VOL. III.

ERBE

Philadelphia. IE BALM OF

ntery, summer us. The sub-end thia Balm ith Dysentery met with the asses where it are of the above prevalence of

er of the above prevalence of t was given in were attacked s, and had the is also partic-f families, as a

ALL

ere thanks to at her School, at on the first chool will be ng Ladies and anches taught ting, Aridhacaphy, History, Chemistry, ing, Music on the language, ourd, teathing, one half pad

n, Provident b. 25, 1833.

GING.

b. 21, 1833. their friends patronage a hand an ac-

N'S BOOT

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 22

BOSTON, MASSACHUSETTS.]

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

SATURDAY, JUNE 1, 1833.

THE LIBERATOR

IS PUBLISHED WEEKLY, AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS.

Two Dollars per annum, payable in ad-

Cas students on some and communications must be pos-nt. The rule is imperative, in order to shield us on the frequent importations of our remeines. Those series, who wish their letters to be taken out of the Pro (See by as, with the careful to pay their postage, and the case of th s are desired not to remit less than S.
less they pay the postage.
urly subscribers will be received for the
erms S1,00 in advance.)

AGENTS.

Bangor. Portland.

Nathan Winslow, NEW-HAM.\*S. Rafus E. Cutler, David Cambell, David Cambell, Jonathan W. Pearson, William H. Hadley, William H. Hadley, Lancasus.

MASSAGHUSETTS.
Harvey Kimball, Amesbury.
Charles Whipple, Newburype,
Ahaer Little, Newbury.

Ramsamin, Colman, Salem.

Nantucket. Fall River. John F. McColla Castleton

Henry E. Benso Alfred Niger, Eleazer Trevett Newport. John Wm. Creed w-Haven

Philip A. Bell,

w- Fork City Caarles Marriott, Nahaniel Blount William P. Griffi James W. Jonsor Josiah Green, Eli Hazzard, Erwin Sacket, Isaac Griffin, John Thompson, George Bowley,

NEW-JERSEY. Wilmingto Thomas M'Pl ewark.

PENNSYLVANIA.
Philadelphi

Pittsburg.
Harrisburg.
Jennerville.
Carlisle.
Lewistown.
Pottsville.
Williamspor
Valley Mill.
Wilkesbarre онто

corge Cary, ines Hambleton, imes Leach, illiam Hill, hzur Wright, jr. rsimus D. Canfield Cincinnati. Spruce Vale Chillicothe. Washington Hudson. Copley.

Orimo.

Joanhan Shaw,
Mahamel Field,
BRITISH DOMINIONS.
BRITISH DOMINIONS.
St. John, N. B.

ADA.

force. Audared Gartion, St. John, 1.

Andrew Gartion, St. John, 1.

Andrew Gartion, St. John, 1.

Antin Steward, Cohornesburg, Cohornesburg, Exota.Na.

Joseph Philips, Aldermanbury, London.

JIANTIL.

Bowler, Port-au-Prince.

## THE LIBERATOR.

THE FIREBRAND,—NUMBER, IV.

1 sted one of the Methodist brethren very lated one of the Methodist brethren very lated one of the Methodist brethren very lated which weekly discrete and Journal, which weekly discrete 30,000 sheets, never even hinted at 60 question of slavery; especially as their as so highly eulogized discipline declares, but every slaveholder is in 'the gall of bittered one of the Methodist brethren very that every shaveholder is in 'the gall of bitter
22s and the bonds of iniquity?' My friend

23m and the bonds of iniquity?' My friend

23m and the bonds of iniquity?' My friend

23m and the my first of the state of the state

24d conscience and faithfulness in duty would

25d to much. One such paper of sound doco much. One such paper of sound doc-such as this Firebrand, No. III., which red him, 'would lop off 12000 subscrib-

This reminded me of the time-serving polia, who always shifted with the course of the state of the shifted with the course of this; alleging, that a good conscience was raluable an article for him, he could not be shifted to the shifted with the shifted was the shifted with the course of the shifted with the shifted wi Possess such a jewel. It seems that pline, ors of the Advocate are of the same What! denounce man-stealing, when

they should lose the fingering of \$5000 per they should lose the fingering of \$5000 per annum? No, no. Brother Capper may drive his slaves until they cape?! and brother Wutson may kidnap men's wives, and sell them as often as he chooses; and brother Rives may exchange women for sheep!—but and we forebear the dire detail. Philanthepoists, and the choose of the choose may exchange women for sheep!—but and we forbear the dire detail. Philanthropists, however, these editorial Doctors can calumniate, and friends of humanity are revited with applause; but no Methodist Advocate, no Quarterly Review, no Zion's Herald naws away at that felonious confederacy of menstacleft, which constitute the Methodist Episcopal Church, south of the Pennsylvania line and the Ohio. No, no! '1'r words cosmoderacy of menstacleft, which constitute the Methodist Episcopal Church, south of the Pennsylvania line and the Ohio. No, no! '1'r words cosmoderacy of words.' Truth is too precious a commodity thus to be obtained. In this respect, and upon the subject of slavery, a person who goes to the market keft by those time-serving, compromising editorial Huelssters, the Methodist Advocate and Review, to procure christian dectrine, would be like Christian and Fatilfuli in Vanity Fair, who, when they were asked 'What will you buy '2' answered—'We buy the truth!' but that article was not for sale among the servants of Beelzebub. And to our certain conviction, a man who would attempt to find honesty, freedom, reciprocal justice, 'bowels of mercies, kindness, humbleness of mind, meckness; and long sufforing, florearance, forgiveness, and charify which is the bond of perfectness;' (Colossians 3, 12—14;).among he men-stealers in the Methodist societies at the south, gives evident proof that he is not fullfilling the apostolic precept; 'so ron, that ye may obtain.'

The same truth may be asserted of all the other slave drivers of every sect who are nom-

run, that ye may obtain.

The same truth may be asserted of all the other slave drivers of every sect who are nominal christians. They may be distinguished by different degrees of ferocity and conscience-seared felony; but they are all robbers and men-stealers; 'sinners of the first rank,' whose hearts are not right in the sight of God; and yet they are called christians by courtess and actually and be right there also courtesy, and actually and by right, they claim to be received into the communion of the to be received into the communion of the northern churches. These papers are not de-signed to discuss any strictly ecclesiastical questions—but a more popular and powerful argument on behalf of the Congregational dis-cipline cannot be adduced, than the applica-tion of existing practice to slavery. We shall illustrate this topic.

Every christian society organized upon congregational principles, is master of its own privileges and rules. All the Baptist church-es are thus constituted. In New-York, it is believed, and no doubt in many other places no slaveholder is admitted to the communion among the Baptists; and instances have oc-curred of Baptist prachers, deacons and mem-bers, who were known to be slave drivers, having been obliged to withdraw from among the communicants at the commencement or after the beginning of the usual service at the Lord's table. This was correct for it was their This was correct, for it was their duty to eject the open, hardened, and alas! le-galized felons from being found among the sons of God. But, 'mark you!' as the saga-cious Mr Danforth saith; no Presbyterian church or Methodist society dare thus to act

church or Methodust society dare thus to act without fear of the consequences.

If a Presbyterian 'minister in New-York were to deny a slave-diving preacher or an elder, or a member of his own denomination sidmission to the communion upon the sole ground that he was a man-stealer, he would be accelerated by single for declaring the ground that he was a man-scattly, he would be ecclesistically indicted for declaring the word of God and scattering the truth, that 'the tendency' of it in its application 'brings re-proach upon the clergy and church' of kidnappers; and, therefore, that he may not be calumniated, embarrassed, undergo the form of a sham trial, be deposed, robbed, and case out of the synagogue by the men-thieves; he will admit to the communion Caimites who kill their brethren, Ishmaelite kidnappers who buy and sell them, and Edomites who 'stand in the cross way to cut off those that escape.' Genesis 40: 15. Obadiah 13, 14, 15.

The Methodist Episcopal Church is in the same condition. Northern 'dough faces,' such as the Advocate and Review, and southern slave-drivers are all 'Heigh fellows! well met.' The latter rob the poor colored defenceless, slave, and the former receives the spoil—and yet they are all christians, by courtesy; and in spite of the declaration of their own discipline, which enacts, that not one of them ever had a sincere desire to 'flee from the wrath to

'I would rather be a dog, and bay the m

Probably the Methodist classes, separately, nay have a little more exclusive jurisdiction because this circumstance happened, as the anti-slavery men declare, some years ago, within the bounds of the Baltimore Confer-

ence.

On the western sais of the blue ridge of mountains in Virginia, alavery, in some encions at the time referred to, did not walk about in silver slipper, and was not halied in the sunshine of christon applause. So said Christon Frye, when a presiding elder among the Methodist in — district. Ask him! A Methodist preacher removed from the Virginia Conference with a view permanently to settle himsel' under the jurisdiction of the Baltimore Conference. At Charlotteville, Lynchburg, or Grange, a precaher may traffic, secure, stare, or kill colored people, and the whites would excuse, if not justify him. At 40 miles distance west; but the mountain is between. he would deem it advisable to 'quit stealing'! It is the custom among the Methodists, when a minister is present at a class-meeting, that he shall lead the exercises. That preacher, whom I shall call Lynchburg, was present at a meeting of a class to which no slave-driver was admitted by their express rule. After the usual preliminary devotions, Mr Lynchburg proceeded to ask the usual questions; and probably the first member whom he addressed was one of the most 'fanatical firebrand incendiaries,' (as Messers Bunforth, Finley and Stone denominate nonzer cunstructs in the whole United Messers Bunforth, Finley and Stone denominate nonzer cunstructs in the whole United Messers Bunforth, Finley and Stone denominate nonzer cunstructs in the whole United Messers Bunforth, Finley and Stone denominate nonzer cunstructs in the whole United Linguistics, when the subject of the difference of the decided the week? On the western side of the blue ridge of

Lynchburg. Well, brother K., how do you eel this week?

Lynchburg. Well, brother K., how do you feel this week?

K. O! I feel well enough.
Lynchburg. That is not a proper or suitable answer.

K. Certainly it is. You ask me how I feel; and I tell you I feel well enough; what other answer can I give you?

Lynchburgh. I meant how do you feel concerning the love of God in your soul?

K. instantly started from his seat, and standing before the preacher in an attitude of mingled dignity, contempt and defiance; he uttered his christian feelings and indignation in these or similar words. 'Love of God! How can a negro-thief like you have the impudence to come here and talk to me about the love of God? Love of God? Love of God? Love of God? to come here and talk to me about the love of God? Love of God! Away with you, you woman stealer. Go, and pay back the 300 dollars which you have in your pocket as the price of another man's wife; and restore her to her husband. A man come to our classmeeting to talk about the love of God with 300 dollars in his pocket, the price of a woman's and a wife's body and soul. Away with you, you negro-thief! Out from the classmeeting immediately: 1° and then turning round to the class-leader, how was silently enround to the class-leader, who was silently en-joying the scene, and devoutly enraptured with the christian truth that he heard—'Jacob' —said K. with great kindness of feeling and solemnity—'if ever you let one of these ne-gro-stealers come into the class-meeting again, we will turn you out too!'

we will turn you out too! It is only necessary to add, Lynchburg left the class-meeting, but as he was too hardened a knave to restore the 300 dollars and to emancipate the man's wife whom he had kidnapped; the anti-slavery christians never would permit the incorrigible Methodist preaching felon any more to take part in any public devotional exercises in that part of the

N. B. We request that the Methodist Adcate and Review will extract this class-eeting anecdote, for the benefit of their

meeting anecdote, for the benefit of their 12000 man-stealing subscribers. The questions connected with christian dis-cipline, as they advert to alavery, are so sim-ple, that it is marvellous how any persons can have any difficulty respecting them; and were it not for the multitudes of criminals who are have any difficulty respecting them; and were interest or what is worse, that a minister of the it not for the multiludes of criminals who are engaged in the felony, their dignified stations in society, and their christian titles and offices, the safair would be decided in a very summary form. But we boast of an equality of rights, of the impartiality with which our laws are administered, and of the reciprocal justice which equally appertiants to all our cities. All this high-flown vaunting is most affected the contend, that every citizen in the Unit-theory. But which is the practice?

We contend, that every citizen in the Unit-theory is the which are the properties of the properties of the interest and on exacting its present actual celled upon by any persons who choose to ask a spice for them; and how many divises which theory: but what is the practice?

We contend, that every citizen in the Unit-

ed States has a valid cause of loud complaint upon this subject. Is it not most atrocious in-justice to arrest one preacher for an attempt at violation, and imprison him for 7 or 8 years at violation, and imprison him for 7 or 8 years to the diagrace and ruin of his family, merely because the girl is white; and not to regard another who lives in continual impurity with others who bear a colored skin? Suppose a head of a College, or of a Theological Seminary, a D. D., S. T. P. and 20 other brethren of the contract of head of a College, or of a Theological Semin-ary, a D. B., S. T. P. and 20 other berther of the same class were to unite and agree to steal as many horses as they could seize with-out punishment—and an honest preacher should bluntly tell them that they were a gang of horse-thieves;—suppose that these robbers were to meet together and charge the man who denoinced them as horse-stealers, with being a calumniator, and one who told truth, 'the tendency of which is to bring reproach-upon the clergy;'—suppose that these same horse-stealers should proceed to a mock trial, ondemn the honest preacher, and eject him him from the ministerial office, so far as their ungodly sentence could avail;—and suppose hundreds of other ecclesiastics, civil judges, lawyers, legislators, &c. should all unite to upheld their sinocence, and to declare that horse-stealing is an evil; that the horses which these dectors, and M. A.'s, and A. B.'s, had purloined and still retained as their own property, are an evil inherited from their an-cestors 200 years ago, and that they are very anxious to get in do'the evil, while they con-tinue to catch any stray horse which they can tinue to catch any stray horse which they can find, and to steal every horse which they can seize:—what would you say? That these preachers are the most virtuous part of the preachers are the most virtuous part of the community; that their condition is to be pitied, not harshly censured; and that every man who proposes that this horse-stealing system shall be instantly abolished, shall be scouted as a 'firebrand, an incendiary, and a fanatic?' Not at all—you would not stop to inquire whether they are L. L. D. or A. M.—you would say he is a horse-thief, and to prison he shall go for the public safety.

shall go for the public safety.

But suppose the same 20 nominal clergy, with a Professor or two of Theology &c. as their leaders, had united and covenanted to kidnap as many men, women and children as they could enslave—and an anti-slavery minister should honestly preach, that they were a gang of men-stealers; suppose that these same slave-drivers were to assemble and accuse the preacher who declared that they were men-stealers with slander and with reproaching the innocent, honorable and pious clergy;—proceed to a mock trial, declare the faithful preacher guilty, and excommunity of men-stealers, called christians by contresy;—and suppose hundreds of other craftsmen felons ecclesiastical, civil and hypocritical, should all unite to assert their strict rightcousness, all unite to assert their strict righteousness and to declare that man-stealing is an evil; that the men, women, and children, possibly christians, which these D. D.'s and A. B.'s that the men, women, and children, possibly christians, which these D. D's and A. B's stole, and whom they torture, drive and traffic as slaves, are a necessary, unavoidable evil-bequeathed by their man-stealing progenitors during the lapse of two centuries, and that they are very desirous to be exonerated of the evil while they pertinaciously kidnig every child born within their felonious grasp, and to lacerate every human creature with a colord slave whom they have stolen. I do not now ask, what would you say? because the question has already been formally and deliberated and a strength of the control of the post of the Perebyterian Church of the year 1818, of which some of the Pengle councils to carry ons 'the mystery of iniquity' are the exact prototypes; they solemnly adjudicated, under the usurped prerogatives and blasphemous title of a court of Jesus Christ, that men-stealers are the most honorable christians and gospel ministers or whit is swore, the a varieties of the the most honorable christians and gospel min-isters; or what is worse, that a minister of the

[From the Genius of Temperance.]
HUDSON, Ohio, March 21, 1833.
THE CHRISTIAN SPECTATOR'S DEPENDENCE OF SLAVERY AND COLONIZATION,
ABOLITION PAMPHLETS.

[BY ELIZUR WRIGHT, JR.]

[EY ELIZUR WRIGHT, IR.]
(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. Take the following example of a quotation from the same document from which the preceding was selected:—
'He fithe algebra'.

from the same document from which the preceding was selected:—

'He (the planter) looks around him and
sees that the condition of the great mass of
emancipated Africans is one in comparison,
with which the condition of his slaves is enviable; and he is convinced that if he withdraws from his slaves his authority, his support, his protection, and leaves thom to shirl
for themselves, he turns them out to be vagabonds, and paupers, and felons, and to find in
the work-house and the penitentiary the home
which they ought to have retained on his paternal acres. p. 62.'

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

But the reviewer sava, the writer was not

continuity of the plants, the same process of the plants of the plants of the plants, and the conscientious pober, and I must confess, for my own part, that I, too, am as blind as a bat to it, therefore, I leave the reviewer to make the most of his 'unterpolation.'

The continuity of the plants of the plants of the plants of the plants, and the conscientious plants of the plant