

# THE LIBERATOR

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BOSTON, MASSACHUSETTS.]

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

[SATURDAY, JUNE 1, 1833.]

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WM. LLOYD GARRISON, EDITOR.

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I would rather be a dog, and bay the moon, Than such a Christian!

Probably the Methodist classes, separately may have a little more exclusive jurisdiction; but since this circumstance happened, as the anti-slavery men desire, some years ago within the bounds of the Baltimore Conference.

On the western side of the blue ridge of mountains in Virginia, slavery, in some circuits at the time referred to, did not walk about in silver slippers, and was not hailed in the sunshine of christian applause.

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[From the Genius of Temperance.] HUDSON, Ohio, March 21, 1833.

THE CHRISTIAN SPECTATOR'S DEFENSE OF 'SLAVERY AND COLONIZATION.'

ABOLITION FANPHLET.

[By ELIZABETH WRIGHT, JR.] (Continued.)

Says the reviewer, 'We go farther. This author not only misconstrues, but he garbles, mutilates, and interpolates false explanations, to make his misconstructions more effectual.'

Here the writer, taking for granted a palpable absurdity—namely, that a slaveholder can be 'convicted' that it is impossible to exchange slave labor for free, without turning out his laborers to become vagabonds and felons—apologizes for the slaveholder who holds on.

But the reviewer says, the writer was not 'speaking of the planter,' that is, of planters in general, but of conscientious planters—'readily desirous to benefit their slaves.'

The fourth and last passage on which the reviewer remarks, is taken from his own review in the Christian Spectator for September, 1830. He blames the author for quoting, in one paragraph, three sentences which, in the review, are not so connected; and for omitting the emphasis on the word 'existence.'

'For the existence [existence] of slavery in the United States, those, and those only, are accountable by their own originating such a constitution of Society. [The men who brought the kidnapped wretches from the shores of Africa, the men who bought the victims of their piracy, permitted and encouraged such a traffic—they must account for God for those crimes and for the natural results of such crimes through all generations.]'

The Bible contains no explicit prohibition of slavery. It only says, 'Thou shalt not steal.' It is not until the time of the Old Testament and in the New, the existence of such [a] constitution of Society; and it lends its authority to enforce the mutual obligations resulting from that constitution. The candidate who bears a man's originating such a traffic—they must account for God for those crimes and for the natural results of such crimes through all generations.]'

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THE FIRM AND NUMBER IV.

I asked one of the Methodist brethren very recently, what was the reason that their New York Advocate and Journal, which weekly distributes 30,000 sheets, never even hinted at the question of slavery; especially as it was so highly celebrated discipline declares, that every slaveholder is in 'the gall of bitterness and the bonds of iniquity'?

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