



# THE LIBERATOR

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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BOSTON, MASSACHUSETTS.

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

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## THE LIBERATOR.

[For the Liberator.]  
THE FIREBRAND—NUMBER III.  
BY AN INDEPENDENT FANATIC.

Probably, at the present time, the Presby-  
terian and Methodist Churches exercise more  
influence in the United States than any other  
Christian denominations. This arises chiefly  
from the compactness of their ecclesiastical  
organization, and the influence of that esprit  
de corps, which ever animates and rules all  
as bodies which are essentially cemented. As  
a necessary consequence of this fact, the re-  
sults of any measures which they adopt must  
be immensely beneficial or mischievous. With  
the concentration of their zeal on behalf of  
any truly religious measures, we have no con-  
cern in these discussions. In reference to the  
distribution of Bibles and sound religious  
tracts, to the establishment of Sabbath Schools,  
and to the increase of missionaries who are  
despatched to proclaim 'the glad tidings of  
good news,' we have only devoutly to bid them  
God speed!

ried departments; and we are convinced that  
the course which those two churches, as bod-  
ies, are pursuing is directly fraught with dire  
consequences to the community. We have no  
concern with individuals. It is the public,  
official and authoritative enactments of their im-  
perative assemblies, which no man belonging  
to the craft can disobey with impunity, to  
which our scrutiny will principally be directed.

It is an appalling but indisputable fact that  
the men-stealers govern all the proceedings of  
the Presbyterian and Methodist churches. There  
is not at this day, probably, a preacher or  
other church officer in either of those de-  
partments, who is not a slaveholder in the Pen-  
sylvania line, and of the river Ohio, with a  
few others scattered in the Southern States, who  
is not an abstract opponent of the system of  
slavery. A large majority of both sects as-  
suredly must be enemies of the slaveholding  
iniquity; at all events the disproportion among  
the Presbyterians is very great; and yet nei-  
ther of those bodies dare to bring the ques-  
tions connected with man-stealing up to the  
gospel touchstone, to be tested by the divine  
oracles. Their Presbyteries, Synods and As-  
semblies meet from year to year. They occa-  
sionally utter their complaints against a gam-  
bler, and a drunkard, and a Sabbath breaker,  
and profane swearing, and worldly minded-  
ness, and lukewarmness in religion, and inat-  
tention to the means of grace. All this is very  
proper; but yet they 'lack one thing'; they  
will not put away the stumbling block of their  
iniquity from before their faces: they will not  
give up their kidnapping, take up the cross,  
follow Christ the Prince of Emancipators, and  
'preach deliverance to the captive.'

If it be asked, what is the reason why the  
non-slaveholding brethren in those churches  
preserve so profound a silence upon the topic  
of slavery, the answer is, that they are de-  
bated by that 'fear of man which bringeth a  
snare'. They are afraid of dissolving the large  
consolidated craft, which the principal actors,  
like Demetrius and Diotrefes, can impel as  
long as they can preserve the body in some-  
thing like unity. They shout peace, peace,  
when there is no peace; and they are en-  
deavouring to reverse the Lord's injunction,  
not to separate that which God has joined,  
but to unite that which God has put asunder,  
to combine American slavery and christian  
liberty, is just as easy as it is to draw raptur-  
ous music from the groans of Dives, mingled  
with the chant of Lazarus, or to amalgamate  
that which is severed by the impassable  
gulf.

The various ecclesiastical meetings of the  
Presbyterian church are all public, and of  
course their proceedings are known. It is  
therefore believed, that except merely inci-  
dental remarks, the topic of man-stealing has  
not been discussed in any one of their judica-  
tories since the year 1818. Half a genera-  
tion of slaveholding professors have died in  
their sins; and of them the only correct epi-  
taph would be like that of the miser's, upon  
whose tombstone was written—'Here he lies.  
He kept his money to the last.' So the only  
inscription upon a slaveholder is this—'He  
was a kidnapper until death. He stole all the  
men, women and children whom he could  
grasp; retained and robbed them as long as  
he lived; and then bequeathed the product of  
his continuous felonies to his children or rela-  
tives'; and notwithstanding, for men who thus  
lived, died, and recorded themselves men-  
stealers in their wills, the American churches  
deliver pompous eulogies, write eulogistic  
epitaphs, and seal the whole 'deceivableness  
of unrighteousness,' by resounding their ex-  
emplary christian attributes and character. A  
living and a dead kidnapper, a christian! If  
White Statan looks on grim with complac-  
ency, and utters, 'Aha! so would I have it;  
this is the way to fill with my triumphs  
over the family of man.'

The Methodist Conferences are profoundly  
secret convales. Neither the concealment  
of a masonic lodge, nor the impenetrable  
arcanes of the General of the Jesuits at Rome, are  
one jot more unknown than the hidden mys-  
teries of the Methodist priests. From their  
published minutes alone we can form any  
idea of those proceedings. Where, in  
those minutes, do we find a slaveholder in-  
dignified for his man-stealing; or a member  
dismissed for his breach of their own discipline,  
where slavery alone is concerned? Upon

this cardinal sin, kidnapping, they are 'still  
as midnight and silent as death'; except the  
'Christian Repository,' which justifies man-  
stealing by perversion of the Scriptures, and  
propose to ship off the colored citizens to Africa.  
Thus the deception prospers; and while a  
Methodist member would not be tolerated out-  
side of his church, who dared to think differently from  
the heads of the craft; a man who will call cer-  
tain persons Rabbis, and obsequiously admit  
and accomplish all that he is ordered to exe-  
cute, can kidnap as long as he lists, and be es-  
teemed an exact proportion to the atrocity of  
his wickedness, and the accumulation of his  
sins.

This is a true picture of American christi-  
anity, and to verify the exactness of its de-  
limitations, we offer two facts, which we have  
heard authenticated beyond the possibility of  
doubt; they will show what slavery is in  
practice, and how the slaveholding christians  
and colonizers abominated slavery 'in the ab-  
stract.'

There was a Methodist preacher living  
some years ago, among the mountains in Vir-  
ginia, who was one of the originals among  
the slaveholders. He was like no other man in  
the strange structure of his mind, and the facility  
of combining the most extraordinary things in  
the oddest manner, with an uncouth aptitude  
of phraseology, which defied all resistance  
and contradiction. Every prayer which he  
offered, and every address which he delivered,  
bore testimony to his inflexible hatred of  
slavery, and contained matter for pungent  
reflections on the slave-traders. He was preaching  
one occasion, in his usual condemnatory  
language of man-stealing, and of the scandalous  
hypocrisy which Methodist slaveholders dis-  
play in pretending to be christians, when  
man named Mallory arose and spoke aloud,  
'I am now convinced that all brother Craven  
says about slavery is true, and when I go  
home I will set my black man, Immanuel, free.  
The preacher, as soon as Mallory set down,  
replied—'Now, brother Mallory, you mind  
that you do it; and then continued his ser-  
mon. But Mallory counted Immanuel's labor  
worth more than a dollar per day, and of  
course Immanuel continued a slave. Some-  
time after, at a large religious meeting Mal-  
lory exhibited much emotion during the exer-  
cises, and appeared as if he was going to jump  
and dance like some of the younger people,  
who were shouting and jumping about the  
meeting house, as if they were in a rapture of  
ecstasy. The old preacher saw him and put  
an end to all his devout effervescence by roar-  
ing out so as to be heard by all the congrega-  
tion: 'Brother Mallory, I did not think you  
could have danced so light with Immanuel on  
your shoulders!' Mallory instantly left the  
meeting, filled with hatred of slavery 'in the  
abstract,' but loving it in its ugly and knav-  
ish emolument. Notwithstanding the declara-  
tion of their discipline, which pronounces  
every slaveholder an impenitent sinner, the  
human flesh traders, the brokers in our citi-  
zens' blood, are deemed Methodists by cour-  
tesy, but are Christians 'in the abstract.'

There was a Presbyterian church officer,  
also, who lived not more than 300 miles from  
Haven's Ferry, who scorned a christian  
man's wife, herself also a christian, in an  
advanced stage of pregnancy, so severely,  
that her condition was perilous. He then sold  
the woman to the father of her children to pa-  
cify the clamors of some of the fanatics, who  
could not comprehend either the mercy or the  
justice of scourging a woman in her delicate  
situation; but took care, it is stated, to exact  
100 dollars for the price of the unborn child.  
He was a great enemy to slavery 'in the ab-  
stract,' and would most pitifully cast about  
the evils of the colored people being settled  
among them. His own confession of faith said,  
that he was a 'man-stealer, guilty of the high-  
est kind of theft, and a sinner of the first rank'  
—and yet he was a Presbyterian by courtesy,  
and a christian 'in the abstract.'

Patience with such hypocrisy is high trea-  
son against the jurisdiction of God and the  
welfare of mankind. How the northern  
churches can tolerate such iniquity, and sanc-  
tion such delusions, it is almost impossible to  
explain. Slavery never can be abrogated as  
long as these impostures upon society are le-  
galized. Every slave driver, especially if he  
be a nominal christian, who walks about our  
northern states, ought to have his name la-

belled MAN-THIEF; when we should soon  
ascertain the kind of reception he would meet  
with; but although he is not thus marked, he  
is not the less a most audacious felon.

JOSHUA N. DANFORTH'S LETTER TO  
COL. STONE.

To WILLIAM L. STONE, Esq.  
Chairman of the Executive Committee of the  
New-York City Colonization Society.

The perusal of some recent remarks from  
your pen on the very delicate and momentous  
subject of slavery in the United States, has  
prompted me to address you. This is emphati-  
cally an age of discussion and agitation, if  
not of 'reason'. We hear of the giant march  
of liberal principles, which have been embod-  
ied in the universal triumph of benevolence,  
humanity and freedom.

Different plans for meliorating the condi-  
tion, and relieving the miseries of the wretch-  
ed, have been devised, defended and pursued  
with different success. In the progress of  
events in our own country, it has been impos-  
sible that either a thoughtful or philanthropic  
mind should be insensible to the existence of  
that portentous national evil, slavery.

Accordingly, States have legislated; Courts  
have adjudged; and the people have discussed  
the subject; the Pulpit has occasionally spoken;  
Public Meetings have agitated the question;  
Societies have been formed, constituted on  
different principles. The two great leading  
principles, however, which have been embod-  
ied in nearly all regularly organized associa-  
tions, are Colonization with gradual Emanci-  
pation, and Abolition or immediate Emanci-  
pation.

You are aware that abolition societies have  
existed in this country for the last forty years.  
A whole generation has passed away, and  
that generation has been succeeded by another  
to tell that they were? In the meantime, the  
evil still threatened, and forced itself on the  
public mind with augmented terrors. Some-  
thing it was conceded, must be done. The  
North saw it. The South felt it. An annual  
increase of the slaves at the rate of 50,000 or  
60,000, was not to be disregarded. Like all  
great evils, which have fatally interwoven  
themselves with the interests of whole com-  
munities and nations, this one demanded and  
suggested its remedy. Let me illustrate my  
meaning, and if I do not derive from the  
analogy of God's Providence a powerful argu-  
ment for the colonization system, then the  
lessons of history have been transmitted to us  
in vain.

The ecclesiastical, which was, in fact, the  
civil bondage and darkness of the middle ages,  
was so grievous, that the human mind, by a  
desperate, though long protracted effort, at  
length gazed through regions of liberty and  
light. This era, distinguished by the most impor-  
tant discoveries, was the commencement of a  
series of changes which have overspread the  
civilized world. The deformity of error com-  
pelled man to search for truth, and they found  
it, robed in all her beauty. Then came the  
aid of the inquiring intellect, the art of  
printing, recently discovered; and to the aid  
of adventurous spirits, the most important  
result of another discovery—all sent by a  
kind Providence as most obvious and appro-  
priate remedies for evils of vast extent, and  
all present with a instant and equal efficacy  
themselves for coming generations. They  
called the nations of this Western continent  
into existence.

Let me now pass, concisely, to the consid-  
eration of another kindred fact. We owe the  
present wide-spread benefit—I had almost  
said morally Omnipotent—system of Sabbath  
School instruction, which is belting the world  
with a zone of light and truth, to a man who  
was constrained by an urgent, acci-  
dental, (as we say) scene of moral wretched-  
ness, to seek a remedy. The simple remedy  
was a Sunday School, for a few profane and  
bawling children. What results! One  
more—it is not long since the most sanguine  
minds despaired of any remedial means for  
the waning evil of Intemperance. Behold! it  
led the world to its own remedy, equally  
simple and effectual. Now observe another  
feature in the reformation from these evils.  
That reformation has in no instance been  
accomplished by a hasty and uncalculated  
not the way of Providence. It cannot, there-  
fore, be the way by which human means are  
to operate. No sudden irruption of human  
benevolence can overcome the power of  
Not remember itself burnt upon the world in  
this manner. The deliverance was gradual.  
I should rather say it is gradual, for the work  
is still going on, and the world is now looking  
forward to greater results.

In perfect harmony, as I conceive, with  
providential arrangements and achievements  
like these, is the scheme of AMERICAN COL-  
ONIZATION, which over its conception and  
presentation to the existence of a mighty evil  
in the bosom of our own country. The re-  
asons for action in some form were numerous  
and urgent. The safety of the colored peo-  
ple, the degradation of the free blacks

—the comfort of the slaves—State policy—  
considerations of patriotism—the peace of the  
country—the prospects of the freest race—  
generally—the horrors of the slave trade—the  
uncanceled obligations of the Christian com-  
munity—all urged the formation of some plan,  
which should at least open a view through the  
vista of hope, if it did not conduct us into it.  
At this juncture, the American Colonization  
Society was formed, very properly, at the cen-  
tral city of the Republic. It had been formed  
in the heart of the slaveholding States, it  
might have been regarded with just suspicion,  
as a device to perpetuate slavery. If it had  
originated in the free States, it would have  
been certainly considered and repudiated with  
indignation, as a scheme for forcing a general  
emancipation upon the South. In either event  
jealousies would have been created and cher-  
ished, equally painful to the whites, and inju-  
rious to the blacks. There was one spot  
where it was possible to make a great nation-  
al effort, so neutral that suspicion would be  
disarmed—so public that all the acts of the  
Society must necessarily be scrutinized by the  
eyes of the nation looking to that focal point;  
—so peculiar that patriotism would kindle to  
its highest enthusiasm—in the city of Wash-  
ington, and in the temple of liberty that  
crowns its loftiest summit. (1)

To preclude all possibility of honest com-  
plaint against the motives which actuated those  
concerned in the general management of the  
Society, there was scrupulously no partici-  
pation in the land that did not participate  
in its early movements. There were  
Episcopians, Presbyterians, Catholics, Baptists,  
Congregationalists, Methodists, slave-  
holders and non-slaveholders; civil men,  
political men, and religious men; northern men  
and southern men; men of great and humble  
talents, and of every shade of complexion in  
constitution. They did not meet to produce  
another abortion in the form of an abolition  
Society. They met to form a Colonization  
Society. That was object enough. That was  
good object enough, and as good as any.  
Like all human institutions, that have blessed  
or cursed mankind, it was doubtless advocated  
with different views and expectations.  
John Randolph, in 1812, thought it would  
secure slave property. He therefore befriended  
it. He is now its enemy. Henry Clay  
thought it evil, in its ultimate results, civil-  
ization in Africa and emancipation in our  
country. Mr. Clay adheres to it: So did Caldwell,  
Finley, Mills, and Ashmun, who are united with  
the honored dead. Mr. Archer seems to look  
at it only as an instrument of keeping the  
slaves in the path of obedience, industry and  
fruitfulness. Mr. Everett regards it as a vast  
engine for the demolition of tyranny and bar-  
barism in Africa, while in common with the  
great majority at its first organization, he  
and South, he considers it as gradually under-  
mining the entrenchments of slavery in the  
country.

You also have your views. You see rea-  
sons sufficient to induce you to continue the  
friend of the Society, though you may not  
regard the plan as a perfect one—its imper-  
fection necessary, for a time, to the success  
of the relations of the North and South—and  
therefore as perfect as the nature of the case ad-  
mits.

The plan, however, has succeeded. In ten  
years from the commencement of operations,  
Providence having directed to the most suit-  
able of all places in Africa, a colony is firmly  
established. A vast overgrown incipient  
difficulties, as of sickness, destitution, want  
of system, &c. It contains three thousand in-  
habitants, one thousand of whom are emanci-  
pated slaves. A government of liberty and  
law is formed. The freedom of the press,  
trial by jury, the right of suffrage, and all that  
appertain to a government founded on equal  
rights and popular representation, are abun-  
dantly secured. The natives are thriving. Sla-  
ves are tendering their allegiance to the  
Colony, and receiving in return its protection.  
Schools have been established for all the chil-  
dren in the Colony, Churches are erected,  
Agriculture and Commerce are thriving. (2)

Additional territory, without limit, may be pur-  
chased from the willing tribes and rightful  
owners. A vast region, like that of the Valley  
of the Mississippi, fertile and beautiful, and  
its treasures to the intelligent settlers. Thou-  
sands are now seeking a passage to that land.  
From the success of this experiment, a high  
probability is derived to the colored peo-  
ple in this country.

In the midst of all these successful endeav-  
ors, there appears a young man within the  
last two years, the name of Garrison, whose  
pen is so venomous, that the law cannot  
of the peace of the community and the protection  
of private character, have in one instance  
equally confined him in jail, as they would a  
man who had committed a crime of the same  
account (3) has only since 1830 turned against  
the Colonization cause, in favor of which he  
delivered his sentiments in public twelve years  
after the Society formed, and he has since  
and is considered such a disturber of the tranqui-  
lity of Southern Society, that \$10,000 reward  
have been offered me for his person, and the  
most touching appeals as well as official de-  
mands made to us in this region, that he should