receive and bear up the walls—the massy

of the bulwark. In nothing, probably, do professed

abolitionists exhibit more folly than in admitting

the possibility of there being any Christianity in the

heart of a slaveholder—and at their extreme sen-

sitiveness at efforts which enlightened men are making

to show the utter irreconcilability of slaveholding

Christianity with the word of God. Were we to at-

tempt to prove that sheep-stealers and horse-steal-

ers, or could be Christians, we should be ridiculed

not only, but mankind would be cautioned to avoid

us and our principles. Well, how much more

ridiculous, if we were to show that a man who

the world that man-stealers are not and can not be

Christians, are 'infidels'! But why? Ah, in-

deed! because if we do, we show that three-fourths

of the Baptists, Methodists, Episcopalians and Pres-

byterians, in thirteen of the United States, are of the

devil, and that those who profess to be of the

devil, those who profess to be of the devil, those

who profess to be of the devil, those who profess

