VOL. III.

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n, Provident b. 25, 1833.

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N'S BOOT

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 22

BOSTON, MASSACHUSETTS.]

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

SATURDAY, JUNE 1, 1838.

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

WM. LLOYD GARRISON, EDITOR.

TERMS.

Two Dollars per annum, payable in ad-

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

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

William H. Hadley, Lancasus.

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

Ramsamin, Colman, Salem.

Nantucket. Fall River. John F. McColla Castleton Henry E. Benso Alfred Niger, Eleazer Trevett

Newport. John Wm. Creed w-Haven

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

NEW-JERSEY. Wilmingto Thomas M'Pl ewark.

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Harrisburg.
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Bowler, Port-au-Prince.

THE LIBERATOR.

THE FIREBRAND,—NUMBER, IV.

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

23m and the bonds of iniquity?' My friend

23m and the bonds of iniquity?' My friend

23m and the mysel,

24d conscience and faithfulness in duty would

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

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

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

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

run, that ye may obtain.

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

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

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

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

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

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

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

ence.

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

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

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

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

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

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

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

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

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

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

We contend, that every citizen in the Unit-

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

shall go for the public safety.

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

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

[BY ELIZUR WRIGHT, JR.]

[EY ELIZUR WRIGHT, IR.]
(Continued.)
Says the reviewer, 'We go farther. This author not only misconstrues, but he garbles, mutilates, and interpolates false explanations; to make his misconstructions more effectual. Take the following example of a quotation from the same document from which the preceding was selected:—
'He fithe alastes.'

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

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

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

But the reviewer sava, the writer was not

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

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

THE LIBERATOR.

THE STORM selected of Resists, but play allowed of starts, with publicative of the start synding the caster, his control of the start synding the synding the start synding the synding that the synding the synding the synding the synding the synding that the synding the synding the synding that the synding the synding the synding the synding that the synding the synding the synding tha

*The reviewer illustrates the article is the New Testament inpos herver, by its action in a suppose and their course, any more than they can meddle their course, any more than they can meddle of their course, and whether the same time is a supposed to the proper prohibition. He asks, it is polygamy, herefore, consistent with christianity? Can the Turk carry the New Testament into his harmen, and read it and become a christian, and will be a polygamist? And become a christian, and will be a polygamist? And I sake further, Will the New Turk and his conceiling a supposed of the service of the proper is a cleared of the proper in the power of the proper is a supposed of the proper in the proper is a supposed in the system? I shall be a supposed in the proper in the proper in the proper is a supposed in the proper in the proper is a supposed in the proper in the proper in the proper is a supposed in the proper is a supposed in the proper in the proper is a supposed in the proper in the proper is a supposed in the proper in the proper in the proper is a supposed in the proper in the proper in the proper is a proper in the pr

iri to a false and tyramous public sentiment, be will be harmor-struck; his arm will be nerview with steel against a 'berevolent' society which could need such a defence; he will pour out his indignation against a writer who could thus, with the very charter of the world's liberty in his hands, frame a more mischievous apology for elavery than ever flowed from the pen of a tyrant! Most heartily I do so. But at the same time my heart is pined, for I-recognize in the writer one of whom I have provided to the such as the same time my heart is pined, for I-recognize in the writer one of whom I have provided to the such as the same time to the enemy's ground. How will thou answer in the day of trial for the log year of sont killing bendange which must be expected to flow from this labored attempt centrary to the whole tenor of the gospel, to conciliate the wicked by teaching 'smooth things'?

4. 'Slavery, on the great scale and on the small, is smuguestionably a vicious state of society; and as such ought to be remedied with all practicable expedition.' The reviewer, because, under this head he had remarked the the genies of christianity distributions to the state of the gospel. The reviewer he cause, under this head he had remarked the the genies of christianity allough to slavery of chans that Mr. Garrison does not fairly as they outed the whole of the preceding paragraph, as thave quoted it, it would then have apphased that the reviewer not only releved the slavel because, which is a war with the benign spirit of christianity and as well on the world of the safely of the suther's sort the colors the committee of each of the committee of the committee of each of the committee of the committee of fact is, that neither the reviewer nor any of the supporters of the Colonization Society have touched the main arguments of Mr. Gar rison's book—neither can they and make goo their course, any more than they can meddl with red hot thunderbolts and not be burned

COLORED PEOPLE IN PHILADELPHIA.

'The colored population of Philadelphia have, for a few years past, progressed in the undirection of their poral and physical condition with a rapidity which cannot but be gratilying to the philanthropic. Several libraries sive been established, reading rooms opened, and debating societies organized. We have been informed by a gentleman present at the regular meeting of one of their debating clubs, that the discussions were conducted with a degree of spirit and propriety, and displayed a cogency and acuteness of reasoning and an elevation and elegance of language for which he was little prepared. The subjects of discussion generally relate to their own rights and interests, and frequently result in decisions from which the prejudiced mind of the white man would startle with apprehension. A change is rapidly coming over this people, and ambition which science ever imparts, be consequenced of the proposed of their degradation and their power. To this let the prick, the independence, and ambition which science ever imparts, be deaded to the consequence of the proposed of their degradation and their powers. To this let the prick, the independence, and ambition which science ever imparts, be deaded to the consequence of the proposed of the propos

The Hon. Mr Frelingbuysen, of New-Jersey, said before the American Tract Society, 'That the march of mind is no longer the surch: it has become the rush of mind. He that reads must read as he runs.'

GEORGIA OUTDONE!!

An ACT in addition to an Act for the Admission dual Stellment of Indabitants in Thems.

Winness attempts have been made to establish lit. The Admission of the

Speaker of the House of Representatives.
EBENEZER STODDARD,
President of the Senate.

Approved, May 24, 1833: HENRY W. EDWARDS. STATE OF CONNECTICUT:

Scendary's Office, May 25, 1833.

L.S. | finesher scarrery, that the foregoing is a true copy of record:
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said State, the day of the year above written. THOMAS DAY, Scretary.

MURDER OF MR. SARRE, of Morristown. But for slavery and strong drink, Mr Sayre might still have been living. He came to this city, we are informed, in pursuit of a slave who had absconded, it is supposed, for fear of being sold to a Frenchman—we do not know whether to be carried out of New-Jersey or not—nor whether the laws allow their sale, to be carried out. Not finding the runaway, he fell in with the person, a Frenchman, who proved his murderer, and hired him. The latter, half an hour before committing the dead, drank half a pint of brandy and a pint of eider, which probably went very far towards furnishing him with courage for the varied furnishing him with the probably went very far towards furnishing him with courage for the varied furnishing him with the courage for the varied furnishing him with the prechama wanted money. To procure it, and escape detection, he murdered, his employer and family, and rified their house. The vender of strong drink, like the murderer, wanted money—and though he had been convinced of its arming the assassin hundreds of times; of its perpeturing thousands of the had been convinced and the drunkard in countenance. Thus slavery, avarice, run, selfishness, and sensuality contributed to hurry three victims to an untimely grave—Emmerphore.

sensualty contributes to nury direct vicinis sensuality contributes to an untimely grave—Emancipator.

Sixv Stries—First Laws. The first thing the executive officer of every slave State, which is the sensition of always by their masters, ought to do, is located to the sensition of the legislature, and urge the passage of laws permitting masters to let the oppressed go free, and allowing the emancipated to remain in their borders—and commending them to the employment and support of those who may be in need of laborers. But, if the governors neglect to do so, then this should be the first question agitated by legislators, in their next convocation—unless they will go even farther, and take measures uturity to abolish slavery; before which the people, the free people should take up the matter—and by presonal premasure propositions and constant, sincere and persevering effort, urge upon their authorities this radical change in their law-thorities this radical c

[From the Abolitionist.]
The Treasurer of the New-England Ani-Si
ociety acknowledges the receipt of the follows
attions in March, April and May, viz.
FOR THE MISSION.

dies' Anti-Slavery Society of Re centlemen's do. do
ohn T. Hilton, being amount contril
meeting of colored persons in Bost
March, March,
A Friend, by S. E Sewall, Esq.
Nathan Winslow, Esq. Portland, Me.
W. R. Jones, Baltimore, Md.
Wm. H. Morgan
do.
E. F. B. Mundruen
Colored Male citizens of Albany, N. Y. b.
W. P. Griffin Michael H. Simpson S. E. Sewall, Moses Kimball A Friend John N. Barbo Daniel Gregg

Frederick Hughes
Drury Fairbanks
D. L. Child
E. M. P. Wells
Young Ladies (Colored) Albany, N. Y.
Rev. Simeon S. Jocelyn, New-Haven, Cl.
S. Philbrick
Miss Deane

Ladies of Rev. D. T. Kimball's Society in

whire and the salar sho of J do not sho of J do Mr.

wich, to constitute him a life member.

A Friend by S. E. Swall for the Manual
Labor School
Annual subscription of \$25.00 each, from He.
man Holmer, Robert Roberts, Joseph Free,
James G. Barbadoes, Sameel H. Cellon, J.
Nichols, J. C. Smitt, David H. Els, Rev.
Phineas Crandall, Edward Johnson, Natisiel Budd, Wm. Irvier, Lewis Laws and David Worthur. A Friend, by Rev. Henry Jones Ebenezer Dole, Hallowell, Me. A Friend S. G. Shipley

£321 00 For the Mission-Received by Mr. G. S. G. Shipley

S. G. Shipley
A Friend
Dr Geo. Harris, Moor Town, Pa.
C. Washington, Trenton, N. J.
Mrs. R. Henston, do.
A colored Friend in Philadelphia
From the colored friends in Phila
through the hands of Mr Joseph Case

through the hands of Mr Joseph (Colored friends in Brooklyn, N. Y. Colored friends in New York city do. Providence, R. I. Colored ' Mutual Relief Society' of Colored ' Female Literary Society Colored ' Female Tract Society' \$300.50

> (From the Emancinator) AFRICAN COLONIZATION.

(Can any one doubt 'The closurs whether present good results, and will result, from bout the intense;
the measures of the Coloni- of the tibes an

Which is right? Profes ho writes three thousand miles or Rev. J. B. Pinney on the gro

To the Ed. of the Genius of University
ADVANTAGES OF PAID

The better of the Genins of Universal Lease.

ADVANTAGES OF PAID.

Some time since, I sent you as careful as mechanic who, by paying each of since whom he had hired, one dollar period the since more work from five, than he had able to procure before from estern of the To-day a circumstance has come broise of the since the si

good day's work. The consideration of the now gets his vessel loaded in the consideration of the consideration of

COMMUNICATIONS.

[For the Liberator.]
MISSTATEMENT CORRECTED.

MISSTATEMENT CORRECTED.

Mr. Buton at I learnt by a gentleman who was present at the meeting in the Federal-teret Church, last Sabbath evening, that the Finley said, if he had been rightly informat there was but one teacher in the African Sabath Schools in this city, that is opposed to the American Colonization Society. Now, well you never the church was been applied to the American Colonization Society. Now, well you never the church was colonized to the American Colonization Society. to the American Colonization Society. Now, Sr, will you permit me, through your columns, to ski Mr. Finley where he got his information? And who the one teacher is? Am I the one? If so, where are the seven others, who, to my certain knowledge, are totally opposed to it? And if I am not the one, I wish no person to say? I am not opposed to the colonization scheme. What! say I am not Colonization scheme. Colonization scheme. What! say I am not opposed to despotism in its most rigid form? Not opposed to cruelty? Not opposed to keeping my fellow men in ignorance and degraction? Not opposed to the libellous language of the Colonizationists, that 'the African belongs by birth to the very lowest station in society; and from that station he can never rise, be his talents, his enterprize, his weeks they may. You may say I am. never rise, be his talents, his enterprize, his intoes what they may. You may say I am a fautic; you may say I am a madman; you may say I am a fool; you may say I am an illot; but do not say that I am not opposed to the Colonization scheme, for I believe it to be the Colomzation screener, for I believe it to be one of the most abominable schemes that the deril ever devised to ruin the bodies and souls of men. I abhor its deception; I abhor the of men. I abhor its deception; I abhor the Best of driving American citizens from their starts soil; and in fact. I view the whole Colomiation scheme, with utter abhorrence. I should think myself very inconsistent, if I should go and teach the children the precept of Jesus Christ, 'as ye would that men should be unto you, 'ke. and then go away and support the Colonization Scheme; for one is in feet opposition to the other. I hope that Mr. Finley will be courteous enough not to justed the Sabbath School-Teachers in this vay, for I consider it downright slander.

A TEACHER.

in Ips-15 00

10.00

£324 00

TION

(For the Liberator I

LETTER FROM ENGLAND.

LETTER FROM ENGLAND.

M. Eerron,—I send you for publication
the following letter from a distinguished genteman of Staffordshire, Eng. in which Mr.
Danforh will have the pleasure to find 'autente fittish opinions', and not the 're-echo' of
Mr. 'Garrison's definantion of the South
and the Colonization Society.'* The name of
the writer I do not feel at liberty to publish, but will give it to any person who may have
the curiesity to inquirer.

JOSHUA COFFIN,

DSHUA COFFIN.

DEAR Sts.,—I was much obliged by the fawe fyour columnication under date of 19th
of Ot. 1829, by the hands of Mr. C. The
settlements you express on the subject of Nesettlements you coppens on the subject of Nesettlements you coppens
on the subject of Neyour Emancipation are so congenial with my
own that I shall be happy of Your correspondtee, and to give you any humble aid in my
power. To behold two great nations, like
yours and ours, the cradless of liberty, the empoisson of truth, and the arbitres (I was going to iums of truth, and the arbiters (I was going to say) of the happiness of the world, still abetting practising and defending slavery, is indeed a disgrace and crime, at which future generations will be astonished, at which God unst now be displeased, and on account of which, unless we turn from our eyil ways, he will assuredly visit us with his judgments. Rejuiced I am to say that the participation of freat Britain in this abominable injustice mays to a close. He, who caused the stars to got against Sisera, has manifestly interposed in his providence in favor of our brethren in by his providence in favor of our brethren in sherp. Their oppressors bankrupt in prop-ert as in character, are on their knees; their presecution of the Missionaries has brough these upright men as witnesses against them; their sangularry rage and destruction of prop-tife has companyed by G. has convinced the Government, that all mporising measures are delusive, and that thing will either satisfy the nation or attain seding will either satisfy the nation or attain the state of justice, but final and complete Emacapation. That blessed measure accommand with suitable provisions, restraints and safgurads we shall have during the present Sasions, should the ministry keep in office, as should that not be case, the event can say be deayed another Sessions, the voice of the prophe having settled the question, and that ruce sheig tressittible! Such, sir, is our Joston, such our prospects. The end attainty we shall be able to take a deeper interest in the question with you, and to lend you a behape hand towards removing the same cup of end from your otherwise happy country. and towards removing the same of end from your otherwise happy cauntry. Since ten years ago, when I visited you had, I heard of the establishment of you obtain the same of the stablishment of your obtained on Society, and that their plans were Season Society, and that their plans seer-tically shot you describe. The development their plans, I lament to say, has realized their plans, I lament to say, has realized their plans, I lament to say, has realized your southern States, and the free Ne-ses shipped off from out of them! Instead importations, their season in wality, as of importations having ceased in reality, a real as in name, they are carried on with im only! Instead of useful plans to instructions are the black of the black instead of useful plans to instruct fice blacks amongst you, your people send an abroad, lest the slaves at home should discontented and troublesome! Instead of sening slavery, the effect of this Society is first to chains, and to banish Negro free-let from your should.

in from your shores! See Mr. Danforth's letter'to Col. Stone Will such a Society be countenanced here, or its object regarded with apprehation? No, No, Sir. Wa, who taught your forefathers, and suffered at home, while they expatriated themselves to New-England, will teach them a better lesson. We will receive them with respect, and give them the rites of hospitality, and thanks for the mistaken honor they have done us. After this we will point them to our happy laws—that every man landing on these shores is free; and exhort them, when they leave us, to carry that sacred principle back to their own country, abandon their colonizing notions, and henceforth direct their endeavors to the emancipation of the negroes at home. To do this should be your grand and united object. Difficulties, I am ware, are before you; the slave States are jealous and reference; but admit no more alaw States into the Union, raise a moral hurricane against into the Union, raise a moral hurricane against the barbarity, give it no quarter, and press Will such a Society be counted into the Union, raise a moral hurricane against the barbarity, give it no quarter, and press upon it on every side, till it fears to shew itself. Let the Ministry of religion denounce it in your congregations; let the teachers of youth denounce it in their schools; admit no slaveholder into public office, or Christian communion. Point to them Hayti, South Africa, and shortly, 'The British West Indies;' and tell them, free negroes will do their work better than slaves—and that in emancipating themselves, they will obtain the noblest of triumphs, by emanicipating themselves, and of triumphs, by emancipating themselves, and redeeming the character of the American nation !!

nation!!

I send you, sir, a few of our last publications with my hearty wishes for your health,
happiness and the success-of your praisewortly endeavors. Remember me to all friends,
being like minded, with the same friendly
wishes, and should you be intimate with any
of the Colonization Society, pray say you have
heard from an Enlishman, who begs them to
reconsider their ways, repent, and reform, or
else to turn out and colonize the mesleyes above.

reconsider their ways, repent, and reform, or else to turn out and colonize themselves along with the victums of their mistaken policy.

I know your city well; that there is excellent feeling in it, I hope matured into evancel leat friendship. Every blessing attend it, and yourself especially.

Very truly yours,

March, 19, 1833.

(For the Liberator

B. K. JR. TO ONESIMUS.

For the Liberator,

B. K. JR. TO ONESIMUS.

I dislike controversy upon subjects which are of minor importance; and when I wrote the article to which you have replied, I had no expectation of eliciting it. I considered then, and do still consider, the charge brought against the Methodist Episcopal Church as a very serious one. You placed it upon a level with an Institution in this country, which is reprobated by a large portion of the community, because it veils all its official proceedings behind the screen of sercey. But this is not all. You placed us upon a level with a foreign association, base in its projects and infamous in its operations, the essential characteristic of which is servey. Why is masomy opened? Because it is a *servel-Institution. Why does Jesuitism bear so odius an aspect? Because of its dark deeds, planned at the midnight hour. Was it then 'manly or generous' to present the view you did of Methodism?

From what I knew of 'Onesimus' I expected a reply—but not such an one, as I have read. You say that you 'shall substantiate the libel.' Have you done it? If sesvitions are to be considered equivalent to arguments and the settling this question was the read was the such as the considered equivalent to arguments are to be considered equivalent to arguments and the second of the se

the libel.' Have you done it? If assertions are to be considered equivalent to argument in settling this question, you have triumphantly; but if they are to possess no more authority, than they usually do, you have not,—what ever 'many Methodist's who have read the ever 'many Methodist's who have read the Firebrand, No. III.' and approved it all, may

ever 'many Methodist's wan may read the Firebrand, No. III.' and approved it all, may say, notwithstending.

1. You assert that 'the Methodist Episcopal Conferences, always used to hold their sessions with closed doors,' &c. Now, Sir, you have doubtless official documents by which you can prove this. Will you produce them? If you cannot, will you produce the declaration of responsible individuals, who have been long and thoroughly acquainted with the entire economy of Methodism, and who still remain members of the Church? I challenge you to substantiate it by such a reference. Until you do, the 'Bostom Methodist Brethren,' will believe you to be involved in a dilemma, from which you channet extrinct yourself, except by candidly withdrawing the proposition.

2. Your second assertion, that' the proceedings of those Conferences were so secret.

by candidly withdrawing the proposition.

2. Your second assertion, that 'the proceedings of those Conferences were so secret that no member dared to divulge them with impunity, is not true - Prove it.

3. Your third and fourth assertions are, I presume, correct, as they came under your own observation. But does the fact you mention form, sufficient basis for the sweeping charge you made? What! because you went the does where the General Conference was to the door where the General Conference was in session, three or four times, and found it closed, would you infer that all the Methodist closed, would you infer that all the Methodist Conferences in the United States should be classed with Masonry and Jesutism in point of secrecy? I do hope, for the honor of the writer of the Firebrand, you do not adopt such wholesale conclusions. There are particular cases, we admit, such as the examination of charges preferred against the moral character of a minister, when the doors are closed. These, however, but seldom occur; and, of course, are exceptions to the general rule. Probably the 'one you mention was a case of that kind, 4. Your fifth assertion is to me a new fact in ecclesistical history. It is as follows:—
'The secrecy with which all the proceedings of the Methodist Conferences were transacted, was one of the grand causes of the recent sectesion of the Reformers.' I nover knew before there were more than two 'grand causes' that operated to produce that event, viz.—
'The Epriceptagy of the Church, and its refusal to admit lay delegates to its Angual and General Conferences. I have now lying before me a pamphlet published by a clergyman of the Methodist Protestant Church, mentioning those distinctly as the 'grand causes' of separation. Have the goodness, then, to prove your proposition.

separation. Have the goomes, then, we procupully your proposition.

With your expendation the Boston Methodist Brothren will not be satisfied—for you have nearly drawn out the original charge in detail. I am a friend to the cause of immeriate emancipation, and would not throw a straw in the way of its advocates. But I still do not have a straw in the way of its advocates. believe that in order to accomplish this, the platform of the Met odist E. Church should be held up to public scorn

B. K. Ja.

Bosnozi

SATURDAY, JUNE 1, 1832.

DEBATE ON COLONIZATION. A public discussion took place on Thursday morning last, at 9 o'clock, at Park-street meeting house, on the subject of Colonization, between Professor Wright of the Western College, and ROBERT S. FINLEY,

The chair was taken and prayer offered by the Rev. Dr. Dana of Newburyport.
The following proposition was then discuss-

'The operations and publications of the American Colonization Society tend to increase the prejudice already existing against the peo-ple of color?

pite of color.

Professor Walgers spoke in defence of the proposition 30 minutes. His remarks were forcible, and directly to the point. He proved to a demonstration, that the Colonization Society was founded in prejudice, and that its operations have a tendency to render the pre-

ciety was founded in prejudice, and that its operations have a tendency to render the prejudice still more inveterate.

Mr. Finley spoke 30 minutes in peply. Instead of meeting the arguments of his opponent, he wandered from the question, and as mused the addience with a multitude of Munchausen tales, which had no more relation to the subject than the reverse of a love-sick inside. He abused and calumnisted Mr. Garrison, in a manner which convinced us that his regard for the truth was overbalanced by his multipatty. We wonder that he was not called to order by the Chairman.

They next proceeded to discuss the following proposition;

'The influence of the Colony, as it is at pre sent managed, is injurious to Africa.'

Professor Water spoke in the affirmative 30 minutes. He showed that the Colony was cursing Africa by the introduction of ardent spirits, and by war with the natives. A Col-ony under military regulations could not be instrumental in Christianizing any heather country. For the truth of this proposition, he

appealed to history.

Mr. Finley spoke 30 minutes in reply.

Again he wandered from the question, and spent his time in telling stories and abusing Mr. Garrison.

Professor Wataur then closed the discussion on his part by an animated speech of ten minutes in length. Mr. Finley followed for the same length of time, during which he showed an utter disregard of the command, 'Thou shalt not lear false witness against thy neighbor.' His labuse of Mr. Garrison and the Anti-Slavery Society must have excited the indignation of every candid mind.
Thus closed the debate. 'We think the effect will be good. It will excite further inquiry, and lead candid men to investigate the claims of the Colonization Society. This is Professor WRIGHT then closed the discus

quiry, and lead candid men to include claims of the Colonization Society. just what we want, and if such is we shall be satisfied.

we shall be satisfied.

The two following propositions were discussed by the same gentlemen, in Bowdoinstreet meeting house yesterday afternoon.

Particulars in our next.

'The operations and publications of the So-ciety tend to perpetuate stavery.'
'The only hope of abolishing slavery lies in promulgating the doctrine of immediate eman-cipation.'

We intend, if possible, to publish a full re-ort of the debate in a pamphlet.

VERMONT CHRONICLE.

By what authority Mr. Tracy 'supposes' that the 'extracts' from a communication published in the Liberator of May 11, 'are an extended to the control of the inside in the Liberator of alay 11, "are an ex-ample of the candor, with which Anti-Coloni-zationists alteaus acknowledge the benevo-lence and goodness of Colonizationists at the North," we are not able even to conjecture. No allusion is made in the communication to 'Colonizationists at the North,' and of course no impeachment of the motives which induce such men as Hon. Elijah Payne, and Rev. C Wright, of whom the writer of the communisuch men as Hon. Elijah Payne, and Rev. C. Wright, of whom the writer of the communication probably never heard. We cheerfully admit, we have always admitted, that there are many excellent men at the North, who are in favor of the Colonization Society; but does Mr. Tracy suppose that the purity of the motives of any man or body of men in New-England proves, or can prove the principles of the American Colonization Society to be in cordance with the revealed word of God?

American Colonization Society to be in accordance with the revealed word of God?

Messrs Papen and Wright approve of the principles of the Colonization Society—croc, they must be correct. Is that the way to reason? The pilgrim fathers, in piety and devocations are not provided by the constant of the hanging of the Quakers; ergo, hanging Quakers was arightoous business. Fourteen Pequots were sent to Bermuda as slaves for life, and exchanged for negroes by the first settlers of Connecticut; ergo, swapping Indians for negroes, experiating, and making them slaves for life, is perfectly justifiable. On the same principle, langing the reputed witchea a generation later, rum drinking, to bacco smoking and chewing, slaveholding and kidnapping on the coast of Africa, can be fully justified. The Rev, John Newton continued in the African slave trade long after he believed that the war with the Indians was a judgment of God upon the people for wearing wigs. The excellent Tudge Sewall was also a great Anti-wig man. He severely censured the Rev. Mr. Willard for yearing that shommation, advised an Essex clergyman not to go through Salem, on his way home, for if he did this 'coasin Noyes would take him to do' for wearing wigs as the excellent Tudge Sewall was also a great Anti-wig man. He severely censured the Rev. Mr. Moody by saying, 'he was an excellent man and a great enemy to wige; 'rego, wearing wigs as more than the slave trade and slavery.

On this latter subject we have some odd notions. We believe, for instance, that to buy or sell, or claim human beings as property, is a sin, for which nothing short of immediate repentance can atone, and that to preach gradual repentance for any sin, is a scheme, whose preposterous folly can only be exceeded by its consummate visicheness. We believe that the Colonization Society was founded in unfighteousness; we know that it is sustained by deceitfulness, in many places; we have no doubt that New-England will cere long work of the long and the consummate visichedness. We believe th

rightcounses; we know that it is sustained by deceitfulness, in saany places; we have no doubt that New-England will ere long abandon the unholy scheme; no doubt that the colony at Liberia will prove a great curse the colony at Liberia will prove a great curse to Africa; and finally, no doubt that Judge Payne, the Rev. Mr. Wright and thousands of thors, will, when they have thoroughly examined both sides of the great question, becope decided supporters of the principles of the Anti-Slavery Society.

PROFESSOR WRIGHT'S LECTURES. The friends of Abolition in this city, have en cheered with two lectures from Professo been cheered with two lectures from Professor Wateurr during the last week. The first was delivered in Boylston Hall, on Sabbath evening, to a crowded audience; and the second, at the Temple, in Temont-street, on Tuesday evening. They were an able vindication of anti-slavery principles, and a fair and just exposition of the unrightebus doctrines and plans of the Colonization Society. We are sure they made a deep and salutary impression upon all who heard them.

ITEMS

TEMBS.

TEMPERANCE CONVENTON. The National Temporance Convention met at Philadelphia on Thurday, and was organized as follows; in:—President—Chancellor Walworth, of New York. Vice President—Only Pitia, Comm. Hon. P. D. Yroom, New-York, Judge Holl, Del., John C. Herbert, Md., Col. Lumps, Judge Holl, Del., John C. Herbert, Md., Col. Lumps, Judge Holl, Del., John C. Herbert, Md., N. Y., Isaac S. Lloyd, Penn., Judge Darling, Penn., Rev. Not. Bowley, S. Loyd, Penn., Judge Darling, Penn., Rev. Not. Brockendige, Md., Rev. W. Lahrop, Olio. After Breckendige, Md., Rev. W. Lahrop, Olio. After State Control of the Comments of Breckennidge, Md., Rev. W. Enitrop, Onio. the organization, the room being found entire small is accommodate the members and special disease and the second of the second

Cast iron cents are manufactured and circulated in the empire State of New-York. Say no more about horn gun flints and wooden nutmegs.

horn gun flints and wooden ubtinegs.

TEMPRANCE IN ALBANY. The Temperance corder says — By-a unanimous vote of the ear tion of the city of Albany on the evening of the 2April, it was determined that no license shot granted for retailing arrient spirits to be drunk in st or greeners, the coming year.

The National Temperance Convention was in ion at Philadelphia last week. 360 members present. Chancellor, Walworth, of New York

President.

A son of Mr Robert Rogerson, aged 11 years, fel from the scalled of one of the seventy-lours, as Charlestown Navy Yard, on Monday, and was so severely injured, that be died soon afterwards.

The 'Wandering Fiper' was al-Fortland on Mondy last, where he had been exhibiting for several days. We had made donations to the Fortland Wood and Second Infant School Societies, amounting in all Mr Frost Man.

of ardent spirits.

Pors: Mirx. To guard the public against the ceptive practices of those who would poison their: low creatures to earth themselves, a company will capital of \$2.000 his been formed and chartered explaint of \$2.000 his been formed and chartered explaint of \$2.000 his been formed and chartered by the company of the com

mals fed in the pastures of New-Jersey.

Acords on Medical Jurisprudence, published of the pastures of reigned developed the pastures of reigned developed the pastures of the

nally observed that her limbs failed her when stan near a certain young gentleman, so as always caught in his arms as she fell. After the trick was covered her health was permanently restored.

covered her neaths was permanently reserved.

Cholera.—This disease has re-appeared at Vicksburgh, a flourishing town in Mississippi; twenty cases and seven deaths occurred there between the 20th and 29th of April.

In the Portland Adver-

Verritory 2, Districts of Columbia 7. Total 474.
The people of Mostreal and Albany are making server preparations against the Cholera. The New York the property of the papers, charged with gross neglect. J some of the papers, charged with gross neglect.

Institution for the Bland—The \$20,000 which find was expedient to raise prompily to constitute and owners, the support of this excellent institution, has not considered the support of this excellent institution, has considered the support of the suppor

Out weeks.

A WORTHY MAGISTRATE. At the late session of the Superior Court of Buncombe county, N. C. William Carson, a Justice of the Peace, was found guilty of Grand Larceny, for steading a gold watch. He was sentenced to receive ten lastles, and stand one hour in

erator, since our last paper was issued.
Richard Johnson, New-Bedford, Mass.; P.
H. Greenleaf, Esq. Portland, Mo.; Abel Stanwood, Sherburn Falls, Mass.; S. G. Boffum, Fall River, Mass.

An Address on the safety and FIT AN ADDRÉSS On the safety and practicability of applying the principles of the Declaration of American Independence to human beings of all colors, by Professor Wright, in Boylaton Hall, on SUNDAY EVENING, at half past 7 o'clock. All the friends of humanity are invited to attend.

A collection will be taken to defray the expenses of the Hall.

(The Address, at the West Centre St. church, advertised for Sunday evening, will be deferred on account of Professor Wright's lecture at Boylston Hall.

JOHN B. PERO,

MOS. 2 & 3; (Rear of Dock Square, near the City Tavern).

(Rear of Dock Square, near the City Tavern).

H S on hand the following articles, which he he offers to sell (ucholesale or retail) as cheap as can be bought elsewhere, viz ?—
Double distilled Lavender, Ellius's Silver Sgeel do,, Scissor & Curing Tongs, Florida Water, Honey Water, Popel Carlon, Scissor & Curing Tongs, Florida Water, Honey Water, Popel Carlon, Scissor & Curing Tongs, Fine Ivory do, Scissor & Curing Tongs, Fine Ivory do, Sandius, Science Science, Science & Curing Tongs, Fine Ivory do, Scissor & Curing Tongs, Fine Ivory do, Survey, Wards Vegetable do, Milk of Roses, Collete do, Superior French Hoir Fowder, Shore do, Shore Penell Classe, Toodhe Powder, Shore Penell Classe, Toodhe Powder, Shore Prices & Curis.

Powder Puffy,
Superior Freuch Hair
Powder,
Pomatum,
Hair Busshes,
Shaving Jo,
Clothes do,
Shoe do,
Toothe do,
Shaving Boxes,
Shaving Boxes,
Suuff do,
Wade and Butcher's Razors,

zors, Rodgers and Son do.,

REMOVAL.

JAMES G. BARBADOES

RESPECTIVE 137 informs his friends and the public generally, that he has removed from No. 56 to

NO. 26, BRATTLE STREET, where he still solicits their patronage, and is grateful for past fayors.

NO. 26, BRAUTLE STREET, where he still solicits their patronage, and is grateful for past favors.

Has more on fame, for sale, a variety of NEW AND SECOND-HAND CLOTHING STREET, valvet and Bombazine Stocks, Linea Dickeys, Suspenders, &c. Also, a few dozen of Emerson's Racor Strope. B. Ritter's do-Fancy Sosp and Cologne. &c. &c.

REMOVAL.

ROBERT WOOD gives notice to his friends and the public, that he has removed from his former residence, to NO. 2, BELKNAP STREET,

NO. 2, BELKNAP STREET,
where he will be happy to accommodate genteel persons of color, with board by the day,
week, or month. Every effort will be made
by Mr. Wood to suit the taste and convenience
of his patrons.
Patronage is respectfully solicited.

RESPECTABLE PERSONS OF COLOR, (none else) can be accommodated with ben at the house of PERENS GARRIDINIBES.

No. 19, Powell Street, between Pine and Sprand Shr and Shr Andréllo Street, Philadelphia.

Philadelphia, May 21, 1833.

LITERARY.

DIRGE OF A CHILD BY MRS. HEMANS.

No bitter tears for thee ba-shed,
Blossom of being! seen and gone!
With flowers alone we strew thy bed,
O blest departed one!
Whose all of life, a rosy ray,
Blush'd into dawn, and pass'd away.

Yes! thou art fled, ere guilt had power To stain thy cherub soul and form, Closed is the soft ephemeral flower, That never felt a storm!

The sunbeam's smile, the zephyr's brea All that it knew from birth to death.

All that it knew from birth to death.
Thos wert to like a form of lightness,
Thos wert to like a form of lightness,
Ere yet the would coald breake one blight
Oer thy sweet innocence:
And thou, that brighter home to bless,
Art pass'd with all thy loveliness!
Oh! hads thousill on early remain'd,
Visjon of beauty! fair, as brief!
How soon thy brightness had been stain'd
With passion or with grief!
Now not a vallying breath can rise,
To dim thy glory in the skites.
We rear no matche o'er thy tomb,

To dim thy glory in the skees.

We rear no marble o'er thy tomb,
No sculptured image there shall mourn;
Ah! fatter far the vernal bloom
Such dwelling to adorn.
Fragrance, and flowers, and dews, must be
The only emblems meet for thee.

The only emplems meet to tuee.

Thy grave shall be a blessed shrine, Adorn'd with Nature's brightest wre Each glowing season shall combine. Its incense there to breathe; And oft, upon the midnight air, Shall viewless harps be murmuring.

onait viewless harps be marmuring ther And oh! sometimes in visions blest, Sweet spirit! visit our repose, And bear from thine own world of rest, Some balm for human west. What form more lovely could be given Than thine, to messenger of Heaven?

[From Tait's Edinburgh Magazine for June.]
MY NATIVE ISLE.

MY NATIVE 1500.

Oh! tell me not of fairer lands,
3eneath a brighter sky;
Of streams that roll o'er golden sands,
and flowers that never die! My native isle! my native isle!
Though bare and bleak thou be;
And scant and cold thy summer smile,
Thou'rt all the world to me!

The flower that on thy mountain's brow,
When wintry winds assail,
Securely sleeps beneath the snow,
Its cold and kindly veil,

Its cold and kindly veil,—
Transplanted to a richer soil,
Where genial breezes play,
In sickly bloom will droop awhile,
Then wither and decay.
Such, such, thy sheltering embrace,
When storms prevail I feel,
My father's father's resting place,
Though cold, yet kindly still.

And ah! the floweret's fate were mine,
If doomed from thee to part—
To sink in sickening slow decline,
The canker of the heart.

Love's dearest bands, friendship's strong ties,
That round my bosom twine—
All past delight, all present joys,
My native isle! are thine!

If all were gone, like summer's dew, Before the morning beams; Still friends, that pass not, I should view In thy wild rocks and streams.

Oh! may they still, thy changeful skies,
Thy clouds, thy mists be mine!
And the sun that saw thy morning rise,
Gleam on my day's decline.

My native isle! my native aisle! Though bleak and bare thou be,

'[From the Ladies' Mirror.] BIRTHDAY THOUGHTS

Tis hurrying on—time's rolling stree Deeper and darker it dashes on, And many a lov nany a joy, and hope, and dream, neath it is buried and gone. Tis hurrying on—there is no power
To stay its cold and turbid wave,
There is no rest—no—not an hour,
Save in the stillness of the grave.

The burying one—and its drear way
Through desert wastes, o'er rock and sh
Darkening with waning life's decay,
Full soon will bear me to my goal.
So let it be—roll one—full one—
Pass onward with thy madraing force,
Why would I rest thy wave upon,
And, for what should I stay thy course?

And, to what another services and the Roll on—a thousand riven ties, Lave weeping o'er her withered flowers; A thousand fieded memories,
That haumt the track of former hours.
The pange bereaved affection bears,
Departed joys, and pleasures gone,
And gamered griefs, and gathering cares,
All bid thy current, time, roll on.

Roll co—and yet more madly roll
On to the bourne of ages gene,
Eyen if your stream I could control,
Sill would I hid its wave roll on.
And being's fifth dream is o'er,
And lyon, and hope, and doubt is cast
Upon dark oblivion's shore. E. C. M.

FAME.

Tell me nomer, no more
Of my soul's lolly gifts! Are-they not vain
To quench its haunting thirst for happiness?
Have I not loved, and striven, and falled to bind
One true heart unto me, whereon my own
Might find a resting-place, a home for its
Its burden of affections from the my different
Its burden of affection from the my different
Are would have made life precious.

MISCELLANEOUS.

issil what debt we owe to Africa, where no wino sing age has gone over the pilans, with a where there is the might had the solution of the pilans, with a where there is the might had the solution of the pilans, with a whole the solution of the pilans, and the solution of the pilans, and the pilans of the

defensive wange of the Indians, which lay by their sides. We are a supposed the Indians, which hay by their sides. We have a supposed to the tomake the head of the box, bidding him to follow her example; and taking another hersell, fell upon the sleeping Indians, several of whom she instantly despatched. But her attempt was nearly frustrated by the imbecility of herson, who, wanting both strength and resolution, made a feeble stroke at one of them, which only served to awaken him: she not been supposed to the strength of the stroke at one of them, which only served to awaken him: she not been supposed to the stroke at one of the supposed to the stroke at one of the women, who awake in time, and made her escape.

The heroine then took off the scalps of her saquished enemies, and seizing also those they were carrying away with them as proofs of their success, she returned in triumple to dragged, to the great astonishment of her heighbors, who could scarcedly credit their senses, or the testimonies she hore of Amazonian intreplity. Harpers' huiden Trails.

Aanen Bura. Every one acquainted with

her with his sword and Fabian prude

her with his sword and Fabian prudence, was a patriot too incorruphile to look coldy on, and set the rise of the control to incorruphile to look coldy on, and set the rise of the control to the coldy on, and set the rise of the control to the control to the control of the con

KING SOLOMON'S BLACKSMITH.

changing. Algorises: provide due to that he is mainter to be quibbled about, whilst 500,000 hams being as a living and dying in boating. We optil a set to be happling about a question of poends, shilings, and peace, whilst uvitam of oppressions are happunding them of the white man, we ought to set him at liberty and settle score amongst constrove sterewish. The compensation there is an ead to the danger of mancepitation; all the game that are set yo to figlified adder as from proceeding, vanish into this air. This remains the contract of the white man, we ought to set him at liberty and settle score a generalized deleter as from proceeding, vanish into this air. This remains most of a generalized deleter as from proceeding, vanish into this air. This remains the contract of the contract

neighbors, who could scarcely credit their senses, or the testimonies she hore of Amazonia intrepdity—Harpers' Indian Trails.

Are a first the public men of our country, must know something of Asnon Berns. Every one sequainted with the public men of our country, must know something of Asnon Berns. It is not to the contract of the public men of our country, must know something of Asnon Berns that the country of the country

with which would have finished the mater with him. The only hope lay in discovering some situation where both wheels would strike at one time, and thus prevent an upset at, full speed. At length a stone post allowed fisself on one side and a loaded wagon on the other. The horse was anxious to avoid the defile, but a skilld use of the reins brought him happily between the two and in contact the ride season of the reins when the ride escaped with only a few inconsiderable bruises, having pickled forward upon the horsescaped with only a few inconsiderable bru s, having pitched forward upon the horse Philadelphia) U. S. Gazette.

(Philotelphie) U. S. Gazette.

Polyterress.—I am extremely glad to see yor.—There are more lies contained in these words, than in all the written speeches in a law shop, and yet the expression is on the end of every one's tongue.

Take an instance. Madam has pickles or sausages to make, and is up to her cars in pots and kettles, when Mrs. Somebody enters with six little ones, all dressed as inference in the six little ones, all dressed as informed in a band box of the seed of the s

and a sincere man will never have the slace.

A Touch of the Sublime.—A young attorney in one of the interior counties in Alabama had volunteered his series in each of a man necessed of multiple series in each of a man necessed of multiple series in each of a man necessed the system. It have passed some of the hepiphet days of my existence; it is the scene of my childhood.—I have pursued the rural walks and sylvan scenes of this delightful place—I have watched the sylph-like forms of beauty as she glided through the mazy dance. All my earliest recollections and fondest hopes are clustered here. In throwing my eyes around his delightful partenent, I behold many of the carriest friends of my father—his dearest, fondest associates. Oth how my throbbing bosom beats with gratitude to the Great Dispenser of all good, that he enabled me to return once more to this delightful viduages. He products the statement of the

A Gig Made by a Blind Man.—At the paint shop of Messer I Iarris & Clement, in this village, we recently saw a gig, the wood work of which was med shopped by a man, who is entirely blind. The we possed to ge man, who is entirely blind. The well not well compare with the of some which stood near it, but we have seen much worse from the hands of persons who possessed the keenest vision. The father of this unfortunate individual has informed use that he is exceedingly patient and discovered the stood of the stock of the stood of the stood of the stock of the stood of the sto ther of this unfortunate individual has informed us that he is exceedingly patient and discovers considerable ingenuity in the manufacture of various articles; that within a year or two, without any assistance, he has shingled a common sized barn and made the doors; most of the shingles he laid in the évening. He can tell whether it is night or day, but cannot distinguish objects. His name is Chase, and he resides in Wendell an adjoining town.—New Hampshire Spectator.

New Hampshire Spectator.

Female Wil.—A certain reverend divine, of democratic principles, happened to be united to a lady of opposite sentiments, who was frequently exercised with severe turns of the ineadacle. Not long since, after a short ablaction of the sentiments of the ineadacle. Not long since, after a short ablaction of the simple consort much distressed with her old complaint; on which he observed with her old complaint; on which he observed to her, that he thought she had a very weak head, and asked her if she was not of the same opinion. 'Yes, my dear, replied she, 'if common observation is just, that the husband is the head of his wife, I most certainly think I have a very weak Head.'

MORAL.

MY FATHER'S GRAVE. Yesterday I paid a visit to my father's graver. A thousand recollections rushed like a torrent upon my mind. Seven summers have not passed wavy since a construction of the control of

line ever sounded—which no human explore. But I tell you no vision of I tell you what has just happened amount when I tell you that I have seen a you the girl standing there—there where you for all beneath the sun—the the heart of the bravest is cold and with a neart which did not ity like an angel's, with in below. It was a sublime a Would that I could bring i power; for this wide world, es, affords no scene of equ And what think you, sus fearful hour? Was it any Was it any

tearful hour? Was it any native six Was it any firmness naturally below the human heart? No! It was an unconfidence in the mercy of God; it was an uncoss borrowed from the Rock of Assacrottinuing all night in prayer to God; it learning on the cross of Him, who died unight live.

SIROP LES HERBE

SHROP LES HERBE.

THIS syrup is offered as a severeir may edy for general debiting; colds cought as thins, spitting of blood, all diseases of the breast and langs, and indeed every thing land breast and langs, and indeed every thing land the state of the severe and the severe

it has made a thousand cures, or that shee say, from years of experience among its say, from years of the Sirop Lea Herbe is also fully aware there are many spurious renders offered every day to the notice of the politic sold there are many spurious renders offered every day to the notice of the politic sold area to the experience of the politic sold from that circumstance might be intended and the contract this as an imposition. To such as all only say, try it—as she is fully saided the wherever it has the advantage of a this is virtues will be acknowledged and it contextablished, which is all the ask of a shade of the contextable of the said of the sai

Second street, north side.

E. MOORE, Philadelphia.

Also, to be had as above, THE BAIMO LEBANON—a cure for Dyselent; sume complaints, and Cholera Morbus. The series of the confidently recommend this hat to those who may be afflicted with Dyselenger of Cholera Morbus, as it has met wife the most decided success, in all cases when it has been administered, for either of the law complaints;—and during the prevalent Epidemic Cholera in this eight, was under the complaints;—and cholera in the eight, was under the complaints;—and cholera in the eight, was under the complaints;—and of the complaints;—and cholera in the eight was under the complaints;—and cholera in the eight was under the complaints;—and the prevalent in the prevalen Second street, north side. E. MOORE, Pl

ssing a letter, post paid, director E. MOORE, Philadelphia above.

Dec. 1.

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Principal of the Canterbury, (Com.) For
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RETURNS her most sincere that it
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are as follows:—Rerding, Wrings, that
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