

IRREBE.
A sovereign remedy,
for coughs, colds, croup,
and every thing
leading to the
throat, who may be
troubled
by a
cough,
or
by
a
cold,
or
by
croup,
or
by
any
other
of
these
affections,
may
have
the
benefit
of
this
remedy,
by
using
it
at
the
first
onset,
and
it
will
be
found
to
be
of
great
service,
and
it
is
sold
at
the
apothecaries,
and
at
all
the
drug
stores,
in
every
town
and
village,
in
this
country,
and
in
all
the
West
Indies.
The
price
of
a
bottle
is
one
shilling,
and
it
is
sent
by
mail,
in
any
quantity,
on
receipt
of
the
money,
in
advance,
to
the
proprietor,
Messrs. J. & J. Cook,
11, Old Bailey,
London.
The
proprietor
is
also
agent
for
the
sale
of
the
remedy,
in
the
United
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and
in
all
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WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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

[SATURDAY, APRIL 20, 1833.

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The frequent insertions of our enemies. Those

who wish their letters to be taken out of the

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John Williams, Valley Mill.

William B. Orr, Wilkesbarre.

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[For the Liberator.]

THE FIREBRAND.—NUMBER I.

BY AN INCENDIARY FANATIC.

Among all the discussions which have tak-

place respecting slavery, one of the most im-

portant topics has scarcely ever been intro-

duced. The fear of man which bringeth
disgrace, seals up the mouths of those who ought
to declare the word of God with all authority
and clearness. I have chosen a rather novel
subject for review, the character and opera-

tion of slaveholding in connexion with the
nominal christian church; because all at-

tempts to disgrace slavery, much less to abol-
ish it, will be utterly futile, as long as kidnap-

per are acknowledged as Disciples of Christ,

and Men-Stealers are recognised as Preach-

ers of the Gospel.

I have selected a title for my essays in ex-

pressing contempt of those enemies of liberty,
who denounce the avenging trial concerning
slavery, 'Firebrands' and who revile the pro-

phets of 'pure religion and undefiled' as
Fanatics and Incendiaries. The adversaries

of the cause of the slave are the enemies
of the cause of the slave.

The cause of the slave is the cause of the
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NO. 16.

REPENTANCE;

of course they expect (what

fools!) to convert the whole world at a blow!

Why do they not confine themselves to the
doctrine of gradual repentance, and then at-

tempt more than they are able to effect?

'Now if I may be allowed to make a distinc-

tion too elementary to be overlooked by an
infant, a doctrine is one thing, and a plan is
another. When we say that slaveholders

ought all to emancipate their slaves imme-

diately, we state a doctrine which is true. We

do not propose a plan. Our plan, and it has
been explained often enough not to be mis-

understood, is simply this: To promulgate the
true doctrine of human rights in high places
and low places, and all places where there are
human beings. To whisper it in chimney
corners and to proclaim it from the house-top—
yes, from the mountain-top. To pour it
out like water from the pulpit and the press.
To raise it up with all the food of the inner
man, from infancy to grey hairs;—to give
this upon it, and precept upon precept, till
it forms one of the foundation principles, and
parts indestructible of the public soul.
Let those who condemn the plan, renounce,
if they have not done it already, the gospel
plan for converting the world; let them re-
nounce every plan of moral reformation, and
every plan whatsoever, which does not termi-
nate in the gratification of their own animal
nature.

By prosecuting the plan described, we ex-

pect to see the benevolent, one by one, first,
and afterwards in dense masses, awaking,
gathering up their armor and rushing to the
standard with the resolution to make up for
lost time; we expect to see, at length, the
full tide of public sympathy setting in favor
of the slave. We expect to see him, when
escaped from his cruel servitude, greeted by
the friends of liberty, at the north, equally
with the more cordial refuge of European
tyranny. We expect to see the free colored
American so educated and elevated, as to
slave is BROTHER TO A MAN! In the mean-
time, we expect to see the great body of slave-
holders exasperated, foaming with rage and
gnashing their teeth, threatening loudly to
secede from the Union! I had prating about
the invasion of sacred rights, the disturbance
of their commerce, and the violation of their
solemn compacts; and with blind intonation,
riveting tighter the fetters of their helpless
victims. Nevertheless, we expect to see some
gradual conscientiousness stricken, loosen their grasp
upon the world's good help, and the tumult of
the world's jubilee announcing that
the last fever has been knocked off from the
heel of the last slave.

[From the Boston Telegraph.]

A CHRISTIAN SLAVEHOLDER'S DIARY.

MESSRS. EDITORS, I have senden' seen
several extracts from the Run-Selling and
beten's Diary; and, but a very short time since,
a specimen or two

held her by a double... Mr. Buxton... Mr. Cresson...

said, he was very sorry to leave it where it... I went to the house the next evening...

A GOOD JOKE! At the late meeting of the New-England Anti-Slavery Society...

DEATH OF JOHN KENRICK, ESQ. At a meeting of the Board of Managers of the New-England Anti-Slavery Society...

The enterprising citizens of Bangor have been contemplating erect about 400 new tenements...

MR. CHAPPEL'S LETTER. Liverpool, 2nd mo. 15th, 1833. My Dear Sir: I have not yet heard of your intended visit...

There is one thing which Mr. B. said, but which I have omitted in my sketch, so I will give it here...

A TRUE SENTIMENT. We out the following from the American Revivalist, published at Rochester, N. Y. 'Every man who pioneers in any great reform...

TEMPERANCE MEETING. On the evening of the 10th inst. the colored citizens of Boston held a Temperance Meeting...

West India Slavery. In the House of Commons, Mr. Buxton presented a petition from the Denigtons...

MR. B. said, but which I have omitted in my sketch, so I will give it here. I thought to myself, that if he had passed through a Yankee town...

NOTES. (1) Mr. Binney should have the credit of telling the truth in relation to the origin of the Colonization Society...

THE COLONIZATIONIST. JOURNAL OF FREEDOM. Such is the title of a new monthly work...

CIRCULAR. CONVENTIONAL BOARD. In conformity with a resolution of the Conventional Board...

Intelligence of the 19th inst. contains an article addressed to the Hon. Edward Livingston...

FROM OUR CORRESPONDENT. New-Orleans, March 10, 1833. Mr. Garrison: Dear Sir—Just returned from a tour of the Louisiana Colonization Society...

THE PHILADELPHIAN. This paper is edited by the Rev. E. S. Ely, D. D., a distinguished clergyman of the Presbyterian church...

REPLY. The Editor informs H. that such numbers as he has above proffered, will be received and published with great pleasure...

RETRACTION. In July last, Mr. Oliver Johnson, of this city, delivered in Congress a speech on the subject of Slavery...

LIST of Letters received at the office of the Liberator, since our last paper was issued. Mr. Thomas Powell, London; Mr. James Cropper, Liverpool...

LETTER. I have so long interesting letters from you, that I have not time to do more than refer to them...

ELLIOTT CRESSON. The following paragraph from the London Christian Advocate, (formerly the London World), will show the feeling which exists among the Abolitionists of England...

A REASONABLE REQUEST. It will not seem odd if colored people are constantly harping upon the impudence of the Liberator...

FOREIGN AND DOMESTIC ITEMS. The petitions from Scotland for the immediate abolition of slavery, have been forwarded to London...

WANTED. A DWELLING HOUSE, in a central part of the city. Rent to be paid in Board. Inquire at this office. April 13, '33.

WANTED. A Young Man who can offer good testimonials for honesty and ability, a situation to drive a Baker's Cart. Apply at this office. April 20, '33.

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LITERARY.

[From the Southern Religious Telegraph.]

ADMONITION—WITH A PICTURE.

Dr ———, Esq.

Put down! put down that sparkling cup! Let not the wine be equaled.

Drink not that fatal beverage; There's poison in the draught!

The first small drop the sense depraves, And brings the long carouse— The reason blinds, the wit depraves;

Then vain are all thy vows, A powerless victim thou art led Where nightly revels reign;

While there, each better purpose crosses, And madden all thy brain, While there, each better purpose crosses,

At hazards, earth, and duty, Thy fortune, health, and fame are lost, 'Mid scenes of shameless vice.

Perhaps thou hast a tender wife, Who pledged her early truth, And giveth to charm thy wayward life,

Her love and blooming youth, Then canst thou prove her unkind? (Oh! base ingratitude!) And snip those sacred ties that bind

The generous man to his wife? The towering oak, the ivy-roof, With friendly strength will stay;

The budding twigs spread out their fan, To catch the breezy air; And I must think, do I not lean, That this was planned for me.

If this belief from Heaven is sent— If by some natural's loam plant Have not reason to lament What man has made of man?

WORDS WORTH.

MISCELLANEOUS.

COLONIZATION SOCIETY.

We had prepared an article on this subject, occasioned by the address of Rev. J. N. Danforth, last Sabbath Evening, but for many reasons we have concluded to suspend our remarks, till a more leisure opportunity. Mr. Danforth's address was full of interest and free from personalities.

It is said, it is true, to the proceedings and sayings of some noxious men, but in a way to wound the feelings of no one. Thus much we deem it our duty, at this time, to say. We have been claimed, we are informed by our friends of the Anti-Slavery Society, as an *ex parte* article.

It is said, 'blood will be shed if the slaves are manumitted'! What then? We expect it. Let the emancipation of the slaves cost a million lives, they are little worth compared with the tens of millions of souls which if slavery continues, will be forever lost!

But we do not believe that the emancipation *instantaneously* of 2,000,000 of human beings the loss of long been held in bondage, will occasion the loss of one thousand lives. Nor do we believe that the blacks will all, or nearly all, ever see the shores of Africa.

Conjugal Affection.—The King of Armenia not fulfilling his engagement, Cyrus entered the country, and having taken him and all his family prisoners, ordered them instantly before him. 'Amennis,' said he, 'you are free; for you are now sensible of your error. And what will you give me if I restore your wife to you? All that I am able.' 'What will you give me?' 'All that I am able.' 'And you, Tyriganes,' said he, 'turning to the king, 'what would you do to save your wife from servitude?'

Rogue Catching.—The celebrated Vidocq, whose experience in the police department of Paris was made known to us nearly three or four years ago, is about to establish an office in that city for the detection of swindlers. He proposes to merchants, bankers, and others, to give them any information they may wish for in an information pointed out to him on condition of an annual subscription of 30 francs, or 5 francs for each application.

The Most Unhappy.—Cosroes, King of Persia, in conversation with two philosophers and his Vizier, asked, 'What situation of man is most deplored?' One of the philosophers maintained, that it was old age, accompanied with extreme poverty; the other, that it was to have the body oppressed by infirmities, the mind untroubled, and the heart broken by a heavy series of misfortunes.

Proper Assentment.—Farmer Tidd and farmer Gruff were next neighbors. The former was a kind-hearted, even-tempered old codger, and all his affairs went on smoothly. The latter, as his name indicates, was possessed of an insupportable disposition, and often attempted to wrangle with his worthy neighbor. One day Tidd's cow got into Gruff's corn field; Gruff procured a large cudgel, and went into his enclosure and gave her a severe pounding.

garden sward; I turned them out, drove them home to your barn yard, and put up the fence, and fastened them in as they should be, and ever I hit them again I shall do the same, so you'd better take care of them; Gruff's obduracy was softened, he released old brumnie, paid the poundage, and ever after became a better neighbor.

[From the Genius of Temperance.]

MR. FINLEY'S ADDRESS.

MESSRS. EDITORS:

I receive by your paper of 30th inst. that Mr. R. S. Finley denies that he asserted, in his late Address to the Colonization Society was the cause of the emancipation of the slaves in the Northern States.

I certainly understood him as I reported him, and several of our friends who read him, I should like to know whether I misunderstood him in the other particulars I noticed in my former communication.

It is to be true that he called the Colonization scheme *pure and unadmixed good*, and if it be true that he asserted that it had established in Africa, a flourishing republic, of 2,000 enlightened people in ten years who had no other religion but peace, then, in this, I did not misunderstand him.

And, for my part, I do not see why the statement that he disclaims, does not rest upon as good a basis as either of the preceding.

A Slight Mistake.—The following 'slight mistake' occurred at a late Old Bailey Session, between a respectable tradesman of the city (whom you shall designate as Mr. Brown) and the learned Recorder. The latter, in the discharge jury were being discharged, and the London jury called on. Mr. Brown, who was summoned to serve on the London jury, in attempting to cross the witness, the box received considerable obstruction from one of the officers of the court, and a great disturbance was created in consequence.

The Main Point in Law.—When John Quincy Adams had finished his law studies with Mr. Parsons of Newburyport, (afterwards Judge Parsons,) he was told by Mr. P. that there was one important thing he had not learned to him, and which it was very essential in law to know.

State of the Religious World.—We copy the following from the Report of the Virginia Baptist Missionary Society. One of 860,000 of immortal beings, who inhabit the earth, 228,000 are nominally Christians.

Boarding House.—The proprietor of the above house returns the public for their patronage, during that past season, and solicits a continuance of the same. He assures them that no pains shall be spared to render satisfaction to all who are desirous of it.

MORAL.

TO DEALERS IN ARDENT SPIRITS.

The following Dialogue, which actually took place between two Bostonians, recently one of whom was a temperance grower, and the other an intemperate wholesale West India goods merchant, is inserted for your especial benefit. We will call the first A. and the other B.

A. 'I was on the eastern coast of Africa not long ago, Mr. A. during the prevalence of a famine there, and the natives were in such a dreadful state of starvation, that I could have purchased as many of them for slaves as I pleased for a hat full of rice or coffee.'

B. 'I have not to ask a sober question. Why did you not avail yourself of the market, and purchase at a low rate, and make your fortune?'

A. 'I have not to be quite so bad as that, yet neighbor A. Deal in slaves, indeed!'

B. 'Now, Mr. B. I do not without offering to tell you why I do not. I have since I visited the Northern States, and had a conversation on the subject of temperance with a planter there, who, like all his neighbors, owned a large number of slaves, was in the habit of selling off his surplus stock in distant markets.'

A. 'I have not to ask a sober question. Why did you not avail yourself of the market, and purchase at a low rate, and make your fortune?'

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dians, there are 200 missionaries, and 7,500 who make a public profession of religion. There are thought to be about 800,000 domestic missionaries. About 9,000,000 domestic tures have been circulated in 100 languages, and not less than 100,000,000 tracts. There are also many religious establishments. To support these plans for doing good, there are expended annually, about \$3,400,711.

Sirop Les Herbe. This syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the breast and lungs, and indeed every ailment to consumption. To those who are afflicted with any of these troubles, a course of this is only necessary to counteract the most pernicious effects of the disease, and to restore the system to its former health, being purely a combination of roots, plants, &c.

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