VOL. III.

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WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN, ALL MANKIND

SATURDAY, MAY 4, 1888.

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THE LIBERATOR.

(For the Liberator THE FIREBRAND.—NUMBER III.

Probably, at the present time, the Presbyte-na and Methodist Churches exercise more sa and Methodist Churches exercise more influence in the United States that any other shritian denominations. This arises chiefly from the compactness of their ecclesiastical erganization, and the influence of that epyrid discape, which ever animates and rules all bodies which are so essentially cemented. As ancessary consequence of this fact, the results of any measures which they adopt must be immensely beneficial or mischievorus. With the concentration of their zeal on behalf of any truly religious measures, we have a concentration of their zeal on behalf of any truly religious measures, we have a concentration of their zeal on behalf of a truly religious measures, we have a concentration of the concentration of their zeal on behalf of a truly religious measures, we have a concentration of the concentration of their zeal on behalf of a truly religious measures, we have a concentration of the concentration of their zeal on behalf of a truly religious measures, we have a concentration of the concentration of their zeal on behalf of a trule of the concentration of their zeal on behalf of a trule of the concentration of their zeal on behalf of a trule of the concentration of their zeal on behalf of a trule of the concentration of their zeal on behalf of a trule of the concentration of their zeal on behalf of a trule of the concentration of their zeal on behalf of the concentration of the zeal of the zeal on behalf of the zeal on behalf of the zeal of the zeal on behalf of the zeal of the zeal on behalf of the ze the concentration of their zeal on behalf of asy truly religious measures, we have no con-cern in these discussions. In reference to the distribution of Bibles and sound religious treets, to the establishment of Sabbath Schools, and to the increase of missioharies who are depatched to proclaim 'the glad tidings of great joy,' we have only devoutly to bid them God speed.

omesi and autoritive enactments of their importative assemblies, which no man belonging to the craft can disobey with impunity to which our serutiny will principally be directly to the craft can disobe the control of the craft can disobe the craft in the mental of the craft can disputable facts that the men-staclers govern all the proceedings of the Presbyterian and Methodist churches. There is not at this day mobility a mobility as well as the craft can be considered in the control of the craft can be considered in the control of the craft can be considered in the craft can discuss the craft can discus

of the Presbyterian and Methodist churches. There is not at this day, probably, a preacher or other church officer in either of those denominations, who resides north of the Pennsylvania line, and of the river Ohio, with a few others scattered in the Southern States, who is not an abstract opponent of the system of slavery. A large majority of both sects assuredly must be enemies of the slaveholding lineuity, at all event the discrepance. of alavery. A large majority of both sects assuredly must be enemies of the slaveholding inquity; at all events the disproportion among the Presbyterians is very great: and yet neither of those bodies dare to bring the questions connected with man-stealing up to the gospel touchstone, to be tested by the divine oracles. Their Presbyteries, Synods and Assemblies meet from year to year: They occasionally utter their complaints against a gambler, and advankard, and a Sabbath breaker, and profune swearing, and worldly mindedness, and lukewarmiess in religion, and institution to the means of grace. All this is very proper; but yet they 'lack one thing;' they will not put away the stumbling block of their iniquity from before their faces: they will not give up their kidapping, take up the cross, follow Christ the Prince of Emacipators, and 'preach deliverance to the captives.'

If it be asked, what is the reason why the inon-slaveholding brethren in those churches or preserves or profound a silence upon the topic of slavery, the answer is, that they are debasted by that 'fear of man which bringeth a snare.' They are afraid of dissolving the large on the desired or the principal care, when there is no peace; and they are endeavoring to reverse the Lord's injunction, not to separate that which God has pipead, but to unite that which God has put asunderfor to combine American slavery and christian liberty, is just as easy as it is to draw raptur-

for to combine American slavery and christian liberty, is just as easy as it is to draw raptur-ous music from the groans of Dives, min-gled with the chant of Lazarus, or to amalga-mate that which is severed by the impassable

gree with the chain of Lazarus, or to amalga-mate that which is severed by the impassable gulf.

The various ecclesiastical meetings of the Presbyterian church are all public, and of course their proceedings are known. It is therefore believed, that except merely inci-dental remarks, the topic of man-stealing has not been discussed in any one of their judica-tories since the year 1818. Half a genera-tion of slaveholding professors have died in their sins; and of them the only correct epi-taph would be like that of the miser's, upon whose tombefone was, written—'Here he lies.

He kept his money to the last.' So the only inscription upon a slaveholder is this;—'He was a kidnapper until death. He stole-all the men, women and children whom he could grasp; retained and robbed them as long as he lived, and then bequeathed the produce of his continuous felonies to his children or rela-tives;' and notwithstanding, for men who thus lived, died, and recorded themselves men-stealers in their wills, the American churches' cliver prompous culogies, write encomiastic-epitaphs, and seaf the whole 'deceivableness' of unrighteousness,' by resounding their ex-emplary christian attributes and character. A living and a dead kidaspper, a christian! Whife Stan looks on and grins with compla-centy, and utters, 'Ahal so would I have it; this is the way to fill hell with my triumphs over the family of man.' over the family of man.'

The Methodist Conferences are profoundly secret conclaves. Neither the concealment of a masonic lodge, nor the impenetrable area-na of the General of the Jesuits at Rome, are religious measures, we have no conhece discussions. In reference to the one jot more unknown than the hidden myson of Bibles and sound religious the establishment of Sabbath Schools, the establishment of Sabbath Schools, the increase of missioharies who are any of the proclaim 'the glad tidings of the proceedings. Where, in the processing t

ried departments; and we are convinced that the course which those two churches, as bodies, are pursuing, is directly fraught with dier mischiefs to the community, both in their christian and municipal relations. We have no concern with individuals. It is the public, official and authoritive enactments of their importance and the community of their importance and the control of the control of the colored citizens to Africa, official and authoritive enactments of their importance and the control of the colored citizens to Africa. the pure Reviewer of New-York, who proposes to ship off the colored citizens to Africa. Thus the deception prospers; and while a Methodist member would not be tolerated one day, who dared to think differently from the heads of the cráft; a man who will call certain persons. Rabbi, and obsequiously admit and accomplish all that he is ordered to exeand accomplish at that he is ordered to exceute, can kidnap as long as he lists, and he esteemed in exact proportion to the atrocity of his wickedness, and the accumulation of his plunder.

plunder.

This is a true picture of American christianity; and to verify the exactness of its de-liniations, we offer two facts, which we have heard auth-princated beyond the possibility of doubt; they will shew what slavery is in practice, and how the slaveholding christians and colonizers abominate slavery in the ab-stract. There was a Methodist preacher living

There was a Methodist preacher living some years ago, among the mountains in Virginia, who was one of the originals among mankind. He was like no other man in the strange structure of his mind, and the faculty of combining the most extraordinary things in the oddest manner, with an uncouth apfitude of phraseology, which defied all resistance and contradiction. Every prayer which he offered, and every address which he delivered, bore testimony to his influxible hatted of slavery, and contained matter for pungent reflections in the slave-trivers. He was preaching on one occasion, he his usual condemnatory tone, of manufculing, and of the scandatoms hypoeries which Methodist slaveholders distone, or mansteaming, and of the seandatoms, hypocrisy which Methodist slaveholders display in pretending to be christians,—when a man named Mallory, arose and spoke aloud; 'I am now convinced that all brother Craven says about slavery is true, and when I go home I will set my black man, Immanuel, free.' home I will set my black man, Immanuel, free. The preacher, as soon as Mallory and down, replied—'Now, brother' Mallory, you mind that you do it,' and then continued his sermon. But Mallory counted Immanuel's labor worth, more than a dollar per day, and of course Immanuel continued a slave. Sometime after, at a large religious meeting Mallory exhibited much emotion during the exercises, and appeared as if he was going to jump and dance like some of the vouncer people. cises, and appeared as it he was going to jump and dance like some of the younger people, who were shouting and jumping about the meeting house, as if they were in a rapture of cestacy. The old preacher saw him and put an end to all his devout effervescence by roaring out so as to be heard by all the congrega-tion: 'Brother Mallory, I did not think you could have danced so light with Immanuclo your shouldpers!' Mallory instantly left the meeting, filled with hatred of slavery 'in the

your shoulders! Mallory instantly loft the meeting, filed with hatred of slavery 'in the meeting, filed with hatred of slavery 'in the abstract,' but loving it in its ungodly and knavish emolument. Notwithstanding the declaration of their discipline, which pronounces every slaveholder an impenitent sinner, the luman feeh traders, the brokers in our citizens's blood, are deemed Methodists by coursey, but are Christians 'in the abstract.'

There was a Presbyterian church officer, also, who lived not more than 300 miles from Harper's Ferry, who scourged a christian man's wife, and herself also a christian, in an advanced stage of pregnancy, so severely, that her condition was perilous. He then sold the woman to the father of her children to pacify the clamors of some of the fanatics, who could not comprehen deither the mercy or the justice of scourging a woman in her delicate situation; but took care, it is stated, to exact 100 dollars for the price of the unborn child. He was a great nemy to slavery 'in the abstract,' and would most pitcously cant about the evils of the colored people being settled among them. His own confession of finitional, that he was a 'man-stealer, guilty of the high-test kind of theft, and a sinner of the first rank'—and yet he was a Presbyterian by courtery, and a christian in the abstract.'

Patience with such hypocrisy is high tream carried the intradiction of God and the

Patience with such hypocrisy is high trea-son against the jurisdiction of God and the welfare of mankind. How the northern welfare of mankind. How the northern churches can tolerate such iniquity, and sanc-tion such delusions, it is almost impossible to explain. Slavery never can be abrogated as long as these impositions upon society are le-galized. Every elave driver, especially if he be a nominal christian, who walks about our northern states, ought to have his name la-

COL. STONE.

JOSHUA N. DANFORTH'S LETTER TO COL. STONE.

Boston, March 28, 1833.

To William L. Frove, Esq.
Chairman of the Executive Committee of the New-York City Colonization Society.

The perusal of some recent remarks from your pen on the very delicate and amoentous subject of slavery in the United States, has prompted me to address you. This is emphatically an age of discussion and agitation, if not of 'reason.' We hear of the gunt march of Bleenly principles. We are taught to anticipate the subject of the subject of the subject of the subject.

Different plans for meliorating the condition, and relieving the miseries of the wretch, have been devised, defended and pursued with different success. In the progress of events in our own country, it has been impossible that either a thoughtful or philanthropia mind should be insensible to the existence of wents in our own country, it has been impossible that either a thoughtful or philanthropia have adjudicated; the Press has discussed the subject; the Pulpit has occasionally spoken; Public Meetings have agisted the question; Societies have been formed, constituted on in early all regularly organized associations, are Colonization with gradual Emmeripion, and "Bottlion or timediale Emmeripion, and "Bottlion o

evil still threatened, and forced itself on the public mind with augmented terrors. Something, it was confessed, must be done. The North saw it. The South felt it. An annual increase of the slaves at the rate of 50,000 or 60,000, was not to be disregarded. Like all great evils, which have fatally interwoven themselves with the interests of whole communities and nations, this one demanded and meaning, and if I do not derive from the analogy of God's Providence a powerful argument for the colonization system, then the lessons of history have been transmitted to us in vain.

amblegy of Go'ds Providence a poverful arrument for the colonization system, then the lessons of history have been transmitted to us in vain.

The ecclesiastical, which was, in fact, the civil bondage and darkness of the middle ages, was so grievous, that the human mind, by a desperate, though long protracted, effort, at length gained the regions of liberty and light. That era, distilliguished as it was by concomitant discoveries, was the commencement of a civilized would. The deformity of error compelled men to search for truth, and they found her, robed in all her beauty. Then came to the aid of the inquiring intellect, the art of printing, recently discovered; and to the aid of daventurous spirits, the art of navigation, the result of another discovery—all sent by a kind Providence as most obvious and appropriate remedies for evils of vast extent, and all pregnant with abosing s, gradualby. They called the nations of this Western continent into existence.

Let me now pass, concisely, to the consideration of another kindred fact. We owe the present wide-spread, henchen—land almost said morally Omnipatent—system of Sabbath School instruction, which is beling the world with a zone of light and love, under God, to a man who was constrained by an dirgent, accidence of the contract of the wasting evil—Interprenace. Behold! it has led the world to its own remedy, equally simple and effectual. Now observe another feature in the reformation from these evils. That reformation has his on instance been accommended to the wasting evil—Interprene was gradual. I should rather say it is gradual, for the wasting on, and the world is now looking forward to grander results.

In perfect harmony, as I conceive, with in the sound of on, and the world is now looking forward to grander results.

In perfect harmony, as I conceive, with in the sound on, and the world is now looking forward to grander results.

In perfect harmony, as I conc

—the comfort of the slaves—State polisy—considerations of partotism—the peace of the contry—the prospects of the African race generally—the horrors of the slave trade—the uncancelled obligations of the Christian commended the contract of the contract of

ni the midst of all these successful endea-vors, there appears a young man within the last two years, of the name of Garrison, whose pen is so veromous, that the laws enacted for the peace of the community and the protection of the community and the protection of the peace of the community and the protection of the peace of the community and the protection of the community and the protection of the Lunatic. This man has they could a account (3) has only since 1830 tuned against the Colonization cause, in favor of which he delivered his sentiments in public twelve years after the Society was formed; this man, who is considered such a disturber of the tranquil-ity of Southern Society, that \$10,000 reward have been offered me for his person, and the most touching appeals as well as official de-mands made to us in this region, that he should

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BOSTON,

SATURDAY, MAY 4, 1833.

SATUROUS.

DOBIUA N. DANFORTH.

teith esteem which we entertain for the steem which we entertain for the procession, must be our apology sing in our use of this man's name, and title of 'Reverend.' If he has not, so the livery of the court of heaven are the devil in jac heas, at least, been or the devil in jac heas, at least, been or to be a supering this paper and the which it advocates. Whether these processions are usiful, or the fruit of supering the paper and the statement of the supering the paper and misrepresentation.

Supering the paper and the supering the s IOSHUA N. DANFORTH. to bear all the odium which he has

for first misrepresentation which we dis-son this extraordinary letter, has refer-ted the various Abolition Societies which me this extraordary.

when the various Abolition Societies which crasted in this country. What monutivals Mr. D. with much self-complacenties the Societies left even to tell that test? Answer.—It is owing, in part at, whe influence of those societies, that the self-was dead to the Middle States are not creed with the crime of slavery; and the 300,00 free colored people, whom Befords and his slave driving employers below of exporting to Africa, are not service service bondage. ing in servile bondage.

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The attempt of Mr. Danforth to draw an to attempt of Mr. Danforth to draw an about in favor of the Colonization Society the gradual progress of the Reformation, establishment of Sabbath Schools, and the establishment of Sabbath Schools, and the cores of the temperance cause, is about as small as it would be to ascribe the existence light to an eclipse, or to the annihilation of On what does the argument rest sa On what does the argument restr-be assumption, that, because men have betolore abandoned their sins at once, when they ought not to do it now. The eres of the Reformation was gradual; which Schools were not established all over and at once; and the temperance re-nica is not yet completed; therefore, ar-this segacious moralist, the Colonization etris of heavenly origin, and we ough sort is one avenly origin, into we ought at heapire southern kidnappers to cease be allowed and to justice at once! What sathing it would have been, if Sabbath shake had been formed simultaneously impost the world! how dreadful would been the consequence, if the doctrine of sanction of mankind!! and how horrir kidnapper should immediately becom d, and obey the requisitions of the divine

temperance reformation has been al in its progress; but what has given extraordinary vitality and efficiency? agbet the principle of 'total abstinence;' is away, and you extinguish all hope was way, and you extinguish all hope is fature progress. Let the doctrine best industreated ene with temperance, soso that the manufacturers, venders and
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Mr. Garrison violated no laws, but such as were made by the dealers in human flesh, to protect themselves in their own villany. Mr. Garrison was liberated, as is well known, by the multi-ficence of one of the most benevolent men in the country; and yet Mr. Danforth dares to insult the community, by appealing to his imprisonment by southern kidnappers, as an evidence that he is a disturber of the peace. It is no merit, in Mr. D's estimation, to disturb the peace of the wicked, and to incur their displeasure; and we venture to say, that he never will be imprisoned by his slayed friends. never will be imprisoned by his slave driving employers, for disturbing them in their sins. He only opposes slavery 'in the abstract,' and employers, for disturbing them in their sins. He only opposes slavery 'in the abstract,' and of this slaveholders will never complain, so long as he continues zealous in promoting their plan to 'prop up' slavery in the United

States.

Mr. Danforth's allusion to the rewards which have been offered by southern kidnappers for the apprehension of Mr. Garrison, is efought to cause the blood of any man, possessed of the least particle of hohor or magnanimity, to boil in his veins. Who would have thought it possible, that a professed minister of the gospell—'a son of New-England'—could allude to such knavery with approbation, or even without the most strong expressions of indignation and horror? And yet Mr. Danforth has the impudence to say, with apparent approbation of the diabolical plot, that he has been offered a reward of \$81,000 for Mr. Garrison's person! Why, we ask, in the name of all that is honorable and christian-like, has he not apprised Mr. Garrison of his danger, and exposed the daring villany of those who are endeavoring to destroy his life? Is it because he is afraid, that such a proof of his honesty would exaspearet his slave-holding employers, would exaspearet his slave-holding employers, Mr. Danforth's allusion to the rewards which

he is afraid, that such a proof of his honesty would exasperate his slave-holding employers, and he the cause of his removal from the station which he occupies?

The statement of Mr. Danforth, that the Agents of the Anti-Slavery Society have 'traversed the country,' thrusting themselves, though, unlicensed, into pulpits, when they could;' and 'sometimes deceiving the glergy as to their real intentions,' we pronounce a base falsehood, worthy of being uttered only a man who can listen could to a proposition for kidnapping a free citizen. We call upon Mr. Danforth to substantiate his charges by referring to particular instances; and if he upon art. Demotrat to substantate inscharges by referring to particular instances; and if he fails to furnish proof, we would advise him to commit to memory without delay, the ninth commandment, which is, 'Thou shalt not bear false witness against thy, neighbor.'

false witness against thy neighbor.'
It is unnecessary to trace Mr. Danforth
through all his sophistry and misrepresentations. We have said enough to show the perfect justice of the remarks with which we intrace the state of the remarks with which we instatements, however—or rather one of his instatements, however—or rather one of his instatements, however—or rather one of his in-sinuations—which requires a reply. He inti-mates that Mr. Garrison was 'removed' from the office of Corresponding Secretary of the New-England Anti-Slavery Society, 'to make way for a gentleman of a cooler head.' The truth is, Mr. Garrison resigned, and his resig-nation was a subject of deep regret with every member of the Society.

When it was for we regard for the welfure

member of the Society.

Were it not for our regard for the welfare of Africa, and our desire that the Colony may be filled with better men, we should think it would be an excellent plan to ship Mr. Danforth to Liberia, where he can enjoy the blessings of that earthly paradise, as a reward for his faithfulness to the interest of the slave drivers in slandering the Abolitionists.

peace.

Secondly. He has a right of action for an assault, battery and false imprisonment, against all persons who ordered or assisted in kidnapping him either time. To prevent such atractious outrages in future, a jury would probably give exemplary damages, should suits be brought.

Thirdly. Should the colored man be un-

Awfully carried out of Massachusetts, or im-prisoned in a secret place, in the State, any other person may maintain an action for dam-ages in his name, against the perpetrators of

Fourthly. Every person who may be concerned in carrying this colored man out of the State, against his will, is liable to be punished

State, against his will, is lable to be punished by a fine not exceeding five hundred pounds, and by imprisonment and hard labor, for a term, we believe, into exceeding seven years. Fylhly. Every person being of the crew or ship's company, of any vessel owned wholly or in part by any citizen of the United States, who should forcibly confine or detain this colthe vessel, with intent to make him a slave, is, by the laws of the United States adjudged a pirate, and on conviction would be liable to be

pirate, and on conviction would be liable to be capitally punjashed.

We hereby give notice to all persons who were concerned in kidnapping this colored man, that if he should be conveyed out of the State by force, no means allowed by the law will be spared to bring the offenders to justice

THE ANNUAL CONVENTION.

(IF We invite the attention of our colored friends to the circular in this paper, signed by the Corresponding Secretary of the Conventional Board. The time for the Annual Meeting of the Convention is drawing near; and as its proceedings will have an important bearing upon the welfare of the colored peo-ple, it is desirable that there should be a full ple, it is desirable that there should be a full representation from all parts of the country. Meetings should be called immediately for the appointment of delegates, and the transaction of all necessary business.

LETTER FROM REV. MR. WRIGHT

We cheerfully publish the following com-nunication from the Rev. Chester Wright, in munication from the Rev. Chester Wright, in explanation of his notice '70 Colored Youth.' We have no eleubte the purity of his motives or of his desire to promote the welfare of the colored people; but we see no occasion to re-tract our former remarks. While he icontin-ues to patronize the Colonization Society, the colored people will not place themselves un colored people will not place themselves un-der his care. The principles of that Society are so abhorrent to them, and its operations so oppressive, that they cannot avoid feeling, that every man who lends it his support, does them an injury which can only be repaired by an abandonment of the institution, and an open opposition to its doctrines and purposes.

MONTPELIER, April 17, 1833. Montpeller, April 17, 1833.

Mr. Editors—In reply to your note prefixed to my invitation to young men of color, (for the copying of which I tender you my thanks,) permit me kindly to remark, that it is no part of the object of that invitation to direct the attention of the colored people, or any of their friends, from the Manual Labor School proposed by the New-England Anti-Slavery Society.

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and I am confident the means will be speedily furnished for educating every one of these young men. If the Manual Labor School proposed by the New-England Anti-Slavery Society, can do the whole, let them do it. I will rejoice in all the good they accomplish, and gially resign to them all the benefit of the information I am now soliciting; nor will I cease to pray that the dews of heaven may daily defended to the control of the control of

A GOOD OMEN.

(I) We perceive by the Methodist Protestant, that at the late meeting of the Massachusetts Annual Conferance of the Methodist Protestant Church, at Lowell, Mr. Henry Carrol of this city, a worthy colored man, was admitted as a 'lay delegato.' This example encourages the hope, that the time will come when the colored people will be treated ascroding to the requirements of the live of love, and be allowed to participate in all the blessings of christian fellowship. In view of this fact, how despicable appears the conduct of that 'clerical wolf,' who recently belched forth his slanders against Mr. Garrison'in the Methodist (Ep) Quarterly Review, and who declared, on a certain occasion, that 'if a colorad man user admitted to association to which he belonged, he would withdraw!' O how dearly the Colonizationists love the colored people!

AGENCY IN VERMONT

AGENOY IN VERMONT.

(If We are authorised to announce, that Mr. Ossow S. Muraka of Shoreham, Addison Co., Vermont, has been appointed an Agent of the New-England Anti-Slavory Society in that State. He is recommended to the people of Vermont, as a man eminently worthy of their highest confidence and esteem,

Two owe an apology to our friends in Port-au-Prince, for the omission of Mr. Bow-ler's name in our list of agents. We assure them, that our confidence in him is undiminished, and that the omission was unintentional. The irregularity with which their papers have been transmitted is attributable to us.

Mr. Orsamus D. Canfield, of Copley, Medina Co., Ohio, is appointed our agent-He has authority to procure subscribers and receive payments for the Liberator and Abo-

An ADDRESS will be delivered at the An ADDRESS Will be converted at the Rev. Mr. Reid's meeting house, in Reading, on SUNDAY EVENING, the 12th of May next, AI 7 colects, by Mr. AMASA WALKER, of Boston, at the request of the Anti-Slavery Society of the former place.

MR GARRISON'S DEPARTURE.

ID In a letter dated New York, May 1, Mr Garrison says, 'In a few minute 1, Sail from this port in the packet ship Hiberinia for Liverpool.' It is probable, therefore, that he is now on his way to England. Many thousand hearts will repond to the prayer, 'The Lord preserve him.'

FOREIGN AND DOMESTIC ITEMS.

POREIGN AND DOMESTIC ITEMS.

DESTRUCTIVE CONTAGRATION. AL 14 before Blast agoing, while the company were assembled for the Surree Musical of the Messrs Hermans, at the British American Hotel, the about on fire in that noble edifier crossed the numerican state of the interest of the state of the content of the state of th

GREAT FIRE IN NEW-YORK

on tables where the fire originate of the come of Hudson and Hank at Blowing agale from the esseward at Fangle was the progress of the devour's representation of the common street of flame, and in twe block of buildings bounded by Hudson with and Hammond streets, were burn with and Hammond streets, were burn in a wester for the common streets of the

the way to Washington street, comprising altogether four equares, was in a blaze.

The loss of property has been hastily estimated at from two hundred to two hundred and fifty thousand odlars; it is feared that comparatively but a small portion is insured. The fire is generally believed to asy been the work of a female incendiary.

List of Letters received at the office of the Liberator, since our list paper was issued.

Joshua Coffin, N. Bridgewater, Mass.; F. A. Hinton, Philadelphia, Pa.; Orson S. Murny, Shorcham, Vt.; W. B. Bowler, Perteurny, Shorcham, Vt.; W. B. Bowler, Perteurny, Shorcham, Vt.; W. B. Bowler, Perteurny, Prince; Orsons, D. Comp. Pitter, J. H. Charles, P. L. R. W. Henry, Jones, Haverhill, N. H.; P. A. Bell, New-York City; Charles Sprague, East Stoughton, Mass.; Charles L. Romond, Salem, Mass.

CIRCULAR. CONVENTIONAL BOARD, } Philadelphia, April, 1833.

CONVENTIONAL BOARD.

Frillow CITIEN'S:

- In conformity with a resolution of the Conventional Board to me directed, I hereby give motice that the next Jimund Connention of the Free People of Color, will assemble in the City Philadelphia, on the First Monday of June next ensuing, at ten o'clock, A. M.

And for the information, of all concerned, the following out applied by Vix—

"That each Society in the United States, organized by the recommendation of the Convention, be and are hereby authorized, to send delegates, not exceeding five in number, to represent them in the Convention, be able to send delegates, not exceeding five in number, to represent them in the Convention, to she held as aforesaid. And that, in places where it is not practicable to form Societies at present, invovided that they contribute to the furthering of the objects of the Cinvention.

And the Board would earnessly, but respectfully, request of their brethern throughout the Union, to form Societies in every city, town or village, wherever it may be practicable, and send their full complement of delegates to the convention of the object of wherever it may be practicable, and send their full complement of delegates to the ensuing Conventionalence of the philanthropists of any nation, will be highly acceptable, and dely appreciated.

IUNIUS C. MORELY,

Respectfully,
JUNIUS C. MOREL,
Corresponding Secretary

DIED—In this city, on Sunday last, very suddenly, Mr Edward Cummings, aged 25.
On Monday, April 29, William Elston, of the city of New-York, aged about 20 years.

NOTICE.

THERE will be a public meeting held at the School House in Belnap-street, on Sunday afternoon, immediately after Divine service, for very important business, that must be transancted previous to Monday.

(37) By the request of several gentlemen.

T.TTERARY.

[From the Abolitic A NEW BALLAD. all you a story, a story so merry, rning the people of Canterbury,' † their town meeting and speechifying ad all the blacks from the country flyi

It was said that a lady had dared to invite Colored girls to her school, that she'd teach

write, and, to the disgrace of the town and the nation attended to give them a good education.

en this news reached the ears of the clerk of the

town,

He lengthened his visage, and east his eyes dow
Then swore by the shade of Jack Cade, no such:
The village should darken while he had the rule.

So the townsmen are summoned. In haste they app In their hall, all aghast, and all trembling with fear. An orator rises, 'A vote let me read, To declare to the universe some of our creed.'

* Resolved, In this land to blacks souls are not give.
That from Afric alone is the black road to heaven,
And that we will resist teaching any such creatures.
As rudely assailing a great law of nature's.

'Can any one think,' he cries, 'nature intended By teaching, these black souls should ever be m Be fitted to meet with us whites, in debate, And aid us in making the laws for our State?

Can Connecticut men e'er become such vile as As submit to this mixture of milk and molasses Oh! save us, kind heaven, from these foul disg And bless our descendants with unmixed white

When this manly resolve this bold speech had sustain Long and loud were the plaudits the orator gained. Next springs up the clerk, but how vain is all verse, His wisdom, his fancy, his wit to rehearse.

'I rise, fellow citizens, sad and dismayed, Our good town is ruined, our rights are betraye If this school be established among us, what th Black females are ladies, and negroes are men

We must meet them at dinners, at parties, at pray Our houses and lands too would soon become the at right have these woolly heads hither to come, them go back to Africa—there is their home.

In vain did our forefathers cross the rough sea,
And leave us this land as the home of the free;
In vain did our ancestors bleed, in vain toil,
If we suffer these negroes to share in the soil. Let us swear then together we never will yield

To the negro a house, or a school, or a field; But while Quinebaug flows through our town, it Reflect a black face from its bosom forever?

He ceased, and the townsmen, with eager acclaim, Accept the resolve, which saves them from the shar The calamity dire, the unending disgrace, Of treating like brethren the African race.

Oh! patriot sages of Quinebaug river,
Your wisdom shall brighten the world forever,
And humanity, weeping o'en error and crime,
Shall be cheered by your vote to the last hour of tire

* For a prose account of the transactions related as ballad, see the Abolitionist for April, p. 61. † These two lines are borrowed from an old balla rith the alteration of a single word.

THE FORSAKEN TO HER FATHER.

BY THOMAS HAVNES BAYLEY.

Oh, name him not, unless it be
In terms I shall not blush to bear: In terms I shall not blush to hear:
Oh, name him not, though false to me,
Forget not he was once so dear.
Oh, think of former happy days,
When none could breathe a dearer as
And if you can no longer praise,
Be silent, and forbear to blame!

Be silent, and forbear to blame!

He may be all that you have heard,

If proved, 't were folly to defend:

Yet pause ere you believe one word

Breathed 'gainst the honor of a friet
How many seem in haste to tell

What friends can never wish to kno I answer-once I knew him well, And then, at least, it was not so.

And then, at least, it was not so.
You say, when all condenn him thus,
To praise him leads to disrepute:
But, had the world censured us,
Father! he would not have been mt
He may be changed, and he may lear
To slander friends, as others do:
But, if we blame him, see in turn
Have learnt that hat fell tesson to o!

Have learnt that natural reason to Desertion of myself, his worst, His only crime perhaps may prove; Shall he of all men be the first Condemned for being false in love? The world has never yet denied. Its favor to the falsest heart; Its sanction rather seems to guide. The hand again to aim the dart!

Ino nana again to aim the dart!
You hate him, Father, for you know
That he was cruel to your chid.
Alas! I strove to hide my wo,
And when you looked on me I smiled
But on my fadde check appear
Au evidence of all I 've felt;
I prayed for strength, but falling tears
Betrayed my weakness as I knell.

Betrayed my weakness as I knett.

Oh! hate him net, he must have seen.

Some error that was never mean!

And love, you know, hath ever been.

Prone to complain, and to resent!

Hate him not, Pather! nor believe

Imputed crimes till they are proved.

And proof should rather make us grice.

For one who once was so beloved.

FINLAND SONG. FINLAND SONG.

ADDRESSED AT A MOTHER TO MER O'MILD.

weet bird of the meadow, oh, soft be thy rest!

Thy mother will wake the est amoin from thy nest;

the his made a soft nest, little red breast, for thee,

70 the leaves of the birch and the moss of the tree,

then sould be presented as the soft of my bosom, once more

T is skep; hittle infant, that stands at the door.

Where is the sweet babe!' you hay hear how he

cries,

cries,
were is the sweet babe in his cradle that lies,
s cradle, soft swaddled in vestments of down
mine to watch o'er him till darkness be flow

MISCELLANEOUS.

AN ADDRESS.

Delivered in the African Masonic Hall, in Boston, Feb. 27, 1833.

Boston, Feb. 27, 1833.

BY MS MARIA W. STEWART.

(Concluded.)

I would implore our men, and especially our rising youth, to flee from the gambling board and the dance hall; for we are poor, and have no money to throw away. I do not consider dancing as criminal in itself, but it is astonishing to me that our young men are so are the consider dancing as criminal in itself, but it is astonishing to me that our young men are so are the consider dancing as criminal in itself, but it is astonishing to me that our young men are so are the consider dancing as criminal in itself, but it is astonishing to me that our young men are so are the considerable of the consid

the circuit. I would dety the government of these United States to deprive us any longer of our rights.

I am informed that the agent of the Colonization Society has recently formed an association of young men, for the purpose of influencing those of us to go to Liberia who may feel disposed. The colonizationists are blimit to their own interest, for should the nations of the earth make war with America, they would find their forces much weakened by our absence; or should we remain here, can our brave soldiers' and 'fellow citizens,' as they sence in the should we remain here, can our brave soldiers' and 'fellow citizens,' as they are also should we remain here, can our brave soldiers' and 'fellow citizens,' as they are also defended in time of calamity, condescend of defended in time of calamity, condescend of defended in time of the control of the loty pride of these white Americanus the line was the heart of that ancient rebel. The gray though we are looked upon as thing, yet any though we are looked upon as thing, yet any sprang from a scientific people. Had our mod the requisite force and energy, they would soon convince them by their efforts both in public and private, that they were men, or things in the shape of men. Well may the colonizationists laugh us to scorn for our neyligence; well may they cry, 'Shame the sons of Africa.' As the burden of the Israelises was too great for Moses to bear, so also is our burden too great for our noble advocate to bear. You must feel interested, my brethren, in what he undertakes, and hold up his hands by your good works, or in spite of himself his soul will become discouraged, and his heart will die within him; for he has, as it were, the strong bulls of Bashan to contend with a sure of the contend

heart will die within him; for he has, as it heart were, the strong bulls of Bashan to contend with.

were, the strong bulls of Bashan to contend with.

a of no use for us to wait any longer for a generation of well edeach to arise. We have slumbered and sleft term and the strong was a generation of well edeach approaches; and you have sound sense and happosaches; and you have sound sense and apposaches; and you have sound sense and happosaches; and you have sound sense and the approaches; and you have sound sense and the special special sense and the spec

a natural genius and tatent, atthough not so brilliant as some; had they held up, encouraged and patronized each other; nothing and flourishing people. There has been could have himself as the state of the country of

same and awe our coan from designation, and our daughters from rink. Lend the hand of assistance to feeble merit, and plead the cause of vittee amongst our sable race; so shall our curses upon you be turned into the cause of vittee amongst our sable race; so shall our curses upon you be turned into the drive was from these shores, still we will cling to you the more firmly; nor will we at tempt to rise above you ive will presume to be called your equals only.

The unfirmly whites first dever the native heart of the control of

ension. One of them was arrested in elphia, but was afterwards set at liberty, want of evidence to connect him with

or the want of evidence of the vile transactions.

Such was the end of Oliver G. Kane. The Such was the end of Oliver G. Kane. The passion for gaming had inkeed itself into his moral frame and operated like a slow poison. He went from step to step in the career of vice, following the impulses of a depraved propensity, until he saw no hope of escaping detection, and then plunged into the dark abyss of eternity, with the flagrant offence of robery aggravated by the addition of self-murder.—Boston Allaes.

bery aggravated by the addition of self-murder—Boston Allas.

Benuite of the Lienas Lauss—We recommend those who wish to see an illustration of the precitical value of our license laws to walk down into Broad street some Sunday afternoon, and count, if they can, the number of cellars and shops whose open doors exhibit within the array of bottles and glasses, and around which the red-faced and feitd tipplers are congregated to worship the divinity of the distillers, the wholesale run-sellers and the retailers of distilled dammation. And fillers are congregated to worship the divinity of the county of the county of the control of the county of the county

'Going the Whole' Rat .- A few evenings 'Going the Whole' Rat.—A few evenings is Going the Whole' Rat.—A few evenings the name of Philo Matson, actually a willowed a third of the Philo Matson, actually a willowed a third of the Philo Matson, actually a willowed a third of the Philo Matson remarked, that his ratship was stodgeing shout in his empty atomach, and instantly guiped down two quarts of cider to set him alloat. The delug cd Jonah kept floundering like amother 'arch flend in chaos,' till a huge tobacco quid rolling into 'the middle,' proved an ugly' deadfail' to the 'rat in the gentleman's kitchen.' Matson suffered no further inconvenience from the this marvellous rat extermination. The above is no hoax, but is susceptible of proof that would satisfy the most incredulous.

William Worsley recently died in Liverpool, leaving a fortune of \$75,000, which falls
to his only surviving sister, who has been an
immate of the Manchester work-bouse for many years! This is indeed a reverse of fortune.

MORAL.

SIROP LES HERER THIS syrup is offered a dy for general deby asthma, spitting of blood, a breast and lungs, and indee ing to consumption. To afficied with any of these tions, a trial is only necessal and under the construction of the construct

health, being purely a combination roots, plants, &c. &c.

The Proprietor of this Medicine recommend it in the general style, it has made a thousand cures, or the produce hundreds of cesay, from years of ex friends, and in her own only relieve, but entire plaints she has named a of the Sirop Les Herbe plaints she has named above. The of the Sirop Les Herbe is also filled there of the Sirop Les Herbe is also filled there are many spurious remedies, and the same and the same

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Second street, mother ideas, two does be.

E. MOORE, Philathia.

Also, to be had a above, THE RAMO
LEBANON—a cure of Dressler, uses
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PRUDENCE CRANDALL Principal of the Canterbury, (Cons.) In
Boarding School,

Principal of the Canterbury, (Can.) In Bourding School,
BETURNS her not sincere than those who have gate and would give information and the sea and would give information seed to see a considerable than the sea of the se Canterbury, (Ct.) Feb. 25, 1831

FREE LABOR DRY GOODS STOLL

LYDIA WHITE

No. 42, North Fourth St

India Book, Mull and Nansock Misses Bengals; Seersuckers; Flannels; Wessel Irish Linens, &c. with a variety of ober the cles. Philadelphia, 12th mo. 182

WILBERFORCE HOUSE TRANCIS WILES respectfully minst his friends and the public general, is his House, No. 152, Church-street, is still go for the accommodation of genteel pesses?

BOARDING AND LODGING. BOARDING AND LOUBLE.

Grateful for past favor, he seize continuance of the same. His Hoss is at pleasant and healthy part of the city, and pleasant and healthy part of the city, and render the situation of those who may into the city of the city

MOORE & BROTHER

ETURN their thanks to their from
and the public for their patronser.
They still continue to keep on hand as sortment of

LADIES' AND GENTLEMEN'S BOO AND SHOES,
AT THEIR STAND—No. 163, Pine-street, 188
Sixth-street. Philadelphia, Dec. 188 long l Comp to the Mr. It from i acter, the ci and as artific ever i tation equal volum objec tradic Chris