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MARKET

# THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 16.

BOSTON, MASSACHUSETTS.

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

[SATURDAY, APRIL 20, 1838.]

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of civil and religious freedom; the abuse-  
invocated of every antiquated timidity which  
is supported by numbers and opulence; and  
the pretended liberal people who are anxious  
to white-wash the blackest iniquity, and who  
have charity for every thing but wholesome  
religious doctrines and faithful christian evo-  
angelism, are only unconsciously copying the  
ancient Scribes and Pharisees, who proclaimed  
the Lord and his apostles Incendiaries, and  
their doctrines as machines which turned the  
world upside down. Three hundred years ago,  
the sons of perdition vociferated the same  
of the Reformers. Even within the recollection  
of persons now living, or of their parents,  
that Prince of modern Preachers, George  
Whitefield, was cast out as a Firebrand, an  
Incendiary, a Fanatic, a Madman, and an En-  
thusiast, with a long catalogue of other hon-  
orable titles, which by some strange fatality,  
are seldom or never attached to any other per-  
sons than those followers of Jesus who are  
the 'salt of the earth and the light of the world.'

The old proverb says, that you may always  
keep a man by the company which he keeps;  
and the relative adage states equal truth,  
when it tells us that a man's character may  
generally be ascertained by the persons who  
praise or censure him. By this compound  
infallible rule, I am willing that our cause  
and our true qualities shall be tested and deter-  
mined. We have arrayed against us all Men-  
Stealers, and all vain dreamers of a remote  
profit by their ungodly, piratical traffic. By  
them alone are we willing to permit our cause  
to be estimated. It is directly opposed to  
man-stealing, and all its iniquitous gains and  
wacances; was unwhitened works of  
darkness we have no fellowship. Here then  
we rest. We abolitionists, and the various  
tribes of Men-Stealers, are in direct opposi-  
tion. We emancipators, and the various com-  
panions of the shippers of cargoes formed of  
native American citizens to Africa, are irremedi-  
cally separated. The question is simply,  
which of the parties is right? They are as  
widely distant as the antipodes of the moral  
universe.

We affirm that slavery is universally and  
always a sin of the greatest possible magnitude.  
On the contrary, the slavists maintain  
that it is compatible with social rights, moral-  
ity and the christian religion; or if they do  
not assert this theory in words, they enact it  
in jurisprudence, and practice it in their lives.  
'To the law and the testimony.'

If we would cure a disorder, we must go to  
the root of the matter, and ascertain the se-  
cret operations of the malady. Thus if we  
would ascertain the genuine qualities of sla-  
very, we must enter into an investigation of  
its ungodly fastenings in the social frame. It  
seems to be verbally conceded that slavery is  
an evil, but whether it is a political or a moral  
or an imaginary evil, the slaveholders and  
their abettors have not precisely determined.  
If they would prefix one letter D, and call  
slavery the Devil; and then resist him, and  
pray sincerely, and live up to their prayer, O  
Lord! 'lead us not into temptation and deliv-  
er us from evil;' they would just prove their  
wisdom and sincerity and skill in the spiritu-  
ally medical art.

I am not about to enter upon any inquiries  
concerning Hawkins and his gang of Men-  
Stealers two hundred and forty years ago.  
This has truly no more connection with mod-  
ern American slavery than that marvellous  
traffic by which Joseph, thirty-five hundred  
and fifty years ago, was kidnapped from the  
land of the Hebrews. Here is one plain fact.  
In the United States, there are upwards of  
two millions of native born Americans held as  
property; bought, sold, exchanged, bequeath-  
ed and trafficked like cattle, and not used one  
half as kindly as dogs and horses. How did  
they become immured in this brutal degradation?  
The only answer is this; they were  
stolen at their birth, and by the vilest tyranny  
exercised under their present bondage; in which  
wretchedness they are retained by the power  
of force alone. It is a perfect delusion to talk  
of the same act as being kidnapping and piracy  
in Africa, which is honorable and virtuous in  
America. It is soul-deceiving wickedness to  
denounce and punish a man as a robber and  
pirate on the banks of the Niger; who, on the  
wharf at Charleston, or in the streets of Nash-  
ville, can perpetrate the same villainy; and be  
honored in proportion to the amount of his

thefts. It may answer the purposes for which  
such gross denunciations are promulgated; and  
to classify men-stealers among acceptable  
christians, is almost as rational as it would be  
to recast the tribes of Pantheonism in our  
church books among the household of faith.  
But it may be retorted by the incredulous,  
surely no professing christian is a slaveholder,  
no preacher of the Gospel of mercy will sanc-  
tion or participate in such indescribable wick-  
edness. On the contrary, it is a fact that  
scarcely a preacher of any name, or a profess-  
or of any one of the more numerous sects can  
be found, who is not a Slave-Driver and hu-  
man flesh merchant, south of the Potomac.  
Remember the Richmond Preaching Kidnap-  
per!

As these essays may be continued, if Provi-  
dence permits, until some 'tribe of righteous-  
ness are brought forth by them, it is proper  
for the sake of our squeamish people who call  
things by wrong names, here at the threshold  
to state the reason of our appellatives.

We affirm, that every native of the United  
States was born free. The slave must have  
been kidnapped; therefore the holder of that  
slave is a Man-Stealer, or an accessory, or a  
receiver of stolen goods, or a purchaser of a  
human being whom he knew was stolen. I  
shall therefore call him by his rightful name,  
as we do any other Fellow, a Man-Thief.

We affirm, that the whole system of christi-  
anism, in its harmonizing doctrines, in its en-  
tendering influence, in its practical philan-  
thropy, in its solemn responsibilities, and in its  
ineffably transcendent prospects of a world  
of light, liberty and love; is diametrically op-  
posite to all the unchristianity of slave-  
holding; and consequently the avowed slave-  
holder is a Christian. We affirm that all the principles,  
habits and requirements of American slave-  
holding, both on the part of the Slave-Driver;  
as well as the slave, are uniformly and in-  
creasedly adverse to the plain dictates of the  
gospel of Christ; and, therefore, that a slave who  
thus ever acts directly contrary to his own  
profession, and who forces the miserable sub-  
ject of his accursed oppression constantly to  
neglect his duty to God, and to transgress  
against Jehovah, is in the gall and bitterness  
and bonds of iniquity; and as his heart is not  
right in the sight of God, if he professes to be  
a Christian, that he is a hypocrite, 'deceiving  
and being deceived.'

We affirm, that neither the thousands of  
preaching Men-Stealers, nor the myriads of  
professing kidnappers, nor the length of time  
which they have been tolerated, nor the world-  
ly distinction which they may have gained,  
nor the ecclesiastical dignities and titles with  
which they may have been honored, nor the  
excellence of their characters out of the den  
of slavery; nor the religious profession which  
they may have made, are of any avail. To all  
this whitewashing, which is of no more value  
than the painting and garniture with which  
the Jews adorned the sepulchres of the prophets  
whom their Fathers murdered,—there is a  
direful but brief reply; the word of God em-  
phatically declares them 'Men-Stealers, al-  
ways guilty of the highest kind of theft.' For  
a slaveholder differs from almost every other  
species of robber. The highwayman's offence,  
or the pick-pocket's robbery, is a single act,  
and may not be repeated; but a slaveholder's  
offence is one. It is one constant and  
felony never ceasing until the death of the vic-  
tim, unless the Man-Stealer himself is first  
killed by judgment.

We affirm, that all the donations to the  
Christian treasury, received from slaveholders,  
are of no more intrinsic value than the sacri-  
fice of a dog's neck; Isaiah 6:3. For all  
the gifts presented by Slave-Drivers are the  
wages of the laborer, and the price of the  
sweat and blood and stripes and groans and  
starvation and misery of the fifty or hundred  
slaves whom he constantly tortures; and  
which donation is presented as a sort of 'com-  
pensation' for the past, and a bribing discour-  
agement for the future, and a bribe to the  
victim, unless the Man-Stealer himself is first  
killed by judgment.

This is the Christianity of the Southern  
States, as it exists among all classes of so-  
ciety, and as it is exhibited by every kind of pro-  
fessor. To draw the line of distinction is su-  
perfluous. There may be some who wear  
more of the Devil's drapery than others, but  
they are all in the broad road that leadeth to  
destruction; but if there be any marked dif-  
ference, then the Presbyterians and the Meth-

odists are the most defoul and the most  
criminals; because both those churches, in  
their public constitutions, declare that slave-  
holders are not Christians, but the greatest  
sinners. Their doctrine is infallibly true, but  
their practice is just as perversely wrong.  
May God have mercy upon them, miserable  
sinners! ONSIARIA.

[From the Genius of Emancipation.]

COLONIZATION AND TEMPERANCE.

Letter from Professor Wright, of the West-  
ern Reserve College, Ohio.

Hudson, (Ohio), March 10, 1838.

DEAR SIR:—  
Since being shut out from the columns of a  
religious paper, which I occupied myself in  
preparing some thoughts, to be published in a  
pamphlet form, on the subject of slavery. Not  
having the means of publication at present, I  
send you an extract from my manuscript for  
insertion in your paper.

IMMEDIATE ABOLITION.

Many men, very wise men in their own es-  
timation, dismiss abolition as a 'wild' project,  
'a theory,' a mere chest theory. They are  
not a practical abolitionist, and are not  
for Colonization. But is speaking truth a  
theory? Is calling things by their right names  
a chest theory? How passing strange, that  
one of our state legislatures should offer  
\$5,000 for the abolition of a mere theorist!  
For my own part, I had supposed that such  
large pecuniary transactions involved practical  
business. I had supposed that this reward  
might be viewed in the light of a steam-gauge,  
which indicates the velocity of the moving  
force. I had supposed it might be a necessary  
and practical part of the business of reclaim-  
ing wretched men, to say something which they  
would not choose to have us.

If neither more nor less, why become  
theory have we that they will become slave-  
holders? If they would speak out as abolitionists,  
would the people of the South regard it  
that they now have their slaves by virtue of  
an act against immediate emancipation, ex-  
pressed a thousand times through the Col-  
onization Society, and in other ways? If we,  
backed by none, we are merely talk of  
have justified slavery, why then they condemn it? But if the cry (*non tacet, clamant*)  
of 2,000,000 of oppressed men should enter  
our ears; if all our philanthropic men and  
women, who are now the slaves of their  
hearts, and pour out the deep current of  
their united sympathy for the slave; and if the  
cautious and the timid, and the immovably  
prudent should be, as they always are, borne  
along by the tide, might not we have a very  
practical bearing upon the common sense and  
conscience of the Southern people? How do  
we know that there are not hundreds and  
thousands among them who are ready to  
become martyrs in the cause of humanity? Are we  
to tell that the most benevolent men at the  
South deprecate any such interference on our  
part? Let us have no more of this  
benevolent men. We cannot take their word  
for it, nor any man's word for it, till it is shown  
that those men are not slaveholders, and that  
they have no sympathy with slaveholders as  
robbers. It is otherwise, we are merely talk of  
benevolent robbers—a thing incredible, espe-  
cially on the testimony of the robbers them-  
selves. But, waiving this point, it is said they  
are on the ground, and know better than we,  
what ought to be done, and how it ought to be  
done. 'Why should men, who have never  
set foot south of the Potomac or Ohio, pretend  
to know more about slavery and its remedy,  
than men who have been born and bred in  
the midst of it? Insufferable presumption!'  
This reminds me of a certain person—a  
minister of the gospel, reader—in this vicinity,  
who, on being asked to subscribe for an ab-  
olition newspaper, said he had not yet read  
enough on the subject to know whether a man  
could have a right of property in man or not;  
accordingly, he very sagely concluded not to  
take the newspaper till he had investigated  
the matter more thoroughly,—probably, to  
see whether or not it was worthy of investi-  
gation! Should such a man visit the South,  
and see with his own eyes, he would doubt-  
less well satisfy that man can have prop-  
erty in man. What is a man's honesty good  
for, if he needs to make a pilgrimage to Georgia  
to learn whether stolen property ought to be  
given up?

Oh, exclaim, 'But how can your scheme  
of immediate, instant abolition be practicable?  
Can a handful of northern men, or even the  
combined north expect to overturn southern  
slavery from its foundation in a moment?—in  
fact, we are told, that the abolition of slav-  
ery, which you have had in view, is not  
such a thing as you can effect. When a  
south you will do nothing against slavery, un-  
less you can do every thing, all at once!  
Heaven, deliver us from such Quixotism!  
Why, for the gradual abolition, for not at-  
tempting more than we can effect. When a  
party that the great body of evangelical preach-  
ers of the gospel cannot learn wisdom of their  
counselors. They preach immediate, entire

repentance; of course they expect ('what  
fools') to convert the whole world at a blow!  
Why do they not confine themselves to the  
doctrine of gradual repentance, and attempt  
more than they are able to effect?

'Now if I may be allowed to make a distinc-  
tion too elementary to be overlooked by an  
infant, a doctrine is one thing, and a plan is  
another. When we say that slaveholders  
ought all to emancipate their slaves immedi-  
ately, we state a doctrine which is true. We  
do not propose a plan. Our plan, and it has  
been explained often enough not to be mis-  
understood, is simply this: 'To promulgate the  
true doctrine of human rights in high places  
and low places, and all places where there  
are human beings. To whisper it in chimney  
corners and to proclaim it from the house-top—  
yes, from the mountain-top. To pour it  
out like water from the pulpit and the press.  
To raise it up with all the food of the inner  
man, from infancy to grey hairs,—to give  
it up upon it, and accept upon precept',  
till it forms one of the foundation principles,  
and parts indestructible of the public soul.  
Let those who condemn the plan, renounce,  
if they have not done it already, the gospel  
plan for converting the world; let them re-  
nounce every plan of moral reformation, and  
every plan whatsoever, which does not termi-  
nate in the gratification of their own animal  
nature.'

By prosecuting the plan described, we ex-  
pect to see the benevolent, one by one, first  
and afterwards in dense masses, awaking  
gathering up their armor and rushing to the  
standard with the resolution to make up for  
lost time; we expect to see, at length, the  
full tide of public sympathy setting in favor  
of the slave. We expect to see him, when  
escaped from his cruel servitude, greeted by  
the friends of liberty, at the north, equally  
with the more cordially refuge of European  
tyranny. We expect to see the free colored  
American so educated and elevated, as the  
slave is BROTHER TO A MAN! In the mean-  
time we expect to see the great body of slave-  
holders exasperated, foaming with rage and  
gnashing their teeth, threatening loudly to  
secede from the Union! I had prating about  
the invasion of sacred rights, the disturbance  
of their common quiet, and the violation of  
solemn compact; and with blind infatuation,  
riveting tighter the fetters of their helpless  
victims. Nevertheless, we expect to see some  
tyrants conscience-stricken, loosen their grasp  
on the property of the slave, and in the tumult  
of the world's jubilee announce that the  
last fetter has been knocked off from the  
heel of the last slave.

ELIZUR WRIGHT, Jr.

[From the Boston Telegraph.]

A CHRISTIAN SLAVEHOLDER'S DIARY.

MESSENGERS, I HAVE read several extracts from the Run-Selling and Be-  
tween's Diary; and, but a very short time since,  
a specimen or two from that of a Shop-keeper.  
Perusing those articles, which appeared origi-  
nally in the *Belt*, and were afterwards re-  
published—whose editor, by the way, seems deter-  
mined to fill the Scripture, in never giving  
any 'peace to the wicked,—I am reminded  
what to do with an old manuscript, which I  
happened to have in my possession at a plan-  
tation at the South. It seems to have been  
the Diary of a Christian SLAVEHOLDER; and,  
if you think the following extracts from his  
pages, will be of any interest to your read-  
ers, they are at your service. VIATOR.

JOURNAL.

SABBATH, MAY 21, 1832.—Attended church to-  
day; heard Mr. — preach a Missionary ser-  
mon. Was very eloquent. Text—"Go ye into all the world, and preach the gospel  
to every creature." Displayed, in glowing  
colors, the wretched state of the heathen, who  
are held in the 'bondage' of sin; and most  
affectingly described the dark places of the  
earth, which were full of human misery and  
calamity. My feelings were greatly moved, and  
in the collection taken up at the close of the  
service, gave — dollars; all the profit which I  
made yesterday in trading off my negro Sam,  
to Person B. Before, I hardly knew how to  
spare my money—but what are a few dollars  
to the 'price of a soul,' in India, which they  
may, perhaps, put in possession of the 'Word  
of Life.' Should have given more, but for the  
loss I experienced last year, in the death of  
Bill, who took cold after being 'flogged.'—  
Shall attend the auction to-morrow, and if I  
make a profitable bargain—as I hope for, for  
the slaves of Secures, I shall be glad to re-  
member the poor heathen. Thank God,  
that I and my family were born and brought  
up under the light of the gospel! Lord's  
Supper administered to-day—enjoyed great  
satisfaction in commemorating the blood of  
Christ, which was shed to REDEEM my soul!  
After Church, had to wait ten or fifteen min-  
utes for my coachman; wondered why he did  
not come—was quite impatient, as I feared  
my servants were in mischief.—coachman at  
length came, was unwilling to tell the reason  
of his delay; promised him a 'flogging.' When  
I reached home, found he had been looking at