YOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 35.

ROSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN, ALL MANKIND

[SATURDAY, AUGUST 31, 1833.

THE LIBBRATOR-AT NO. 11, MERCHANTS' HALL.

WM LLOYD GARRISON, EDITOR.

· TERMS.

To Two Dollars per annum, payable in advantage at the end of six months—\$2.50 at the exp

risk the ead of six months—32,201 at the expiration of the communications must be post at the case of the communications must be the communication of the co

AGENTS.

Joseph C. Lovejoy, Bangor. Portland

Nathan Winslow,

Rufus E. Cutter,
David Cambell,
David Cambell,
David Lambell,
H. Hadley,
Wiliam H. Hadley,
MASSACHUSE
Harvey Kimball,
Carles Whipple,
Abor Little,

harles Whipper, there Little, senjamin Colman, charles L. Remond, Edward Johnson, Richard Johnson, Richard Johnson, Ldward J. Pompey, James C. Anthony, VERMON Lynn. New-Bedford Nantucket. Fall River

Castleton. Providence

VERMON
John F. McCollam,
RHODE-181
Heary E. Benson,
Alfred Niger,
Elegher Trevett,
CONNECTIO
John Wm. Creed,
Heary Foster,
Friderick Olney,
William Anderson, Newport.

New-Haven Hartford. Norwich. New-Londor Canterbury. EY.\* Newark. Trenton. erick o... iam Anderson, iam Harris, NEW-JER

Philadelphia

Joseph Cassey, Joseph Sharpless, Robert C. Gordon, jr.

Pittsburg.
Harrisburg.
Jennerville.
Carlisle.
Lewistown.
Williamsport
Valley Mill.
Wilkesbarre Robert C. Gordon, 14
J. B. Vashon,
George Chester,
Thomas Hambleton,
John Peck,
Thomas Williams,
Edward Roach,
John Williams
William Brewer,

Seorge Cary, Ismes Hambleton,

ield,
INDIANA.
Nettle Creek
Jeffersonville Jonathan Shaw, Nathaniel Field,

Rebertus H. Stephenson, Greenville. DISTRICT OF COLUMBIA.
Benjamin Lundy, Washington City

BRITISH DOMINIONS.
Andrew Garrison, St. John, N. B.

Asdew Garrison,

\*\*NEW-YORK City,

\*\*Paille, A. Ball,

\*\*George Hiogard,

Garles Harriott,

Milliam P. Griffin,

Stanes W., Josson,

Eit Hazlard,

Eit Hazlard,

Erwis Sacket,

Materown,

Saratoga.

\*\*Saratoga.

\*\* NEW-YORK
NEW-YORK City,
th, Hrocklyn.
iott, Hudson,
sand, Poughkeepsie.
iriffin, Albany,
saon, Elmira.
Huffalo.

Austim Steward, Wilberforce.
Paola Brown, Colbornesburg.

Wm. B. Bowler, Port-au-Prince Joseph Phillips, Aldermanbury, London

## THE LIBERATOR.

THE FREBRAND. NUMBER VI. BY AN INCENDIARY FANATIC. A SERMON TO PREACHING MEN-STEALERS.

The text is recorded by Zechariah, chapter il; venes 4 and 5. 'Thus saith the Lord my found that the chapter is the chapter of the slaughter, whose patentors slay them, and hold themselves not sailly; and they who slay them say, Blessed be ke Lord, for I am rich; and their own sheplers pity them not.'

As hardened sinners are not fond of long stemons; especially when they are conscious of their truth and application to themselves, I thall proceed without any introduction into the fery marrow of the subject.

Because, 1. Colored people are not accounted as human beings. 2. They are treated in all respects as if they were an inferior order of cattle to horses and dogs, except as they can augment wealth and luxury, and minister to sensuality. 3. It is considered the greatest insult in the world among the unfeeling and hardened slave torturers to take any notice of a gentleman's killing a slave. They are a body of two legged animals, only kept to be starved or worked to death, or to be killed by toil, or torture, or outrage, or violation.

II. The conduct of American slaveholders is plainly declared—Whose persecutors slay them and hold themselves not guilty; and they who sell them say, Blessed be the Lord, for I am rich.

am rich.

am rich. They are engaged in a most ungodly traffic, like the people of old, who are condemned by the other prophets. Joel 3: 3. 'They have cast lots for my people; and any experience of the that they may drink. This is the constant practice among slaveholders. Amos 2; 6—8—'Thus saith the Lord; they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth upon the head of the poor, and turn aside the way of the meek; and the man and his father go in unto the same maid to profane my holy name.' These are the constant practices of almost all slaveholders.

2. They mix implety with their wicked-

almost all slaveholders.

2. They mix impiety with their wickedness. They became rich by their man-stealing and man-selling, and then pretend hypocritically to thank the Lord that He has blessin their most felonious mode to ob tain opulence. This is true of all slavehold tain opulence. This is true of all slavehold-ers; they accumulate wealth by continuous robbery; and yet many of them profess to be foling good, the Prince of Philanthropists, and the god-like Liberator. Our text, therefore, teaches us, that all profession of the christian religion by such slaveholders, is impious hy-

3. The slaveholders are as cruel as they are corrupt and deceitful, for they slay the flock. The work of murderous death is always going on in the slaveholding districts, either more suddenly or with lingering tortures. No earthly record is kept of the human bloodsheds and of the human lives sacrificed to the relentless demon of slavery. The Lord holds the catalogue, and at the head and foot of the direful scroll is the dreadful indictment writ-ten with American and christian blood—'Their possessors slay them and hold themselves not guilty! They are not only robbers, hypo-crites and murderers, but practical Atheists, who commit the most nefarious crimes, and yet plead not guilty. Thus they despise the law of God, and maintain, netwithstanding all their superlative wickedness, that they are innocent. They virtually deny all morality, and discard the divine government of the world. They abrogate all religion, and even adduce the name of God and their hypocritical profession of divine truth as a sanction for their inordinate depravity. This is the character, in different degrees, of all the slaveholders who curse the church and the world.

III. The conduct of the pretended shep-herds in reference to slaves; that is, of Amer-ican preachers in the Southern States is pun-gently denonneed— Their own shepherds pity gently denonneed—'Ther own sheppers pity, them not? It is one of the most extraordinary principles of slavery, that ministers of the gospel, so called, of nearly all denominations, who reside in slaveholding regions, are slaveholders, who will 'sell the righteous for silver, and the/needy for a pair of shoes.' It is self-evideny, that the preachers have no pity for slaves; they neither comfort them, nor plead for them, nor instruct them; and all attempts to teach them by oral doctrine only, is no better than solemn mockery. Like the Papists, they will not permit the colored citizens to learn to read, or to possess the scriptures; and all the knowledge which they acquire by white preachers' discourses is both deceptive and insulting. No man dare to preach the wnor. Gospel south of the Pedomac and the Ohio.

Preachers publicly and as readily exchange. not.' It is one of the most extraordinar Preachers publicly and as readily exchang

their ruth and application to themselves, I all proceeds without any introduction into the rule and buy and traffic boys and girls, as any other part of the subject.

I. We have the character and condition the American colored citizens exactly denibed; they are 'the flock of the slaughter,' tute of food and clothing, and laboring as in-

ams as the general character of an isavenous-ers, and that preachers partake of it is proved by their withholding almost entirely, all mor-al and religious instruction from the viccims of their ungodly despotism. They have no feeling for their tormented bodies, and no so-licitude for their perishing souls. Hence, about two millions and a half of our native

These titles, and the absurdly factitious influence which they arrogate are acquired and
maintained solely by the hypocritical donations which they bestow upon the various institutions of philanthropy, and which no strictly conscientious men would solicit or accept
for christian purposes, as presented sunder a
christian name, and to purchase christian fellowship. Menystealers give to Bible societies,
Tract societies, &c. to procure renown from
the donation of money of which they have defrauded the laborer, and robbed the destitute;
but they forger and omit the weightier matters trauded the isporer, and robbed the destitute; but they forget and omit the weightier matters of the law, judgment, mercy and faith. They will give a cent which they have stolen from the colored people to the treasury of the Lord, as a commutation for retaining the other points in the colored people to the treasure of the law. Lord, as a commutation for retaining the other er ninety-nine for luxury and splendor.— Preachers, we recommend you seriously to ap-ply to your consciences the Saviour's searching question-Matthew 23: 33-'How can cape the damnation of hell?

ye escape the damnation of hell?

IV. The preacher's duty is enjoined—

'thus saith the Lord my God, feed the flock of
the slaughter.\(^1\) Comfort, instruct and nourish
the people doomed to wretchedness and torture. This is the injunction of God, to all you preachers, it is paramount to all earthly legis-lation. The principles of the gospel are aban-doned; the discipline of the Christian church is sacrificed; the very character of pure and undefiled religion as a system of love and holiness is destroyed; and the duty of the evan-gelical ministry is perfidiously neglected by all descriptions of preachers in the southern

cossantly, and are scougged as often and as lyou.abhor the Lord. It does not signify what barbarously, as on the neighboring fairs and plantations of which the domestar despots are avoved some of Belial. In the southern states of this union, almost all the settled presents of this union, almost all the settled presents of every sect are what the Apostle Paul himself, terms them, 'menstealers', 'without the self, terms them, 'menstealers', 'without the district of commissration for the colored citizens. They possess not one sentiment of compassion for them, more thim that which Pharoah and his task-masters had for the Israelites. Gid declares that which Pharoah and his task-masters had for the Israelites.

In reference to the American colored people, slaveholders exemplify all the doings of those ancient sinners, of whom the Apostle Paul declares; 'that they who commit such things are worthy of death, and they not only do the same, but have pleasure in them that do them; traitors, heady, high-minded, inco verifies the infallible truth? Therefore tion; covenant breakers, false accusers, implacable and unmerciful.—Romans 1: 28-42.
This is the general character of all slaveholders; and that preachers partake of it is provided. tion of an enristan love, your rejection of an enristant pastoral commiseration and sympathy, your hardened defiance of his authority, and your resolute contempt of His sovereign mandate. Therefore he reminds you of an example by which you may take warning—"Three shepherds also I cut off in one month." Whoever feeling for their tormented bodies, and no solicitude for their perishing souls. Hence,
about two millions and a half of our native
the United States are living in a
state of brutal degradation, with their understandings darkened, 'hashing no hope, and
without God in the world? passing not octentily as if they were animals without soils,
while the preachers of the Gospel, to then,
are only guides to the dangeon of eternal despair!

Yet this marvellous conception is sustained
and defended, and they who cannot change
the skin of an Ethiopean, contrive to tehiteteach the blackness of Stata. They dub the
preaching men-stealers, M. A. and D. D. and
rightly are they invested with those titles, for
they are as the Presbyterian Confession of
The Gistri—Masyras of the Art of Man-stealing;
These titles, and the absurdly factitious in
Beence which they arrogate are acquired an
with you may take warning.—'Three sheep,
herds also I cut off in come onth.' Wheeper
displacement, where were when thus experienced the Judge's
displeasure, they were who thus experienced the Judge's
displeasure, they were who thus experienced the Judge's
displeasure, they were on keep very were who thus experienced the Judge's
displeasure, they were who thus experienced the Judge's
displeasure, they were on keep very were who thus experienced the Judge's
displeasure, they were on keep very were who thus experienced the Judge's
of presenters live were who thus experienced the Judge's
of presenters live were who thus experienced the Judge's
of presenters live were when the sameling the sheep less and melicial than
state of brutal degradation, with the rights
of conscience, civil freedom, and religious liberty, are bound by their own yous to 'spreach
of crys aloud and general principles which admit the rights
of conscience, civil freedom, and religious liberty, are bound by their own yous to 'spreach
of conscience, civil freedom, and religious liberty, are bound by their own yous to 'spreach
of cry are bound by their own yous to 'spreach
of Ezekiel 33: 6-'their blood will I require at Ezekiel 33: 6— their blood will I require at the watchman's hand. Deceive not your-selves by any delusive subterfuges. In vain, (Isaiah 28: 15, 17) will you make lies your refuge, and under, falschood hide yourselves. The hail of the Lord will sweep away your refuge of lies, and the waters will overflow your hiding-place. You are like Jonah, re-tusing to deliver the message of the Lord, and you already experience and know, that they who observe lying vanities, as you con-stantly do, 'forsike their own mercy.' If God spared not the ancient hard-hearted-shepherds, stantly do, 'forsake their own mercy.' If God spared not the ancient hard-hearted shepherds spared not the ancient hard-hearted-shepherds, but cut them off; take heed, lest he spare not you, in your insensibility and rebellion. Remember also another word of the Lord, Zechariah II: 7—I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands and I fed the flock. Thus the Lord delices that the leave health a generalisted. and I fed the flock.\(^1\) Thus the Lord de-clares that the slaves shall be emancipated. Jehovah is the great exemplar of Abolition-ists. He exterminated it in Egypt to Pha-roal's cost; he abolished slavery in Babylon, but Belshazzar and the scothsayers were re-moved, and if you will not feed the flock of the slaughter, he will feed them—but you shall be cut off. God will make them Beauty, hom-cally, and Books strong, and will God en-

or other, and Bands, strong; and will feed, en-lighten, support, supply, and strengthen then; and then we be toy at 'false prophets, who come in sheeps clothing; but inwardly are ravening wolves!"

Watch over the flock of the slaughter, and States. In reference to slavery, you are Achans in the camp of the Israelites. You are no better than Judas betraying the cause of the Lord, of the chief rulers who loved the praise of men more than the praise of God, and Denas who for the love of the present world forsook the apostle. You disobey your Lord and Master; and if there be any truth in the doctrine of retribution, when the Master of the servents cometh and reckoneth with them, you will be denounced as wicked and slothful servants. You men-stealing preachers, and you their dough faced coadjuors, hear the word of the Lord, Zechariah 11:8—crites, and the other half confederates. God or the confederates. God or the confederates and the confederates. God or the confederates and the confederates. God or the confederates and content of the confederates. God or the confederates. God or the confederates. God or the confederates. God or the confederates and the confederates. God or the confederates and confederates and confederates and confederates. God or the confederates and confederates and confederates and confederates and confederates and confederates and confederates. God or the confederates and confederates and confederates and confederates and confederates and confeder [For the Liberator.]
COMPENSATION FOR SLAVES.

COMPENSATION FOR SLAVES.

The late intelligence from England, respecting the immediate and universal emancipation of the slaves, in all the British Islands in the Gulf of Mexico, is one of the most cheering and important events for the happiness of maniform, which has happened since the Declaration of Independence. It introduces one subject, however, upon which the minds of even honest citizens have been so swindled and bewildered, that it is requisite to explain it a familiar and comprehensive manner.

Nothing is more common than to hear the slave drivers calme compensation for their lib-slave drivers calme compensation for their lib-slave drivers calme compensation for their lib-

Nothing is more common than to hear the slave drivers claim compensation for their lib-crated slaves; and it is equally usual for others to express a sort of assent to the reason-ableness and equity of their demands. If any thing in connection with American Slavery, could astonish, this exaction would attract notice for its sheer, impudent knavery. This is in truth nothing more than a requisition to obtain money for delivering up property which which the felon audaciously purioined.

- In reference to the question of slavery, we must recur to fundamental principles; all the the rest is merely adventitious. It is of not

must recur to fundamental principles; all the the rest is merely adventitions. It is of no use to lop off withered twigs and rotten branches; we must lay the axe to the root of the unholy poison tree, that it may be hewn down and cast into the fire. The Colonizadown and cast into the fire. The Colonization Society make a mighty uproar respecting
the purchase of slaves to ship them to Africa
—and one of their advocates lately, in NewYork, as we are informed, squeezed out a good
round sum of dollars from his heavers, by dilatting upon the following romance. The
money which you give will be appropriated
either to buying the freedom of some of the
slaves, or to the sending to their own land of
those whom the southern friends of the injurdd Africans may liberate expressly to be sent
to Africa, and thus shall we open the way to
evangelize that continent. This Gulliver's
tale sounds so sweet, and is so romantic, that evangelize that continent. The Gullivers tale sounds so sweet, and is so romantic, that the people who are ignorant of the true stute of the case, swallow it as if it were nectar, without pausing to inquire whether it is fact or fiction; and money is contributed for non-antities, which cannot be obtained for purely stilled. philanthropical objects.

All this is palpable delusion. As long as All this is paipable deutsion. As long as slaves are property, the transportation of one will only be supplied by four others; and as long as northern citizens will pay the southern men merchants for their 'feeble, aged and worn out slaves,' to send to Africa—so long men merchants for their 'seeble, aged and worn out slaves, to send to Africa—so long will they fill their places by enlarging the stock of young two-legged human cattle. The demand on the part of the slave torturers that they shall be paid the value for their slaves, according to their estimate of their slaves, according to their estimate of their worth, is just as honest as it is for them to claim the destruction of our mechanical and claim the destruction of our mechanical and manufacturing establishments, that we may be as indolent, and beggardy, and profligate as themselves. Their property is all suppositions, for they never had any right to it. We shall illustrate this principle. A gang of Forgers counterfeit, for instance, fifty thousand dollars worth of bank notes, and place them in the hands of their agent for distribution. The hands of their agent for distribution. The hoard of knavery is discovered and confiscated; but the receiver, by some quick of law, escapes punishment; and he then turns round and demands his fifty thousand dollars. 'You have taken my property;' he says, 'and I must have compensation.' The odium of his roguery would be almost obliterated through must have compensation." The odium of his roguery would be almost obliterated through astonishment at his addective. The claim of the slaveholder is still indescribably less justifiable. To adopt the old proverb: 'the reckons his chickens before they are hatched.' He lives upon hope, that his 'negro wenches,' to use his own detestable slang, will become mothers within a certain period, and thus he grasps their offspring as his rightful property. We maintain that they are not, that they cannot be property. We contend, that the unconditional emancipation of every slave in the world, so far 'from involving wrong to the slavite, does not mete out half justice to the slave, We affirm, that a decree that no person who shall be born after this day shall be a slave, affects no question of property; for no person who same so corn arer this say small so a slave, affects no question of property; for no man can have any title or possession, or live upon that which never existed, and which never may appear in the world. We also ayer, that a similar proclamation, that every slave who was born since the fourth of July, 1776, is free, would interfere with no vested right,

s OF COLOR, Pine and Spr Philadelphia.

ERO,

3,
the City Tarening articles, whitesale or retail);
where, viz:—
's Silver Steel do.,
ars & Curling Tog
sh Dressing Combs

to their friends ir patronage.— on hand an as-TEN'S BOOTS

ine-street, above ER BOX. by J. T. Hitton, lot of 12 years The lather pro-rants to be in equal to any in it cannot fail to wited to exam

ly informs his indic in general, and Mercaninstruction of branches of a pelling, Readk Keeping, by grapby, Grambe paid to the int of the youth

e given if re-be reasonable, GRAVES.