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VOL. III.

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THE LIBERATOR.

[For the Liberator.]
THE FIREBRAND,—NUMBER V. BY AN INCENDIARY FANATIC.

The picture of ecclesiastical manstealing, fiven in my last number, has excited great fur. I hear that the Canaanites are all in a rigs, and pronounce the general statements not true. I shall not be turned from my course by menace or clamor. When these papers symmetric or clamor. When these papers were projected, the consequences were anticipated. I meant to good the ecclesiastical manatteners, and as long as the first page of the lakentor is open to my plain and honest lacularities, all persons who read the Fire-trad, shall find, as the apostle told the Jews, tax it is hard to kick against the pricks. 'Ay object is now to prove that, no preacher is see who dares to proclaim the iniquity of safe who dares to proclaim the iniquity of manstealing in the southern states; and that the confederated felons there, ecclesiastical and civil, will drive away and subject to every possible anguish, the faithful servant of the lord Jesus Christ. The review of a work,

just issued from the press, enables me to develope this topic in all its undeniable truth and overpowering emotion. It was issued in March, 1833. 'Letters on Slavery. By John D. Paxton.

March, 1833. "Letters on Slavery. By John D. Parton."

This is a neat volume of 216 pages, sold for 50 cents, and we recommend it to all persons who are desirous to comprehend christian truth upon slavery. There are 16 letters, combining the following topics. 'Ministerial prudence in regard to slavery; Reasons for siscussing the subject; Origin and nature of slavery in the United States; Slavery inconsistent with the moral teaching of Scripture; The servitude tolerated by the Jewish law not slavery for life; Examination of Leviticus 25: 44—46; Practice of the Patriarchs; Examples of God's Judgments for Slavery; Bearing of these things in the Old Testament on the teaching of slavery; Arguments and excuses; What we must do with our slavers; Motives te imediate effort from the doctrine of divine recompense.'

we must do with our slaves; Motives is immediate effort from the doctrine of divine recompense.

As a cimens of the work, I select two horts threats. The first is from page 16, respects, ministerial prudence and duty in regard to stavery.

Their rule for judging of zeal and prudence is, that no offence miss be given. If liberating slaves gives offence to any, it must not be done; if speaking or writing against slavery gives offence, it must be done to the state of the

According to Mr Paxton's infallible ac count, the apostle Paul, as our modern sages, Danforth and Finley, avow, was a through-go-ing firebrand, and a most terrible incendiary fanatic! I rejoice that I am in such good

The second extract is from the letters 'immediate effort from the doctrine of divine recompense.' Mr Paxton thus writes:

immediate effort from the doctrine of divine recompenge. Mr Paxton thus writes: 'With the feeling of the north respecting slavery, and the mass of slaves in the south, we might look for the system to go down in blood.'

Mr Paxton adverts to the case of an actua

femeles. A punishment's it is repeatedly threatened. The white fees of the south have not certed their spines protect the private of the blacks. Such is sinfuence of the female part of our commert that had it been fully and fairly directed theteet, the marriages and general purity the blacks, in a great degree it would havene it. It is painful to think of the retributional counts them.

This book, in its authorigin and contents, proves all that ifferbrand can

tents, proves all that the Firebrand can tents, proves all that 'llFrebrand can state in reference to the inting wickedness of permitting men-stealers preach, and of acknowledging them as chians Who is John D. Paxtor The author of 'Letter on Slavery' is a two of Virginia; born, educated and connect with slave-drive-

in Interes on Starcery is a tive of Virginia; born, educated and connect with slave-drive ers; who finally, some yessage, emancipated in the structed them and qualifichem for useful, in a structed them and qualificatem for useful, was a theological studentiand afterwards a smember of that famous grg, of incorrigible imen-stealers, simens of thinst rank, 'yelept'the Lexington Presbyte'. Consequently, all his predictions were favor of slavery, and opposed to his enemit. What was the cause of his 'tytters on slavy'? Some years go, after his enemy of the Egyptian task-masters for the light of Israelitish fixedom, he worden acssay upon the evile of slavery, in the third number of which he maintained, that the Jorden people were forcibly despoiled of all the rights; that slaves of christianity; and that cann who thus acts is not a christian, and cannot be acquitted before God. What followed? The country around was in a combostion; and finally he and multiplied trials, to secution, oblectly. Abab, the king of braid, the sleve-torturing christians around him, said of Mr Paxton—If the limit for head of the read of the patch when he is the contraints of the patch was the read of the part of the patch was an accompany of the patch was a first or the same patch was a first or the patch was a first or the same patch was a first or the pa Ana, the hing of Brace, the sketchtains christians around him, said of Mr Paxton—I hate him; for he doth not prophesy good concerning me, but evil.' The only marvellous circumstance in the affair is this; that the eccleasatical men-stealers, with whom he was associated, did not gibbet him in terrorem, as a warning to all other honest men, who bring reproach upon the clerical kidnappers. But, probably, they were afraid to try the question probably, they were atraid to try the question of ministerial duty. However, Mr Paxton 'had to depart, and these letters are now presented to the churches to develope the spirit of per-secuting malevolence which marks all the nominal and hypocritical professors of chris-tianity, who love and practise the 'highest kind of theft.'

What are the contents of his volume? These letters illustrate 'the moral evil of slavery, and urge the duty of christians! to let no selfish intyrest prolong the sin and injustice.' Mark/the flat contradiction which Mr Paxton, from long habit, unconsciously declares. 'Christians prolonging sin and injustices.' tice '!

tice '!
But there is one fact stated by Mr Paxton
in reference to the Cumberland congregation,
which ought to be published from one end of
the Union to the other; as disclosing a scanthe Union to the other; as disclosing a scan-dalous systematic course of high-handed ec-clesiastical robbery, which is enough to sink any church to the nethermost regions. It is found in a note on page II. He is speaking of that most exemplary body of men-stealing persecutors, called by a strange and contra-dictory misnomer, the Cumberland Pres-byterian church. Mr Paxton says—The conoyterian church. Mi I associated capacity, own a gregation, in their associated capacity, own a number of stares; about 70. They are hired out from year to year, and the proceeds are the chief item with which they pay the salary of

his people, when they uttened the Lord's prayer for forgiveness, were simply praying for their own dammation. Such christianity as that which exists in the Cumberland conas that which exists in the Cumberland con-gregation, Virginia, who hyld 70 slaves, and, rob them of their wages to pay their preacher, is the Devil's manufacture. Listen to the laborers, which is of you kept back by fraud, crieti; and the cries of them are entered into the ears of the Lord of Sabaoth. From this audacious stealing and their dreadful hypocri-sy, may the Lord deliver that association of robbers; for the people steic, and the priest is sees the thieves, consents with them, and re-ceives the booty. How any man can conduct devotions, or eat the food thus provided in that Cumberland congregation, is beyond my com-prehension!

Mr Paxton also adverts to the various plans for changing the state of slavery. He reduc-es the whole to three alternatives.

es the whole to three alternatives.

'Either we must free our slaves, and separate and colonise them abroad—or, free them, and permit them to remain among us—or before long lave conflict with them, and finally have them in possession of a large portion of the south.'

the south."

Mr Paxton seems to liesitate respecting the two former plans. However, he is decidedly clear that slavery will never be removed from America by African colonization, and he is equally loud in his calls for the extirpation of the atrocious system. The following remarks are impressive, as coming from a Virginian, brought up among slaves and slave-drivers.

Permals slaves may be compelled to un-

brought up among slaves and slave-drivers:

'Female slaves may be compelled to unclean living. The want of means of defence
on the part of a slave, even as to giving teatmony against a white man places the purity
of the female. and 'thentor' is confected with
female purity and mutual confidence, in the
power-of those over them. The shameful licentiousness that prevails to the south;
mainly to be ascribed to the slave system.
Were there no other reason, every one that
believes in the bible, every one that values
purity, ought to exert themselves to put it
down.

It is worthy of notice again that these pictures of society among the slave-drivers are not the delineations of northern firebrands, nor not the delineations of northern firebrands, nor incendiary enthusiarst, nor 'finanties with more blood than brains'—but of a Virginian! and Mr Paxton himself possesses about as little of combustible materials, as any man in the ministry in the United States. His letters are upon the most Exciting topic which can be discussed; and yet there is no spirit-stirring inflammatory effervescence. His volume is truth, but it is as deliberate and clear, and almost a cold as footst night, and yet not allowed to the state of the s truit, out it is a uchieving and the most as cold as a frosty night—and yet no fantic has ever published more glaring proof of the impurity, injustice, cruelty, unright cousness, and unchristian spirit and enormicousness, and unchristian spirit and enormities of that system of slavery, which was described by Wilberforce, as a 'wide wasting calamity; the full measure of pure, unmixed, unsophisticated wickedness; which, scorning all competition or comparison, stands without a rival in the secure, undisputed possession of its detectable pre-eminence. 'Mr Paxton deserves the thanks of all christians for his volume, and the home that he will have his recovery in proviwe hope that he will have his reward in know-ing that his letters have induced the Cumber-land congregation to abandon their felonious ungodliness, and multitudes of other land pirates to 'quit their man-stealing,'

rates to 'quit their man-stealing.'
Look at this picture, derived from Mr Paxton's volume, and does it not prove to us the urgent and immediate necessity of extipating this abomination at least from the church.'
You are preachers, class-leaders, edders, deacons, &c. You have the fible, which informs Mr Paxton adverts to the case of an actual contest.

'These causes of apprehension are increased by the character of our slave population. It is always worse to fall into the hands of a half-civilized and immoral, than of a refined people. What may we not expect from the slave population of the south? We have keep them ignorant, and thrown obstructions in the way of their improvement. Nothing has been done to give them a sense of character; nothing to give them moral and religious sentiment. They have been subjected at the lowest part of the whites. Marriage and family relations have been wholly unprotected and disregarded. They have seen their females almost universally subjected to pollution, and believe that wicken co or other unfair means have been used by the whites to accomplish it. What are well to the great of the lowest to accomplish it. What are well to the property with the property with the proportion of the condition of white females almost universally subjected to pollution, and believe the them, and by what wondrous ingenuity and infinitiation, he could contrive to talk of chiractive to the condition of white females of the property. We are not surprised that they park as accomplaint it. What are well as the property of the property of the property when the property is the property when the property is the property when the property is the property when the property we have the following the property of the work sincers are the various church officers who engage in that of the lowest most unferligent and branch part of all their paths, whose confession of faith pronouncing the property when the property when the property when the property when the property we have the property when the property when the property we have the property when the property when the property we have the property when the property when

[From the Genius of Temperance.]

HUBBON, Ohio, March 21, 1833.

THE CHRISTIAN SPECTATOR'S DEFENCE OF SEAVERY AND COLONIZATION,

ABOLITION PAMPHLETS.

ABOLITION PAMPHLETS.

[BY ELIZER WRIGHT, JR.]

(Continued.)

Mr. Stuart had recommended, for the dangers of slavery, 'repentance; 'and in order to that, 'the continual setting before the slave holders their sin; and, morally speaking, the state of the slave holders their sin; and, morally speaking, the slave holders their sin; and, morally speaking, the continual setting before the slave holders their sin; and, morally speaking, the calls forth from the reviewer a paragraph for which the Christian Spectator has earl reason to blush. Who would have onch has so, ably vindication of sin, an elaborate paragraph point on the consistency in the contract paragraph point in the Christian Spectar of truth in producing contempt upon the naked exhibition of truth for this very purpose? Yet of such inconsistency is that journal verily and flagrantly guilty. In a fine style of barazdo, the reviewer' proposes to the gallant captain,' that he should 'pass through the Southern States an apostle of immediate and universal emancipation.' He enumerates the various part of such an apostle's work, and then adds, for them it would to be and the storming of such an apostle's work, and then adds, for them it would to be a such as the storming of the people, in the public squares of Yiema, or have gone as wisely to Constantinople with Mary Fisher, to persuada the Grand Scignor to turn Quaker; if he does not find, ere the first week of his mission is accomplished, that he is casting pearls before some; if he does not find, ere the first week of his mission is accomplished, that he is casting pearls before some; if he does not find, ere the first week of his mission is accomplished, that he is casting pearls before some; if he does not find, ere the first week of his mission is accomplished, that he is casting pearls before some; if he does not find the numeration of the public squares of Yiema, or have gone as the pear

And what if it would be folly to peach the 'accountability of monarchs and the sover' Vicena'? Does it follow that if will do the 'accountability of monarchs and the sover Vicena'? Does it follow that it will do the Austrans no good to utter and print that does into the following the property of the cause of universal LIRERY? How can tibe said that we make tyrants tremble on their tottering thrones? Could we make tyrants tremble by saying, at hone, merely that which they would suffer so a constraint of the property of th

blood.

In fine, I remark upon this parsgraph, which will go down as a foul stain upon the fair pages of the Christian Spectator, that to give any force to its heardless wit, the reviewer must renounce, not only his theology, but the doctrine of the power of the press and the supremacy of public sentiment—the glory and hope of our age.

I have not time to dwell on the method by