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## PHE LIBBERATOR

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## THE LIBERATOR

[For the Liberator.]
DEBATE BETWEEN

DEBATE BETWEEN

R. S. S. JOCELYN AND R. S. FINLEY,
on the Immediate Abolition of Slavery, at
the merits of the Colonization Society,

O this debt the merits of the Colonization Society.

On Thursday evening, May 9, this debate look place in Clinton Hall, New York.

fore the time appointed for the commence the time appointed for the commence-that spacious room was filled, and final-ecane crowded to excess, so that the aisles is jammed with standers, the two passages and as far as the speakers could be heard, handled.

The meeting was opened with prayer, by the Rev. Mr. Bacon of New Haven.

The Chairman then stated the question as follows: "Are the principles of the American Colomization Society, or the principles of the American Colomization Society, or the principles of the advocates of immediate and universal emancipation, the best calculated, at the present time, to bring about the abolition of slavery in the United States, in a manner consistent with the interests of the white and colored races?"

The order and rules of the debate were next stated by the Chairman

Mr. Finley, the Agent of the Colonization icity, then arose, and occupied rather more n an hour in talking about every thing but question before him. ociety, then are

He commenced with a drawling, tiresom apology for appearing before the assembly misrepresented the views, and vilified the characters of the Abolitionists, by reproaching them as infidels : and stated that th e Coloni zation Society attacks nobody, and interferes with no body; while he and Mr. Danforth are incessantly reviling all the Abolitionists.

He then proceeded to read a variety of ex-tracts from letters of his father and others, re-specting the origin of the Society and the mo-tives of its first contrivers. These passages had no more real connection with the question had no more real connection with the question at issue, than if he had been attempting to de-cipher the Chinese marks on tea chests. The only thing which appeared in the whole, was a theory that it seems was invented and held as long ago as 1814, and which impiety and blasphemy are still the corner stone of all the Colonization iniquity—that American citizens are not responsible to God for the existence of slavery, and that causes exist to obstruct ple, which neither philanthropy nor religion

can remove.' If no other fact existed, than this; that the founders of the Colonization Sotins; that the foliaters of the Colonizations ociety held these atrocious opinions, and that all their adherents until this day maintain the same impious dogmas, it brands the Colonization scheme with dire execration.

tion scheme with dire execration.

Mr. Finley next proceeded to assert, contrary to their own constitutional declaration and the unvarying testimony of all the prime advocates of the Colonization scheme, that, 'from the first organization of the Colonization plan, the abolition of Slavery was one of the grand objects of that Society.' Upon this assertion, it is only necessary to retort, that the declaration is a palpable falsehood! From declaration is a palpable taisehood: From this glaring imposture, Mr. Finley diverged into a tedious exposition of the characters and deaths of some of the early advocates of the Society, who were convinced of the rectifude of colonization; and boldly deenquede 'all the opponents of the Colonization Society as slanderers of the sainted dead.' This malevo-last insignation was countly untrin as the forthe opponents of the sainted dead. This malevo-lent insinuation was equally untrue as the for-mer perverse departure from fact. But what connection has all Mr. Finley's long winded culogy of Messrs. Finley, Mills and Caldwell, with the question—Which is the best mode to abolish slavery? At all events, if there is no alternative, it is preferable to reproach the dead who cannot be injured by the tongues of men; than to be a travelling pedlar of calum-ny and falsehood respecting living Philanthray prists. The opinions of dead men are of no value, unless they are correct; and it may be asked, does the proof that honest men of for-mer ages were mistaken from inconsideration, or want of light, 'scandalize the dead.' Mr. Finley next introduced the eant of

Mr. Finley next introduced the cant of Harper of Baltimore, respecting the Coloni-zation Society; which trash is the standing zation Society; which trash is the standing quotation of all their deceitful agents. He then proceeded to state, that 'the sole design of the Gloinization Society is to colonize the free pépole with their own consent.' Half an hour before, he had affirmed that the abolition of alwarry was one of the grand objects of the Society—now it is manifest, that no men can produce a result which they not only do not intend, but the contrary to which they are resolved, if possible, to execute. This is only consenserium of the flat contradictions in Mr. one specimen of the flat contradictions in Mr Finley's incoherent harangue.

one specimen of the flat contradictions in Mr. is the speakers could be heard, one specimen of the flat contradictions in Mr. Is the series of the colored people; and demonstrated that through its remaining the series of the most respectable and intellect and assemblies which congregated during the tension of the flat contradictions in Mr. Thrice he wandered Back to the fabulous withering influence all goodness, truth, kind-ness, equity, morals and religion decline and blate and the countries of the colored people; and demonstrated that through suffering incoherent harangue.

Thrice he wandered Back to the fabulous withering influence all goodness, truth, kind-ness, equity, morals and religion decline and the sufference demonstrated that through suffering the people; and demonstrated that through suffering incoherent harangue.

Thrice he wandered Back to the fabulous withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through the withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated with truth repeated that through withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through the people; and demonstrated that through withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through withering influence all goodness, truth, kind-ness, equity, morals and religion decline and different demonstrated that through the people and emporated that through the people and emporated that through

out such silliness in the ears of such an au-

dience.

Mr. Finley next expatiated upon the duty
of sending the slaves freed to their home in
Africa! American native born citizens find
their home in the slaveholder's Botany Bay.
This is the very climax of Colonization knavery!

very!
From this ebullition of malevolence, From this ebullition of malevolence, Mr. Finley proceeded to quote the doctrine of the Anti-Slavéry Society respecting emancipa-tion, and pread the atticle concerning mar-riage, in which they state that one of their objects is to restore the blessings of matrimo-nial purity and affection; and they ask—1st this unreasonable? Mr. Finley read the

nial purity and affection; and they ask—is this unreasonable? Mr. Finley read the sentence, and then pronounced the question, with a sneering contemptible masal twang, which was disgusting to the last degree. We togret that in his reply, Mr. Jocelyn did not more pointedly unfold that the mptical rites and the commbial relation in its sandities are unknown and not tolerated emong slares! and that tikely Negro tengthes' are weighed in scales, and soid by the pound!

Mr. Finley next affirmed, that the tendency of the Anti-Slavery doctrines is to exasperate the colored people against the whites to a degree of madness. This statement is not only untrue, but it is totally irrelevant. The question is—'are the Anti-Slavery doctrines evangelical?' but this topic Mr. Finley dared not approach; for even he has not impudence enough to deny before such an assembly the truth of our doctrines. And besides, no persons are responsible and criminal for the tendency of truth.

Mr. Finley introduced a number of low-lived

Mr. Finley introduced a number of low-lived and ride to a company of young purpose seated in the front gallery, who had doubtless been sent there expressly to disturb the meet ing with their noise, vociferation, clapping and

amping.

Mr. Finley praised, in the most fulso anguage, the piety of the Southern men-steal-ers lat which, had they been present, the slave-drivers would have laughed outright at the duplicity of a man who could publicly im-pute to them principles which they never ad-mitted, and practices which they never exem-cition. It is a supersymmetric than the process of the state of the process of the process of the process. plified. Mr. Finley fairly earns all the mone which the slave drivers give him for the mask

which he manufactures to conceal the iniquity, and to palliate the crime of man stealing.

Mr. Finley closed with a blustering denunciation of all the Abolitionists; and vilified them as 'infidels, and associates of infidels men shaking hands with the most furious advocates of perfectual despotism. This calumny, and others similar, were frequently repeated, and almost in the same words, and with a

ed, and almosf in the same words, and with a contemptuous tone and a scornful malignity of countenance, not less-self-conceited and overbearing, than offensive and revolting. After his hour lad expired, he sat down amid the shouts and noise of the beardless bipeds in the gallery, to whom it would be a benefit, if they were transported to Tripoli, to learn good manners, common sense and truth with Mr. Finley, to keep them in good humor with his huffeners. with his buffoonery.

Mr. Jocelyn then arose, and in a dignific manner rebuked Mr. Finley for his nonsens arose, and in a dignified and calumny.

Mr. Finley then pretended to stammer or an evasive excuse for his slander and chica

Mr. Jocelyn continued. In a strong picture Mr. Jocelyn continued. In a strong picture, he developed the atrocities of the domestic slave trade; delineated the wretched condition of the colored people in the Southern States; adverted to their present increase of 200 daily; maintained the right of the colored people to instruction; and unfolded the complicated iniquity of robbing this birthright of every man, and especially of American citizens.

Mr. Jocelyn next illustrated the extrem Mr. Jocelyn next illustrated the extremely permicious and demoralizing effects of slavery upon the white population, especially by the exclusion of all the evidence of the colored

to the boasted whip of South Carolina, by which the millifying slace drivers dechared that they will 'whip the Northern' citizene out of their rights, privileges and enjoyments;' and he also concisely explained, that slavery was the chief or rather the sole primary cause of

he also concisely explained, that slavery was the chief or rather the sole primary cause of all our national collisions. With great effect, Mr. Jocelyn proceeded to explain that the Colonization Society are the grand virtual supporters or Slavery in the United States. He shewed, that they maintain in all its extent, 'the wild and guilty fantaay,' that American free born citizens are property; and therefore that they never did and do not now intend to abolish Slawery; that they never can possibly effect that glorious object; and that the constitution of the Society expressly disclaims all design to extract a state of the s

consent to be exported to the slaveholder's Botany Bay.

Mr. Jocelyn also quoted the resolution of the people of color at Pittaburg; 'that as the professed objection to the descendants of the ididnapped Africans was only to their color, if God in his 'Providence should make them white, the Colonization Society would be broken up, as they would have nothing to de!' He might have added, but probably the presence of so many young ladies deterred him, the best of the society would be the state of the society would be the second for many young ladies deterred him, the state of the society would be the second for the second society with the second society with the second society with the second society with the second society and s

colored slave!

Mr. Jocelyn also introduced a few grave facts, which strikingly rebutted the ridiculous and vulgar fables with which Mr. Finley attempted to burlesque the subject, and to gratify his boyish backers in the galleries. But a valuable part of Mr. Jocelyn's anddress was his reference to the census of the United States; the authentic calculations of which demonstrate, that the Colonization Society has ever directly obstructed the consciousness.

ever directly obstructed the emancipation o slaves, and is the grand cause of all that coer-cive and oppressive legislation in the slav-driving States, which has indefinitely postpo-ned, as far as in their power, the total abolition of their man stealing abominations. Mr. Jocelyn next contended, that the color

an equal right to colonize the white people in Britain, Holland and Germany, or France, as their home! as the whites have to transport the colored citizens to Africa; and retorted Mr. Finley's absurdity of calling Africa, the home of American citizens, with much pathos

Mr. Jocelyn concluded his remarks, havin spoken for an hour, by justifying the princi-ples of the Anti-Slavery Society, and by a contrast between the avowed doctrines and the uniform practice of the Colonization Society, and the opinions and objects of the Philan-thropists who advocate the immediate, uncon-ditional and universal abolition of slavery. He proved that the latter alone can be defended by rational argument, and justified by the claims of common right, reciprocal equity, im-partial justice, sound morals, public safety, and the imperious demands of pure and undefiled

Mr. Finley then arose to reply; and after beamearing Mr. Jocelyn with a compost of trumpery, and basely ironical compliments, which were far more insulting than even his direct calumny; he stated, 'Mr. Jocelyn has and told one half of the borbarity which exists at the South.' We hope his slave driving em-ployers will recellect this direful description of their mefarious doings. He then repeated his slander respecting the association of the morthern Abolitionists with the southern infi-dels and men stealers; and asserted, contrary to constant and universal observation and fact, that the Colonization Society is allaying the prejudices against the pepple of color. As if no Mr. Finley then arose to reply; and after prejudices against the pegple of color. As if no person present either recollected or had ever heard of New Haven or Ganctbury! A man must be possessed of a very undesirable portion of conscience-searce definiter, who in into of conscience-searce definiter, who in

the midst of an enlightened as the midst of an enlightened assembly or more than a thousand persons, comprising the elife of the city of Now-York, exclusive of the country clergy, could stand up and utter such a barefaced untruth!

The remainder of the 15 minutes allowed for the second speech was occupied his repeti-tions of his former vituperative instinuistions, and in the detail of ancedotes either profound-bently and the country of the than the country of the co

and in the detail of anecdotes either profoundly silly or totally impertiment.

After Mr. Finley's farce was enacted, Mr. Jocelyn arose, and rebuked the agent of the men stealers with great seriousness. 'This subject, he remarked, is not to be decided by ridicule, but by argument and reason—not by shouts, stamping, and laughter, but by phinarthropy and religion.' Mr. Jocelyn then proceeded to verify, that the danger to which Mr. Finley alluded as the unavoidable consequence of enancipation was a deceitful and imaginary

thropy and religion. 'Mr. Jocelyn then proceeded to verify, that the danger to which Mr. Finley alluded as the unavoidable consequence of emanipation was a deceited and imaginary bugbear; for that the only cause of alarm crists in the dreadful protacted persecution of \$30,000 free citizons; and the vengeance of heaven ready to be effused upon our hypoperitical citizons, who boast of their freedom, and yet hold 200,000 of their fellow citizens in the deepest degradation and ignorance and misery. Having censured Mr. Finley's misropresentations and foolery with great gravity, and in plain terms, as became a minister of the gospel; Mr. Joselyn closed by a patient appeal to the citizens to combine their, energies for the immediate extinction of the curse of slavery in the United States.

Mr. Finley was permitted again to speak. He commenced with high vaporing boasts of flas exertions in the Coloination continued in the North, and will not eye to the South, and proclaim their doctrines among the men-steal res. 'You will not deutest the colored people,' he remarked, 'in the Southern States, by denouning those most pious christians in South Carolina and Georgia?'! Piety in Cataline, and Nero, and men-stealers! 'Mark you!' He ventured upon a most califying oxample of pure bombast.' If honor, 'said Mr. Finley, 'the African race as the most noble and humans part of all the human family' and continued to repeat this cant. Now 'mark you!' In the Baptist Church in MacDougal-street, this same panegyrist of the colored people, a few weeks ago, when pleading for the Colonization scheme, as an argument for transporting all the descendants of the African race to Liberia, remarked to this effect. 'The colored people are naturally inferior to the whites; for with as much instruction and education as you can possibly give them 'and his free expressed that contempt ferior to the whites; for with as much instruc-tion and education as you can possibly give them "—and his face expressed that contempt-uous malignity which he always exhibits when speaking of the colored people, and turning up his nose with a most loathsome nasal twang—Mr Finley added—but he is only a clever nigger after all.' He ended the discus-sion with a long story something like Swift's 'Tale of a Tub,' without object, or begin-ning, or middle, or finis!

ning, or middle, or finis!

It is scarcely possible to conceive a greater contract than the two speakers displayed. Our friend Joedyn was grave, dignified, argumentative, serious, and filled with christian sensibility; which all Mr Finley's artifices could not disturb. To answer the slave drivers' agent would have been impossible; still we almost wish that Mr Joedyn had fulfilled Solomon's injunction, and retorted upon the 'fool some of his folly, that he no longer may be wise in his own conceit.' Proverbs 26: 4.5.

any to wase in a ward companing talk was a compound of wretched materials. His speeches were not less empty of all common sense, truth, argument and decorum, that replete with buffoonery, contradictions, calumny and perversions of the Scripture. In point of grimace and low divelling farce, this coadjutor of the men stealers must be a match for fair of the minest—and with respect to his distortion of 'the word of life,' he surpassed by far any fathity and ignorance which either of the colored people whom we noticed in the hall, would have unfolded. We had dlways supposed that Mr Finley, although on this question we deemed him to be mistaken, was decorous, candid and possessed of some information, which from continual public speaking, he was enabled to display. We were mista-

qualified toof to execute the work in which he is so appropriately employed. Speaking of the Aboltionists, and pointing to Mr. Joceph and his friends, he repeated the patriarch Jacob's words—"O my sood, come not then into their secret; unto their assembly, O mine honor, he not thou united! From which he designed, no doubt, to impress upon the Chairman and the other ministers present, that the Aboltionists are brethien, 'in whose habitations are brethien, 'in whose habitations are instruments of cruelty; whose analytic and the aboltionists are brethien, 'in whose habitations are instruments of cruelty; whose angle and the aboltionists are brethien, 'in whose habitations are instruments of cruelty; whose angle and Liberia, would be nearly all saveebying may make himself very contanted upon this subject. But I sincerely recommend him, in the three spirit of christian charity, and with the melancholy feelings of a disappendred but fathfuld minister of Jesus Christ, never more to utter that apostrophe in the presence of the subject of the section of the subject of the section of the subject of their carbon of sensibility, more is sensibility, more in some proposed from the colored frames for sun drawlard instructs on the properties of the properties of the properties of the subject of the subject to their captured and they object to their capture of the polycet to their captured and they object to the polycet to their object to the polycet to their object to the polycet to the the polycet to the polycet to their object to the polycet to their object to the polycet to the poly

such an anistry, set the Louis natural pelmis own wish to be fulfilled.

Within a low feet of Mr Finley were standing! during the whole 3 hours of the discussion, while their colored fellow citizens were sitting, some of the most active, humble, self-denying, openent and devoted philanthropists, now members of the church militant; they are now members of the church militant; they are all decided, uncompromising anti-slavery followers of Jesus, the Prince of Liberators! and I can assure Mr Finley, that until he is converted, 'tind heir secret' he cannot come; for they will not admit him! And as for his 'honor!' unless he can exhibit an article of totally opposite qualities from that which he exposed at Clinton Hall, no Christian and no Abditionative out of the property of the New York as much of it as would stretch from Washington to New-Orleans, and from St. Louis Cape Florida. We have heard a number of criticisms upon the discussion—the best of all we record. A boy 11 years old remarked—we give his own precise words without varian—'AM Finley did not bring one convincing argument; I could have confuted him myself.' The child's boast is undeniable. Another-chap of the same agressid in the hall—'When I came here I was a Colonizer, but I have done with it. If MF Finley does not shut up his clam-shells, we will drive him out of New-York.' York.'
One grand defect characterised all Mr Fin

One grand defect characterised all Mr Finley's speeches; he never adverted to the fletory of man-steading, the anti-christian character
of the slawe-drivers, and the nature of slawdriving, as declared in the word of God. His
whole tirade, for an hour and a half, afforded
but one lesson, and that was an instructive
practical contradictory elucidation of the infallible correctness of Dr Witherspoon's tree
short rales of rhetoric. 1. 'Never begin to
speak until you have something to say, 2.
Leave off when you have done.' It is only
the state of the stat with malice propense. When he next wishes to enter into a debate upon divine truth, we hope he will better understand the subject, and not transform questions connected with the salvation c. 2,500,000 of our fellow citi zens, into subjects of burlesque and ridi-cule, from which all decorum, and ctionality, and morals, and religion are most obstinately excluded. WATCHMAN.

[For the Liberator.]
THE SLAVEHOLDERS' BOTANY BAY. THE SLAVEHOLDERS' BOTANY BAY.
Some years ago, there was a class of people in Britain, not bad enough to be hanged, not good enough to go at large, and not worth the expense of their maintenance and watching, whom the British government determined to colonize so far off that they must either work or starve, and shipped them to New Holland to christianize the savages. The American men-stealers have copied this toice example, with additions and subtractions, for different in their equitable character and benfield concentration. example, with admitons and souractions, in-different in their equitable character and ben-eficial consequences. The Europeans had one recommendation to their scheme; they only transported to their antipodes persons who were legally convicted as felons of a high were legally convicted as letions of a migrade, and capable to work; but our Colonization Society and the State Legislatures export the innocent citizen whom they have enfectbled and 'worn out,' to the Botany Bay settled by the American human flesh trading sectived that who could be considered and who could be company. The colored people at the north must resolutely oppose the thriftices which the crafty agents of the negro drivers are incessantly unfolding to entray their victims into their sare. It would be no bad plan fogsthe colored citizens to propose that every one of their race who goes to Africa under the cocroin of the slaveholders and the colonizers, should be painted wnrrat to show the kind of fraterinty to which he belongs. What wonders might be performed by chemical process, we cannot conceive—and if the colored people would offer an adequate reward, probably M. Chaubert or his rival fire-catior might discover some ingredients which would clange the color of the human skin. Here then is an instantaneous method proposed to emancipate instantaneous method proposed to emancipate all the slaves, to dissolve the Colonization So-ciety, to cease from transporting American citizens without crime to the slave drivers Botany Bay, and to extract all the prejudices against the existing colored people at once. The most furious slave drivers in Carolina and Georgia, whose whole lives have been

and crofts, and complete in degrading and nullifying humanity, only object to the color of the descendants of the kidnapped Africans. They do not pretend that they have not some brains, capable of intellectual comprehension; nor do they

tounding result.

Let us suppose then that the discovery was made, and after repeated trials, that the remedy was found infallible. What follows? We should of course hear that Mr Danforth, Mr Finley, and all the rest of that comited species of philamthropists, had started off from the of philanthropists, and started on Ironic grand chemical anti-slavery laboratory at Washington, carrying in their light vehicles quant. suff. of a lotion to be called 'ETHIOPIC WHITEWASIL' Mr Danforth, we may suppose would stop at his friend Jackson's plantation would stop at his friend Jackson's plantation, near Nashville. He gives to Sambo, seven boxes of metamorphosis pills, and four bottles of colorfyige, with directions how to use them. After the negro driving overseed had gone to sleep, Sambo collects all the slaves into the quarter, bolts the pills down, the throats of young and old, and washes the men and boys; young and old, and washes the men and boys; while Cleopatra carries on the same managure with the women and girls—and hocus pocus like, fly black and be gone: lo! they are all white. According to Mr Danforth's directions, they instantly decamp; for being white, even they instantly decamp; for being white, even by law they are free; and when the slave master gets up the next morning, his 'gang' are all flown. He advertises black Jim and sellow Sal, and likely Dei, and strong Tom, as runaways; but they cannot be found. Finally it is ascertained that Mr. Danforth's unequalled dye-stuff had cleared the plantation without truble. Query—How far would Mr Danforth's be permitted to travel with his Ethicalian whiteways had the fact was discourant when the state of opian whitewash after the fact was discovered? The elevelation

opian whitewash after the fact was discover-ed? The slaveholders, if possible, would TAN him and sell him for a lave. Let us also give Mr. Finley a chance for trying his philanthropy in the same way and by the same purifying process. He starts of from the chemical factory on Capitol Hill to the jail in Washington; and requests to see the colored people confined under the vil-lanous pretext of being runaway slaves. He, propounds his plan, and having administered his pill and brushed them over with his color-fure, they become good loncet descendants has pill and brished them over with as color-fuge, they become good house descendents gird that all his 'negroes' have disappeared, and turns the white skins out! Question— How long would the 'abstract' friends of lib-crty permit him to keep his office of nota-rast for the kidnappers? Mr Finley next proceeds to Baltimore, and requests that ca-PART for the Sindappers? All They next proceeds to Baltimore, and requests that exemplary citizen and human flesh trader, Wool-log, that he will permit him to look at the two legged cattle in his den. He gives them similar pills, and puts on his whitevash. A short time after he has gone, Woolfolk chains and fetters one hundred of his 'creatures,'to drive them to the schooner, waiting to carry them to Georgia. Just as they arrive at the end of Pratt-street, the black disappears; and to the disconfiture of even the slave-drivers themselves, Mater Woolfolk is seen whipping along the streets of Baltimore, in broad day, one hundred white people, chained, handcuffed, collared and fettered. 'They are my property,' says Wolfolk. 'AVhite people your property,' return the indignant Baltimoreans—how can that be?' 'White people your property,' return the midgnant Baltimoreans—how can that be?' 'White people your property,' return the midgnant Baltimoreans—how can that be?' 'White people your property,' return the midgnant Baltimoreans—how can the property of the strength of the str

Cameleon, and replies—
'I caught the animal last night,
And viewed it o'er by candle light;
I marked it well; 't was black as jet,
You stare, but sirs, I've got, him yet.
He said; then full before their sight,
Produced the beast; and le 1-'l was white!
Both star'd, the man look'd wond'rous wise

The Baltimore men-stealers, Woolfolk the human cattle merchant, and even Mr Finley human cattle merchant, and even Mr Finley himself, would be mutually astonished at the wonderful discovery which at once would si-lence all the incendiary fantate; extinguish all the Abolitonists' firebrands; put an end to the Colonizers' toil and shuffling; extirpate slavery, root and branch, with the celerity of legerdemain; and produce a metamorphosis slavery, root and branch, with the celerity of legerdemain; and produce a metamorphosis which surpasses all Ovid's fabled changes, not less in wonder than in reality of benefit. Then the Colonizers might send Mr. Danforth and Mr. Finley to their African Batany Bay, to chiltereach the Colony, and reship them to the United States as rightful native American citizens.

## ONESIMUS TO B. K. JUNIOR.

ONESIMUS TO B. K. JUNIOR.

The paper entitled "The Firebrand' would have falsified their title, did they not hold up in bold relief the true picture of slavery, as it exists in connection with the Christian churches. This is the chief object for which those papers will be written; and deeply shall I regret to be found interfering with any other topic. But it was not expected, it is not de-sired, that those papers shall pass by without exciting remark and investigation, that truth

ences—then I maintain that my statement is correct, unless any alteration has taken place so recently, that I have not heard of it.

1. The Methodist Episcopal Conferences, always used to hold their sessions with closed

doors, and no person except a Methodis Preacher was even admitted within the house

Preacher was even admitted within the house.

2. The proceedings in those Conferences were always considered so secret, that no member ever dared to divulge with impunity a single hint of their deliberations and acts.

3. On more than one occasion, all possible intreast was made that a few select persons sions; and it was refused, upon the plea, that

it would be urged as a precedent. it would be urged as a precedent.

4. In 1824, I was in Baltimore during the meeting of the General Conference, and from the shortness of time was obliged to go to the church where the Conference was held on three or four occasions, to make inquiries of preachers whose lodgings could not be ascertained. The door was invariably fastened. In answer to the knock, one of the preachers and the date of the present in the present inquiried. ned the door, and sent the person inquired for to see me.

At that same time, the Methodists in that At that same time, the intendensis in that city and visiting strangers were all in a com-motion because they could not be admitted to the sessions; until the uproar became so great, that the doors were obliged to be opened during the discussions of some of the questions which were interesting to all the church, and persons admitted to the galleries.

persons summed to the gaueries.

5. The secrety, with which all the proceedings of the Methodist Conferences were transacted, was one of the grand causes of the recent secession of the Reformers; or rather in its extensive operation it is the chief principle may high all the distinct the chief principle.

upon which all the division has been founded. In these and other similar fiets, I cannot be mistaken. All the publications by the Reformers and their opponents, during several years, fully prove this statement. I therefore maintain still, that 'from the published minutes alone can we form any correct idea of the proceedings' of the Conferences—when continued in the proceedings of the conferences—when continued in the conferences.

will come up to the great work of abolishing slavery, 'as fast as light is flashed upon them.' On the contrary, I maintain, that they want no light. Their own discipline is meridian sunlight. Their own discipline is meridian sun-shine, but they as well as others have put a practical extinguisher upon the light. B. K. Junior, I presume, knows nothing of slavery, either in the nominal clurch, or among the men of the world by actual observation; I do; men of the world by actual observation; I do; and I therefore know, that souther men-steal-ers and northern dough faces all want to be 'gooded with firebrands'. B. K. Junior recommends me to 'advocate the principle' of the immediate extirption of slavery from the churches, without 'dragging in their discipline'. This seems to be a novel and useless mode of casting out evil from a christian society. Let us illustrate. Suppose that there were ten members of any church who were controlously irregular in their habits, or so habitually intemperate, that a direct charge was brought against them of degrading the christian character, exhibiting an evil exam-

may be elicited. Many Methodists have read the Firebrand, No. III. with great upprobation; they assert it is all true; but the series of the Methodist prosection; they assert it is all true; but they cannot prove that it is true, and that they cannot be remedy the evil for want of power. Since they are added to the true and the prevaled of your letter in the Liberator of May 11, I have attentively re-examined 'the Firebrand'; but with you object; but I cannot per brand'; to which you object; but I cannot per brand'; to which you object; but I cannot per brand'; to which great the altered with control to the most per brand'; to which you object; but I cannot per brand'; to which do the provided the service of the Methodist Conferences are profound. If you gassage.

'The Methodist Conferences are profound by the provided preserved; the service of the Methodist preserved; the provided preserved; the provided preserved; the provided preserved; the provided preserved in the provided preserved in the provided preserved to substantiate or retract it.' As I cannot read the provided preserved to substantiate or retract it.' As I cannot read the provided preserved to substantiate or retract it.' As I cannot read the provided preserved to substantiate or retract it.' As I cannot read the provided preserved to substantiate or retract it.' As I cannot read the provided preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved to substantiate or retract it.' As I cannot read the preserved preserved the substantiate or retract it.' As I cannot read the preserved preserved will be satisfied; and that they will peruse the Liberator not only without regret, but with still more 'intense interest;' especially when the criminality of saveholding, and the hypocrisy of persons who are engaged in that profess to be Christians, are unfolded by ONESIMUS.

### POSTSCRIPT.

To the Editor of the Liberator.

I shall have no dispute with any person. That is a useless employ to answer individuals. There is not any question respecting man stealing among 'Mchodists here'. I am not writing of 'Methodists here', any further man stealing by acknowledging as Christians, man steaming by acknowlenging as Curistians, those whom their discipline condemns as open sinners. I have adverted to no forms of the Methodist church; unless to state an undeniable fact, that from the secrecy which shrouds all the proceedings of the Methodist conferences, we are ignorant of their discussions, ences, we are ignorant of their discussions, except as they appear upon their minutes; and no mention is ever made, it is believed, of the sin of man stealing in those printed documents, from year to year as the Conferences successively assemble. It is understood, that Mr. Capreis who so outragoously villfied Mr. Garrison and others in the Macon Repertory. Garrison and others in the Macon Reportory, expressed much dislike of the English Methodists when he returned from his voyage to Britain, as representative of the American Conference. Probably they ascertained that her was a slaveholder, and heard him attempt to justify man stealing by the Scriptures; if so, those Gogrigia wares, and the importer of them would find no congeniality of feeling in the English Conference, but a total revulsion. acted, was one of the grand causes of the recent secession of the Reformers; or rather in its extensive operation it is the chief principle upon which all the division has been founded. In these and other similar fites, I cannot be mistaken. All the publications by the Reformers and their opponents, during several years, fully prove this statement. I therefore inanitaria still, that 'from the published minutes alone can, we form any correct idea of the proceedings' of the Conferences—when considered in contrast with the ecclesiastical bodies in the Presbyterian church, all whose deeped on the contrast with the ecclesiastical bodies in the Presbyterian church, all whose dioings are performed openly, which every person without exception may scrutinize.

B. K. Jun. asys that the Methodist church will come up to the great work of abolishing I co-operated 'in the great cause in which we

## ONESIMUS

[From the Lowell Observer.]

are those connected with the Anti-Slavry cause whose strength is acknowledged ast whose armor will blunt every weapon which any smith can forge.

We are sorry that language so hanh is been used by some of the members of this 8-ciety, and censure output to full.

We are sorry that language so hash in been used by some of the meet of this 8-ciety, and censure ought to fall on these wh have used it. But let not such men as Ta-pen and Green and Wright and many other like them, be arraigned as 'tweek younge' or 'rather old men,' and that too by one 'Who skulks behind the wall and shoot means.

[From the Brooklyn Adverti

LETTER FROM MISS CRANDALL
CANTERDORY, May 7, 182
Ms. Holdmon - White Programmer of the Control o

What shall I do? Shall I be in permit 'projudice, the mother of abo to remain undisturbed? Or shall enlist into the rank of those who Sword of Truth dare hold comba vailing iniquity. I contemplated the manner in which I might best people of color. As westlin was awn on other means of benefitting by imparting were anxious to those of my to learn, all the

by imparting to those of my one as were anxious to learn, all the instra might be able to give, however sail mount. This I deemed my daty, but perform this, I knew not. With the fit the people of color, called "Abelian was a superform the people of color, called "Abelian was the people of the pe be willing to give me a line of intronse. Rev. Mr. Kneeland and Rev. Mr. Pist with conly persons I found who had ar one only person I found who has quantanee in the place. These a very kindly gave me letter to die Clergymen in that city. Neither gentlemen, my scholars, nor my early I make known all my business. An perfectly justified in telling then we to visit schools, which I dif, sad up the before-mentioned apparatus, which there is the contract of the contra

Chase.

Now because I did not see fit to expert From the Lowell Observer.]

JORKAL OF HURKAUTY. We are glad that the young editor of this paper has censured the second of the paper has censured the property of the paper. The property of the paper has censured the paper in the paper has censured the paper in the paper has censured the paper has the paper has been properly of the paperly chases.

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