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HERBE as a soverign rem-nility, colds, coughs, all discases of the ed every thing lead-those who may be those who may be toublesome affec-cessary to convince of the highly valu-erful syrup; and it st delicate state of the highly remainded of the state of the highly remainded of the state of the state of the state of the highly remainded of the state of the VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 17.

BOSTON, MASSACHUSETTS.1

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

SATURDAY, APRIL 27, 1

MOTA BEELL EDR 18 PUBLISHED WEEKLY, AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR. TERMS.

year.
All letters and community is imperative, nications must be pos he rule is imperative, in order to shield us forgest impositions of our controls. Those, in a control of the co

AGENTS.

Lynn. New-Be Nantucket. Fall River.

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Newport.

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New-Haven. Hartford. Norwich. New-London Canterbury.

Pittsburg. Harrisburg. Jennerville. Carlisle. Lewistown.

Lewistown.
Pottsville.
Williamsport.
Valley Mill.
Wilkesber

Cincinnati. Spruce Valc. Chillicothe. Washington Hudson.

MAINE.

Joseph C. Lovejoy,
Nathan Winslow Bangor. Portland NEW-HAMPS Refus E. Culler, David Cambell, David Cambell David Camteen,
Joadhas W. Pearson,
William H. Hadley,
MASSACHUZETTS.
Harvey Kimbal,
Cazles Whipple,
Lucky Little,
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Salem.

Abuer Little, Benjamin Colman, Charles L. Remon

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John Wm. Creed,
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Frederick Olney,
William Anderson,
William Harris, Philip A. Bell

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Philadelphia

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Joseph Cassey,
Joseph Sharpless,
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Williams

their patronage.— EMEN'S BOOTS ES, t, Pine-street, above LPHIA, Dec. 1832.

OLUMBIA. Washington City INDIANA.

Nettle Creek
Jeffersonville ANTED.
e persons of color
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;—J. W. Lewis's
Street;—at No.1,
t the Office of the
Dec. 22. ANTED. Andrew Garrison Andrew Garrison, St. John, N. B.

UPPER CANADA.
Austin Steward,
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england. Joseph Phillips, Aldermanbury, London

THE LIBERATOR.

[For the Liberator.] THE FIREBRAND.—NUMBER II.

THE PIREBRAND.—NUMBER II.

PIAN INCENDIANT FANATIC.

There is no one characteristic of American starty as appalling and accursed as the christians and garb, in which, through the decotiones of sin, and the craftiness of Satan, and the craftiness of Satan, which, the control of the worst and most abhorrent veca has so long been honored. We contain the kidnapping in Africa, which, by she we of United States, is pronounced to be long, is neither so criminal nor so unnatural wholding a slave in this republic. The Africa is a stranger, with no other claim than sid of or common humanity, and having no slavue by which the could make this feelings lava;—and being landed on the whaff at Unitesion and Savannah, in a state of nudity that the sgony of despair, there seemed to be seeking like commiseration mingled with the strice which transferred the wretched as and women to a plantation, even to toil was stripes and be half famished upon united stripes and be half famished upon united stripes.

wholesome or putrid food. But the native cowholesome or putrid food. But the native colored person ira free born citizen, speaking the same language, and in scores of thousands of instances, the kidnapper's own offspring, begotten expressly to increase property and to add to the living human 'machinery of the South.' This is the style used by the Cherokee oppressors in the Congress of the United States. Native born citizens are deliberately, introduced as topics of public debate, under the name of machinery! and an didd the is for remaining a machine to be set in motion and driven by such athesistical reprobate judges. driven by such atheistical reprobate judges, 'who neither fear God nor regard man.' That zoological machinery will be stopped ere long, and the vile machine makers will be forced to work or starve-"'tis a consummation devoutly to be wished!'

We hold it to be a self-evident truth, that

every slave in the United States has been kidnapped, and through more atrocious iniquity than the generations past, or than those by their kindred transgressors in the West Indias their kindred transgressors in the West Indies and South America; and hence, we infer that every idea of a slaveholder being a christian is a gress fallacy. A forger of bank notes, a stealer of dollars, and a horse thief, can show a better title to be considered a disciple of Christ than a slave-driver, by just the difference between an immortal soul and the worth of the forged paper, the weight of silver, or the value of the animal.

the value of the animal.

If the inquiry is propounded—upon what principle it is that men-stealors, the most guitty of all robbers, should be sanctioned as christian preachers, and acknowledged as 'partakers of the holy and heavenly calling'—the answer is this: they are called christians by courtesy; but they will neither be admitted into heaven, nor be ransomed from, hell by courtesy; and if they had their deserts, every one of them should be branded, as they brand their colored people, with their rightful title on their forcheads—'MAN-SYRALER.' When one of this class stood up in the pulpit, we should then instantly comprehend the preeminent privilege of hearing the gospel of liberty, justice, mercy and peace, from such a marty, justice, mercy and peace, from such a mar velously consistent expositor. Probably you are ready to say, that you would not listen to a sermon preached by a man so labelled; but what difference truly does it make, whether the man carries the external brand or not. when he is the guilty actor? We will sup-pose two cases in point, and we appeal to your christian conscientious sensibilities, whether

such slavite proceedings would long be toler-ated in Boston, New-York, or Philadelphia? A preacher of the gospel orders a colored young woman, whom he employs as a domesyoung woman, whom he employs as a domes-tic servant, on the Lord's day morning, before she has breakfasted, up to the garret of his house, there ties her by the wrists with a rope to the rafters of the roof, so that her feet can just support partially her body. He then strips the girl off her clothing, or uncovers her, and whips her with a cowskin or some other scourge' until he is pacified. The preacher then eats his breakfast, and at the usual hour preceds to his place of worshin having the proceeds to his place of worship, having the young woman tied up, with threats of severe punishment to any person who shall release her, or afford her the smallest comfort. He preaches his sermon, and if it be the season, celebrates the communion of redeeming mer-cy and christian love; returns to his habita-tion, finds his half-murdered victim exhausted, faint, and begrimed with blood; repeats his lashes, sprinkles on the girl's lacerated body as mixture of salt, pepper, vinegar and water leaves her suspended until dark, and the commands her to her bed without any refresh commands her to her bed without any refreshment. The Monday morn returns, and she must resume her labors, without daring to complain, and with no mode of redress!—Should such a fact occur north of the Pennsylvaina line, what would our citizens say? Would you hear that man preach? Would you call him a doctor of Dirinity? Would you sall him a doctor of Dirinity? Would you believe that a man who thus lacerated his servant girl, and that men 'who hold those not guilty that thus slay the flock of slaughter,' are followers of Jesus the Prince of Liberators, and Paul the example of Emancipators, and John the pattern of Christian affection?

You probably retort; no preacher, in Mas-

lieve the same; but there are some most unaccountable falsifiers in the wedel, if this is not
a true picture of slavery within 500 miles of
the Capitol at Washington.

What opinion would the female members of
our churches in New-England form of a 'lady',
so called by courtesy, who keeps a post in the
rear yard of the house, to which she ties ber
a created by courtesy, who keeps a post in the
rear yard of the house, to which she ties ber
a severely whips her; tortures her with salt and
severely whips her; tortures her
in divine wonship as demurely, to all appearance, as a legendary saint; returns home,
and either with or without a second securging,
releases her tormented victim. This christian
indy, so called, also boasts, that she is the bed
tigit whipper in all the city; and when asked,
why do you whip your servant girls upon the
Lord's day morning? she answers, 'I do it
to save time. If I whipped them on Monday,
their backs would be sore; so I whip them
to the Wonday, and they get well enough for
them to go to work again on Monday.' We
them to go to work again on Monday.' We
them to go to work again on Monday.' the Sunday, and they get well enough for them to go to work again on Monday. We honestly confess, that we do not know one christian female in all New-England, who some of the people who have travelled south of the Potomac are most unconscionably filled with all mendacity, if the women who are members of the nominal christian churches there, do not enact this tragic sabbath-break

We do not say, that every preacher and all We do not say, that every presepter and all the members of the various eccle astical bo-dies have ascended so high on the peritous ladder of wicked inconsistency; but eyery slaveholder is emphatically incliged in the dread scriptural indictment—They are alloslaveholder is emphatically included in the dread scriptural indictment—They are altogether gone out of the way; there is none that doeth good, no, not one. Their feet are swift to shed blood. There is no fear of God before their eyes. Will a man rob God?—Yet ye have robbed me. They are all, without one exception, men-steafers; and, therefore, it is a rank imposition upon the world, both in the churches and in the people, to receive and acknowledge, slaveholders as true-christians. christians.

It is of no avail to palliate sin, and any longer to cloak our iniquity. A slaveholder's profession of christianity is a palpable imposture. He is a felon of the highest grade.— He is a man-stealer. It is of no importance what you put in the other scale. Peradven what you put in the other scale. Peradventure he may be a faithful husband and a kind father, and an upright citizen among white people, and like thany of the slaveholders, be hospitable and apparently generous; but, not-withstanding, hy is the greatest of all thieses. Every thing he owns has been obtained by robbery. Every donation which he bestows has been feloniously squeezed out of the sweat, toil and blood of the slave. Every sweat, toil and blood of the slave. Every blessing which he anticipates must flow from the torture and labor of his kidniapped depend-ent. Consequently, to talk of christian in-tegrity and philanthropy as appertaining to a slave-driver, is just as wise as to look for a steam-boat in a small's shell. The strange perversion of language which marks the colo-quial and even the didactic phraseclogy of lave-drivers and their conditions in a conquial and even the didactic phraseology of alave-drivers and their coadjutors, is not one of the least offensive parts of the system.— They are justly exposed to the curse pronoun-ced by the prophet. Issiah 5: 20. 'Wo un-to them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!' If this is not the exact character of all slav-ites then there is no truth in creation. ites, then there is no truth in creation.

commands her to her bed without any refreshment. The Monday morn returns, and she must resume her labors, without daring to complain, and with no mode of redress!—Should such a fect occur north of the Penn-sylvania line, what would our citizens say? Would you hear that man preach? Would you hear that man preach? Would you call him a doctor of Divinity? Would you believe that a man who thus lacerated his servant girl, and that men 'who hold those not guilty that these slay the floor of laughter,' are followers of Jesus the Prince of Liberators, and Paul the example of Emancipators, and John the pattern of Christian affection?

You probably retort; no preacher, in Messachusetts, New-York or Pennsylvanis, ever manifested this great wickedness. We be

ATOR

attached to all the efforts to do good, that as soon as any measure is brought to the test of equity and religion, its partians instantly calumniate those who are willing that deceifful meas shall pass the ordeal of truth. No mere evidence is necessary, that the true object of the American Colonization Society is rotten to the very core, than the fasts that the Agents of that Society are unwilling that its principles and acts should be duly tested; that the principal persons concerned in it are hardened alave drivers; and that the supporters of the fraudulent scheme revile every man who is opposed to a contrivance which increases the fetters and strengthons the chains of our enfecture and strengthens the chains of ou

opposed to a contrivance which increases the fetters and strengthens the chains of our ensaved fellow citizens.

The influence of the New-England Anti-Slavery Society in exposing the deceptions of the agents of the slaveholders, has drawn out a systematic course of operations against the Abolitonists; and they are determined, if possible, to slence us by their insolence and imposing high names. But we shall neither be intimidated by blustering slave drivers, nor be imposed on by dignified sinners. That all slaveholders are man stealers, and in a moral and religious view, to be occounted only as the most atraceious felons, is a fact which admits of no denial; and the higher their rank, and of no denial; and the higher their rank, and the more dignified their stations, the more criminal is their transgression—and the more mischievous their example. All this by the mischievous their example. An uns by the Colonization agents and partisans is totally forgotten. They make a vociferous palaver concerning their unasked for benevolence; and thus endeavor to obscure the true question

rom being even noticed.

The Abolitionists have no objection to the The Abolitionists have no objection to the principle, nor the practice of colonization; our opposition is to its present plan, and under existing circumstances. Emancipate the slaves; educate them; qualify them to fill all the offices and to execute all the duties of civilized society; thus pay them part of the debt we owe; and then if they are willing to migrate to Africa, they shall go, and the blessing of them who are ready to perish will restupon us. That the slavites are resolved, if possible, to browbeat, so out of our consciences and love of fiberty and the rights of man, is evident from the fact, that an agent at great expense.

from the fact, that an agent at great expense is now stationed permanently in Boston, by cant and misrepresentation to befool the citi-zens who have never seen slavery in its actual cant and misrepresentation to befool the citizens who have never seen slavery in its actual a poperation; and to wheedle them, under the pretence of philanthropy, out of their money; and that neother agent is also to be fixed in New-York for the same purpose, and by the same means to cajole the people of that city. Honest men are called upon to defend themselves against their calumnitors, who demounce us as having 'more blood than brains.' This is Mr. Danforth's account of the Emancipators.; Another of the human flesh transporting craftsmen reproaches grave and erudite ministers of the google as fanatice and infeendiaries—and all of them refuse to meet the Abolitionists. They can swager, bully and falsify, as They can wager, bully and falsify, as Indigently and way the standard and the two man will meet the fundamental point; that the primary duty is to do justice, and then we shall be willing to behold this love of mercy.

Report states as undeniable, that two new publications, one in Boston and the other in New-York are about to spear in defence of; Colonization. This is the very thing for us Abolitionists. We will make them tell truth, for we will expose their equivocations. We will make them to desire from affirming one at thing in Boston, and the contrary at Richmond; or experiment of African Colonization might become, if carried on upon evangelical might become, if carried on upon evangelical

principles, is not the inquiry; our examination refers to it as it is at present arranged and executed; and we maintain, that it is a mischier-inscending the second of th

2. It authoritatively maintains the atrocious

2. It authoritatively maintains the atrocious sentiment, that sleaves are property. It is a gross insult be reason and religion, to avow such a theory; and it brands with utter condemnation every institution which either directly or covertly inculeates this 'wild and guilty fantasy' or acts in conformity to this strong debusion. It is upon this infallible truth, that we condemn the whole code of slaveholding municipal legislation, which sanctions the detention and traffic of human beings as marketable cattle; and we aver that every law, concerning slavery in the United States includes the climax of villany. According to the divine declaration, that one man cannot be the divine declaration, that one man cannot be the property of another, we also offirm, that the whole ecclesiastical system which admits that slave drivers, slave torturers, and men stealers are qualified preachers of the gospel and consistent Christians, is a damnable imposture, not less impious and dishonorable to God, thin cruel, debasing and destructive to the souls of men. And according to the same certain vertiles, we maintain, that the Colonization Society, which recognizes the despotic and barbarous opinion, that human creatures are transferable possessions and which directs all its measures according to this corruption, is a loathsome excrescence both in, its con-

and transcrapic possessions, and winch arectiare transcrapic possessions, and winch arectipossession and the control of the control of the control
is a loathsome excrescence both in its conmection with political society and with the
Christian church. It is a ravening wolf in
sheep's clothing; and no better than Satan
transformed into an angel of light.

Many other particulars might be stated.
These shall suffice for the present occasion.
However, one remark is too impressive to be
omitted. There is not a benevotent citizen in the
Northern States who has kilherto supported the
American Colonization Society, who ever pretends to advance a single argument in its favor
derived from the laws of morality, or the claims
of religion. All this cozening is founded upon
the miserable pretext of time-serving expediency, or barefaced deception; which only
show the astounding gullibility of those who
can be imposed on by such bunglers in the
art of political legerdemain! PAUL.

For the Liberator.

[For the Liberator.]
RIGHTS OF THE COLORED PEOPLE.

MR EDITOR—I lately had a conversation with a gentleman upon the inalienable rights of man, in which I contended that justice rewith a gentleman upon the 'malienable rights of man,' in which I contended that justice required that the intelligent and enlightened negro should be admitted to the same high privileges which the white senjoy. He had no prejudices against color, he said;—but still he could not rationally account for his antipathy to the colored race. Like all who contend that the colored people should not enjoy the privileges of freemen, he talked most unintelligible nonsense. After some minutes conversation, in which I attempted to draw out his objections, but in vain,—I requested him to tell me, explicitly, his reason why the blacks should not enjoy the same privileges as the whites. Because, said he hesistaligly—'because—because they ought not!' In that one short sentence he said what some will be hours in saying; but all inevitably come to no short sentence he said what some will give the conditional state of the same conclusion—all assign the same restence where the same reason—'they ought not.' Ask them to tell you sely they ought not. Ask them to tell you sely they ought not. Ask them to tell you sely they ought not. Ask them to tell you sely they ought not. Ask them to tell you sely they ought not. I have not a some will give the cold woman's answer in one word—'cause'—others will take a more circuitous route, and hore you with a long, unintelligible speech; but they eventually come out at the same point—'cause.'

The truth of it is, the enemies of universal instite are, washed for the same point—'cause.'

but they eventually come out at the same point—'court's, the enemies of universal justice are pushed for arguments, and they continue to meet you with the same worn-out arguments which have been confuted a thousand times, and when repeatedly driven from them, they return and cling to them, as the dog returns to his vomit, and the sow that was washed to her wallowing in the mire. From my very soul 1 do despise these 'course' men, They are in the way of every benevolent project. They hereve think for themselves—but pin their faith entirely upon their neighbor's

and being landed on the wharf at on and Savannah, in a state of nudity