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WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 26.

ROSTON, MASSACHUSETTS.

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

SATURDAY, JUNE 29, 1833.

THE LIBBRATOR 15 PUBLISHED WEEKLY, AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS.

To Two Dollars per annum, payable in advance

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DISTRICT OF COLUMBIA.
Benjamin Lundy, Washington BRITISH DOMINIONS.
Andrew Garrison, St. John, N. B.

UPPER CANADA.

Assin Steward,
Paola Brown.

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

THE LIBERATOR.

ation in opposing theft of human creatures!

ation in opposing theft of human creatures! midness in exposing men-stealers! frost and monothness in repelling hidnappers! Really, this is too barefaced participation with 'simers of the first rank,' patiently to be tolerated! I censure not consistent Presbyterians and Methodists, who sincerely believe their own published discipline. But I maintain that a slave's holder cannot be a Presbyterian or a Methodist in common honesty; and my remarks advert to the glaring impropriety of countenancing men as christians whom the Scriptures class with 'sinners of the first rank.' It'is be asked, whence this time-serving spirit flows? the true solution of the mystery is this; that men prefer the increase of their set to the grouth of wild goddiness, the enforcement of the driven leave, and the home of the Redeemer.

I presume that there are very few, if any of

divine law, and the honor of the Redeemer.

I presume that there are very faw, if any of our northern christians, of any denomination, who would tolerate, much less defend slavery, unless through some confused notions of anger from emancipation, expediency, or similar absurdities;—and yet, in ecclesiastical discipline, the two churches particularly, whose public avowed creeds indigantly denounce, in the strongest language, all connexion with slavery, as a participation in the very highest slavery, as a participation in the very highest savery, as a participation in the very highest species of crime, the Presbyterians and Methodists do practically declare, before all the world, that slavery is compatible with christianity, and that a 'sinner of the first rank, ever guilty of the highest kind of theft,' is an exemplary member of that household of faith, of which Jesus the merciful friend of sinners, is the head and moster!

is the head and master!

Now, I contend that this is a flagrant dereliction of duty, and a wanton violation of the connexion in the church with open, hardened transgressors. Some persons who complain of the Firebrand, are included in these remarks. B. K. Junior informs us that the Methodists will 'come up to the great work of emancipa tion as soon as they have attained light. But what light do they want? They have the law and the prophets; the gospels and the epistles; and all the streams of rays emanating from these scattered suns are concentrated in one blazing focus in their own discipline, which pe-remptorily brands as a hypocrite, every slave-holder who belongs to the Methodist Church.

The same fact is true of the Presbyterians. The same fact is true of the resolverance.

They want more illumination, they say; but what additional splendor can Heaven send to irradiate them? when, in their own authentic and solemnly ratified confession of faith, as expounded in their renowned catechisms, they emnly enact, that 'STEALERS OF MEN ARI solemnly enact, that "STRALERS OF MEN ARE ALL THOSE WHO BRING OFF SLAVES OF PREE-MEN, AND KEEP, SELL OR BUY THEM." The Liberator never said more than this, because it is morally impossible to transcend it. In one short sentence it includes all that the whole host of firebrands, incendiaries and fa-natics ever promulged. The question then naturally arises—if the Presbyterian Church thus authoritatively execuate slavery, how can thus authoritatively execrate slavery, how can they admit 'stealers of men to preach, teach, constitute Presbyteries, Synods and Assemblies among them, and to belong to the communion of saints. 'Aye! there's the rub!' The only answer to the inquiry is this—they arefer their "sible church, in its boasted amplitude, to the consistency of their evangelical character, and the purity of their christian faith and discipline. Now starts up another topic for investiga-Now starts up another topic for investiga

good chough for the church.' But this has no connexion with a deided Caleb-like christian, or an open profligate, or a profuse Esso, feel as much contempt for his 'hard hand or a daring man-steler. Those persons, guage,' as they do sorrow for his slavebloiding therefore, who complain of the Firebrand, no connexion with a decided Caleb-like christian, or an open profligate, or a profuse Essa, or a daring man-stealer. Those persons, therefore, who complain of the Frebrand, prove that they are conscience-smittes, but still actuated by the spirit of rebellion. They are exactly delineated by a tasn named John—who, sometime since, on a Monday morning was most bitterly reviling a preacher for a sermon which he had delivered the day before. One of his neighbors, Thomas, interpreted him, when a conversation to this effect occurred between them.

Thomas. You are a silly fellow to be quar relling at the sermon.

John. How? the preacher might as well

have named me.

Thomas. Pshaw! he did not know that Thomas. Pehaw! he did not know this such a fellow as you were in the church. John. How can that be, when I know this every word of it was meant to expose me before all the people?

Thomas. Did you take it to yourself?
John. To be sure, I did; how could I help it?

help it?

help it?

Thomas laughed at his friend, Whit a fool you must be! What the preacher said is meant for every body, and if we take it, it was meant for us. I never go to church, but I always hear something that plagues me; but then I am not such a fool as to tell, of it. Every body knows that when a man complains of a preacher's sermon, that he is guilty. Do as Ido, keep it to yourself, and not be so silly as to talk about it.

But another critic, of a more imposing character, has very recently appeared, the Editor of the property of the p

actor, has very recently appeared, the Editor Ber 18 that work for April, 1833, vol. 5. No. 2, he discusses the subject of Colonization, and among other lucubrations, are the following passages, which I quote expressly to prove my position, that he churches are afraid to meet the question of slavery as the gospel enjoins. The subject of African Colonization is discussed in an claborate review of 24 pages; but throughout the whole article I cannot find discussed in an elaborate review of 24 pages; but throughout the whole article I cannot find a solitary censure of the moral and religious character of alwery. There is an incidental reference to the evils of the system, and a political evils,' twice cursorily is mentioned; all the rest is mere subterfuge or eulogy of the men-stealers. The following extracts will illustrate the character of the Repertory respecting Américan Ridanping. In page 271, he speaks of the Auti-Slavery Society thus; Instead of deeming it necessary to conciliate the south, and produce union of sentiment and effort, they raise he cry of extirminating warfare? That is fatty untrue. 'The slaveholder is not courted or won, but is kicked and vilified!' And that is a direct misrepresention, unless the exhibition of truth is kicked and vilified!' And that is a direct misrepresention, unless the exhibition of truth is kicked and vilified!' And that is a direct misrepresenting and vilified is entiment against him, and then deliver him over to its unmitigated vengence!' And that is not more correct; the slave-driver and his doings are only described as any other folion, and is crimes are evened. but throughout the whole article I cam geance! And that is not more correct; the slawe-driver and his doings are only described as any other felon, and his crimes are exposed '1t may be alleged,' says the Reportory, page 271, 'that we use hard language in our de-scription of their disposition. Harsh language! We envy not the man his feelings who can read the following extract without overflow-ing indignation. "It is a fact, that scarcely a preacher of any name, or a professor of any one of the more numerous sects of christian-ty can be found, who is not a slawe driver and ty can be found, who is not a slave driver and

attachment, and his attempts to whitereash the most heimous crimes and fellow.

He thus proceeds; and well may the churches be alarmed, when such abominations are promulged as emanating from Princeton theologians and casuists.

But what can be done towards alleviating

theologians and casuists.

'But what can be done towards alleviating the evils of slavery in Georgia, for instance, provided every other State were from 2—Why, nothing at all, unless Georgia joined, for that was the express compact on which she entered into the Union, that no one should interfore with her regulations of slavery. If we violate this compact, justice is outroged, and the nation is rained. Nothing can be done utilitated the consent and co-operation of the slaveholding states. What is the method to be alreacheding states. What is the method to be taken in order to secure this? Shall we adopt the spiritoof conciliation?' Mark you! conciliation with men-stealers! or shall we, with the rankest indiscretion, ery out, 'no compromise with slavery,' the highest kind of the?', no, not for a moment.

'The New-England Society,' adds the Re-

kind of the \(\hat{h}_i'\), no, not for a moment.

'The New-England Society,' adds the Repertory, 'only tends to add iron to the bondage of the slave, by strengthening those produces. It can do nothing. It has done nothing. The colored man has been a slave here, he has been ignorant and degraded; and it will fix itself as a stigma upon him, and depress his spirits, as long as human nature remains depraced, and prejudice finds any abode in the heart of man?

in the heart of man?

of the man-stealing hypocritical professors of religion, by the Princeton theologians. They oracularly declare, that 'justice would be outraged, and the notion ruined,' by enforcing upon the slave drivers to desist from their felony. If this be the equity and moral philosophy, and religious exastisty, which are taught by the D. D.'s and S. T. P.'s of Princeton, all or morals is that now the held these docbly, and religious cassisty, which are taught by the D. Dy, and S. T. Pt's of Princeton, all we marvel at is, that men who hold these doctrines, should have the impudence to talk about honesty, religion, or christienity at all—and to our certain knowledge it is a gross calumy and deception, to call this surrighteousness Biblical. 'Against this ungodliness we shall ever contend most carneatly, and out of their own mouths, see condemn them. The Macron Repertory openly viniteates shaveholding by the Scriptures, notwithstanding his own Methodist discipline declares it abandoned wickedness, and the slave-driver himself a reprobate. The Prechyterian creed says, that all persons who keep, sell, or buy human beings, are 'staelers of men, simmers of the first ratk;' and yet their theological guides pronunce, that to make a Georgia Preaching Preshyterian slave-pedlar and slave-torturer cease from stealing, would 'outrage justice,' And to cap the climax, this atrocious corruption which also extenuates 'human nature depraved,' is gravely announced in an elaborate ilterary concoction, designed expressly to promote the transportation of American eitizens to the slave traders' African Botany Bay, and to reviel and condemn the advocates of the rights of man, the liberty of conscience, and of the authority of God.

and of the authority of God.

There could not be a stronger proof of the rotten corruption which exists in the American churches upon the subject of man-stealing than these undisputed testimonies. The friends of colonization and the advocates of THE LIBERATOR.

[For the Liberator.]

ONSHIMUS TO THE CRITICS.

Characteristic street of the policy of the policy

timely confession and forsaking of their sins, 'that they may find that mercy in Christ Jesus, which they so resolutely determined never to exemplify toward their colored fellowcitizens!

As it seems that the discussion of slavery, in its ecclesisatical bearings, will probably enhanced the state of the state As it seems that the discussion of sla strengthen the combustion, till the last man-stealer is scorched out of the christing church, Amen! Lord Jesus, hasten the triumphant shout, that the iron bondage is broken, and that the ecclesisatical blacksmiths have aban-doned their iniquitous manufacture of fetters and chains for American citizens and christians!

ONESIMUS.

[From the Essex (Haverhill) Gazette T

Mr. EDITONI—Thore is a plan on foot to draw the progife of Essex North into the support of the Golonization Society. It is parily new, and designed to wear the appearance of great benevolence. You know, ser, the people here are beginning to open their eyes to the deceptions of Colonization, and to put their world the deception of Colonization, and to put their world the deception of Colonization, and to put their world the deception of Colonization, and to put their world the deception of Colonization, and to put their slaves. The people of the deception of the

spectfully informatic generally, the street, is till open genteel persons of

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, Feb. 21, 1833.

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to their friends ir patronage. IEN'S BOOTS

COMMUNICATIONS

[For the Liberator.]
UNCLE SIMON'S EASY CHAIR.

'We want facts-facts-FACTS.' Prof. Gr

Mm. Euron:—

From the extracts already quoted, and from many others, which might have been given, it appears evident that intoxicating liquors of every description—Rum and Whiskey gspecially, are sold, not 'in small quantities, as Mr. Gurley affirms, but in quantities so large as to render their sale more lucrative than any other branch of business there, and 'indispensable' to the commercial prosperity of the Colony. So true is this, that no merchant could expect to export a cargo of merchandies to Liberia on temperance principles, without sustaining a pecuniary loss. The experiment, I am informed, has been satisfactorily tried in this city. 'Rum and Whiskey' says the Liberia Herald, 'are essential articles in the coast trade, and therefore for the information of mercantile friends at home, (the U.S.) we continue to quote their prices. 'From this, it appears that the price of no other articles was mentioned in the Price Current, because no other information was needed by 'friends at home.' Now it is not of the slightest consequence practically to know that From the extracts already quoted, and from by 'friends at home.' Now it is not of the slightest consequence practically to know that the Managers of the Colonization Society, deeply regret this state of things and 'have extred all their moral influence against at.' The facts are that their 'moral influence' has exerted all their moral influence' has been without success, and there is not the least rational hope that they ever can succeed, for nothing can be plainer than that where there is a steady demand for any article, there will always be a supply. That such a demand exists is underniable. Says Mr. Russwurn, Rum and Whiskey are exential; says the Agent to A. Tappan, 'ardent spirits are indisexists is undernable. Says an, Assertant Rum and Whiskoy are essential; says the Agent to A. Tappan, 'ardent spirits are indispensable;' says Mr. Gurley, 'the natives absolutely refuse to trade, unless they can obtain—ardent spirits.' With saith a demand there will always be an abundant supply and were the Managers of the Colonization Society, to 'probibit the introduction of the permicious article,' the enactment of such a law, 'says Mr. Gurley, 'would prove utterly ineffectual—as the article could be smuggled in at a handred points along the coast.' Could they even enforce the prohibition, the consequence would be, that 'in the judgement of the most worldy Colonists,' (so says Mr. Gurley) 'the native traders uegald entirely abandon. the Colony,' and 'the Colonists would sacrifice their entire trade with the natives, on which many rely mainly facts, orward runo's ambies ence... Erpun these chanibly evident that ardent spirits in immense deniably evident that ardent spirits in immense quantities are distributed to the natives by the 'most worthy' colonists, as well as others, that not only the prosperity, but the very ceixere, of the Colony depends on their sale, and that could they be entirely excluded, the Colony would be ruined, because, if we believe official testimony, all connexion between it and the natives would at once cease. What preposterous folly then, what madness must it not be to 'cherisit' the hope that the influence of Christian missioniaries' and other 'means' will soon banish' intemperance entirely from our African settlements.

Does Mr. Gurlev, the author of the above deniably evident that ardent spirits in immen

will soon Janish' memperance dutterly nour African settlements.

Does Mr. Gurley, the author of the above quotation, really suppose that the natives of Africa will 'soon' cease to use ardent spirits' No man, capable of writing an intelligible sentence can for a moment entertain such a supposition. Does he expect that with an annually increasing demand for such articles, the colonists will diminish the supply? Or does he suppose that, while a large portion of them, both ministers and people, are engaged in this 'essential' and 'indispensable' traffic, they will all become patterns of temperance and sobriety? Such remarks and statements as these are made with great pain, but the truth must be told. 'We want FACTS,' and not fiction, and the only questions, which even truth must be told. 'We want FACTS,' and not fiction, and the only questions, which every philanthropist should ask are what is the real situation of the Colony, its actual effect on the morals of the mitive tribes, and what in view of the truth on this momentous subject is my duty with regard to the Colonization Section?' I towards to we have a subject in the colonization. in the morals of the mitive tribes, and what in view of the truth on this momentous with ject is my duty with regard to the Colonization Society? It appears to me that no intelligent the Cato, it is long-since we have lost the right names of things; it is because a return to nonzerve the colonization on this subject, well informed, Christian can long hesitate. Though opposed almoss from the first to the principles on which the Society was founded, I did hope that the Colony would benefit Africa and point inflict a lasting injury on both Continents. That hope I have long since abandoned and now believe that, constituted and situated as it is, it not only furtishes means to to the slave "trade, which has for so many years desolated Africa and eyer, and the resteat the patricitism and benevolence of the Society's scheme upon the patricism and benevolence of the support did be bring. How was grewed at the size in the patricism and benevolence of those the own in the slave trade itself. How can it be otherwise? Example is omnipotent, and with the trumpet-tongued voice completely stifled the sweet and genule tones, in which the goes pel whispers peace. What ideas of the Christian industry of the state of the colony, well the severed and genule tones, in which the goes pel whispers peace. What ideas of the Christian industry of the colony have, when they see its minister of the goes to them the waters of death, with the other, the remainder of the week? An epitome of such men's characters will probably be

something like this, 'He was an excellent

rum.' Such a Colony, in whose very existence the clements of corruption are incorporated, which of necessity must 'grow with its growth and strengthen with its strength, presents a lamentable spectacle, but our regret and sorgum on account of the unemovable cause, 'will not suspend the effect or head it.' The truth is, the Colonization Society is radically defective, and can have no tendency in its operations of the colonization society is to continue to the disease in this country its professes ability to cure. If, however, as Mr. Finley publicly declared, the Colonization Society is 'the only hope for the slave,' then slavery must of course be perpetual, but we have no such belief. Causes are at work, and disclosures will ere long be made, which will not only dissipate into thin air the splendid visions of the Colonization Society, but effect the deliverance of the captive, who will stand 'redeemed, regenerated, disenthralled, by the irresistible genius of Universal Emanengation.' um.' Such a Colony, in whose very existen

LETTER FROM PROFESSOR WRIGKT.

LETTER FROM PROFESSOR WRIGKT.

Allbany, June 19, 1833.

MY Dear Friers,—Since parting with my kind and ever-to-be-remembergd friends in Boston, a variety of scenes have occurred of much interest to our cause, but few of which can be comprehended in a hasty letter. At New Haven I attended at the formation of m. Anti-Slavery Society, and on the following evening addressed an attentive audience in the North Meeting house. The blow was hard enough to call forth a spirited, and, I thought, rather ill-natured defence of New thought, rather ill-natured oceaned of New England, in the matter of abetting slavery, from Noah Webster, Esq.—to which I rejoin-ed. In New-York I endeavored to draw the agents of the Colonization Society into a dis-cussion, but without success. My former opponent had too much 'urgent and neglected ponent had too much 'urgent and neglected besiness to bring up.' He would meet me in Philadelphia, where he probably knew Leould not be, from the nature of my engagements. Mr. Gurley also was ready to discuss, after the day I had fixed upon to leave the city I lectured twice in Chatham Street Chapel, but to thin audiences. Our cause, nevertheless is gaining in New-York. An unexpected detention gave me the opportunity of being present at the great Colonization meeting in the Masonic Hall. It furnished decisive evidence that Colonization as a tion meeting in the Masonic Hall. It furnished decisive evidence that Colonization as a religious enterprize draws near its end. The true tendencies of the scheme, and its fatal adaptation to cherish the most malignant of verievites accepted out in "Windows" the supporters. It is not to be concealed that the Society feels a great pressure from a certain quarter. Every speech on this occasion was directed acceptance and conserved the conceasion was ected against a certain class of opposers

directed against, a certain class of opposers and misguided finatics.

Mr. Gurley introduced the exercises of the meeting by a most elaborate panegyric on his friend R. S. Finley, Esq. I suppose the defenders of a besieged fortress do not first reinforce their strongest points. He then brought up the character of Granville Sharpe, and claimed him as a colonizationist because he was the principal founder of Sierra Leone. This he intended for a home thrust at the Abolitionists; but he forget to say any thing about the results of the Sierra Leone experi ment, as well as to draw all that part of the ment, as well as to draw all that part of the comparison where the lines are not parallel! He said, 'we live under a government which limits legislation on this subject,' [slavery,] 'and as a nation we have absolutely nothing to do with it!' [What can he think of the kmam flesh stalks within a furlong of his own office in the national domain?] He represented the deep sense of Christian obligation, which CHRISTIAN SLAVEHOLDERS feel for those that have been entured to their care! those that have been eutrusted to their care! [by the devil?] He manifested a most fra-[by the devil?] He manifested a most fra-ternal regard for slaveholders, who are 'indeed our brethren,' but said nothing of our brother-hood to the slaves. He spoke of the ornera-osity of some who had liberated their slaves. But I can say no more except to exclaim with Cato, it's long-since ex have lost the right names of things; it is because a return to nonsery is called orstrostry. By northern men that 2,000,000 of men in this pare country are now groaning in bondage without hope. Dr. Spring astonished beyond measure; with

we were not left to the necessity of exterminating, as the Spartans did the Helots, but we could remove the cuil. He said this with an emphasis and gesture which plainly showed floor he would remove even without the salvo of 'their own free counts.' I mention this because this speech has been favorably mis-reported in the Journs of Commerce. No wonder that a colored genuleman cried out. "Why not first do us justice kere?" Mr. Finley made some remarkwhich highly exasperated the people of color, and to the clapping and stamping of the whites, they responded by hissing. I am soirry that our colored friends, should have imitated the meanness and vulyingarity of the refined and cleavate white; but poor human nature cannot bear every thingstrip of the meeting must have served to increase the 'suspicions' of those, good men who have begun to liquire into 'czric' as a remedy for slarery. No sympathy with noble hearted Britons was expressed; indeed there was scarcely any allusion to the recent neces.

E. WRIGHT, Ja. Yours, most affect

E. WRIGHT, Jr.

EXTRACT OF A LETTER FROM A FRIEND

EXTRACT OF A LETTER FROM A FRIEND.

NEW-HAVEN, June 17, 1833.

'Our Society was formed on the 4th of June. 'We have associated together under favorable circumstances, and with the firm determination of doing what lies in our power to advance the cause of Emancipation. The interprise in which we are engaged is great, and we feel that great exertions are demanded in the present posture of affairs to excite and sustain that moral sentiment on which we depend for the accomplishment of our hopes. We have started on the broad principles of justice and right. We regard the system of slavery as founded in wickedness, and tears, and blood, and sustained by avarice and crime. We believe it ought immediately to be overthrown. We believe that what ought to be done; can be done; and our strongest exthrown. We believe that what ought to be done, can be done; and our strongest ex-ertions are pledged to secure the object of our desires and prayers. At this time, if ever, there is need of unity of feeling and action in reference to this momentous subject. It seems important that the friends of the slave should see eye to eye, should labor in an unseems important that the should labor in an un-broken phalanx—unintimidated by calumny or threats, and undisturbed by minor differen-ces of opinion. We regard it as eminently important that a stern uncompromising adher ence to principle should characterize the ban-of brethren who are embarked in this holonce to principle should that act the holy of brethren who are embarked in this holy cause. Let the truth, the whole truth be spo-ken, in the spirit of Christ, and in love. Let ken, in the spirit of Christ, and in love. Let with the slave system be fully exposemental let the whole land resound with the fearful alarm note which should ring in the ears of the oppressor. We regard not the syren song of the opponents of slavery in the ab-stract; we fear not the bold denunciations of our open enemies. The doctrine of expedi-cincy as stated and urged by our opponents, and the chimerical fears and would predictions of the results of Familiarium are no workers.

and the chimerical fears and would predictions of the results of Emancipation, are no motives with us to lower the standard of principle or to withhold the just rebuke of iniquity.

We have spread our broad banner to the world—its motto is Justice—our watchword is Immediate Emancipation. To these principles we intend to adhere, and with our associates, by spreading their influence far and wide, to bring about the 'consummation so devoulty to be wished,' when man shall no more cancers his fellow man, but when those devoutly to be wished, when man shall no more oppress his fellow man, but when those sweets of liberty which we enjoy shall be tasted by every son and daughter of Adam. With confident reliance on the arm, of Jeho-kah we hope to succeed. This is our trust, our only hope. To your Society, conditions in this holy work, we bid God speed.

To aid and encourage us in our exertions in this cause, we ask your sympathy, and for all that information and those considerations, which you may find agreeable to communicate

which you may find agreeable to communicate from time to til

With great respect,
Your fellow laborer,

brethren with a tenderness wholly unaccountable to be more cool and temperate. Gentlemen, pause for a moment and reflect we beg of you. Would you knowingly abot, aid and assist, in committing crimes? Is not the whole system of slavery criminal? And are you not, in your way, doing all in your power to brace it up and make it perpetual? Why, Gentlemen, the company you keep and the speech you use, betay you to be partakers with those who traffic in human calamity.

Will not men, imburd with the principles of good benevolence, open their eye, to see the wickedness and criminality of continuing the slave system in this land of equal rights? They offend against the improvement of the times—for it is almost in all places admitted to be unlawful. They offend against the construction.

They offend against the improvement of the times—for it is almost in all places admitted to be unlewful. They offend against the construction of international law—for civilized nations consider it piracy. They offend and make wold the constitution; for that instrument measures to every man his inalienable rights. They offend against their own souls—for they deny the use of the bible and all moral instruction. Two millions of men, women, and children are crying continually to their brethren for help. The cry of two millions voices against their oppressors goes up to heaven daily, and calls long and loud for retribution. They call also upon churches—upon ministers and people—upon brethren and sisters of the same family,—and there is none to answer. No prayers are offered in their behalf. All is still—except the riveting of their own inserable accents, stammering under oppression and ignorance, is heard in its own behalf, the emissary of colonization is at hand to buy him off to Liberia.

Sir, the times are auspicious to support you in the cause you have undertaken. It is not strange that you should meet with opposition. Consider that you entered the field as it were single-handed against a mighty and powerful adversary. Consider what has been done by great and good men in the cause of aboltjon before you commenced,—and ere you pledged your young and eventful life in its service. Consider how long it has taken in Great Britain to arouse her sleeping energies of moral strength to bring that kingdom to a stand

Consider how long it has taken in Great Britain to arouse her sleeping energies of moral strength to bring that kingdom to a stand against the lusts of the flesh and the pride of life—the cruel and heartless demands of avarice—and the still more powerful and irresistable fee to the oppressed,—the tyrant's plea expedience and necessity.

expediency and necessity?

Since you began to call up public attention to that scourge of human happiness that broods over our southern borders, and, with all their control of the second of the seco superior natural advantages, is shadowing national glory of that section; the great to come up against the monster, and to remove to come up against the monster, and to temp-him in his den. It is said that the late Mr. Randolph manumitted his 300 slaves before his death. He has been a statesman of high rank at the south. Would he, with his sensirank at the south. Would he, with his sensi-tive predilections on this subject, on leaving the world, have spread before his countrymen an example of national disgrace and ruin? It cannot be believed. What he did—abandon his ideal \$90,000 of property—and on the score of interest merely—if all the south would follow his example, a shower of blessings would descend calling up in that heaven-favored re-join, under the influence of moral power, an gion, under the influence of moral power, ar terpoise to the north, than all her fanc schemes of selfishness—bondage and slave cerpoise to the north, than an ner tancied to themes of selfishness—bondage and slavery—anti-tariff and nullification to boot.

A SUBSCRIBER.

[For the Liberator.]

TROY, N. Y. June 18, 1833.

Mr. Editor:—On the 12th of February Ma. Ebrron:—On the 12th of February last the colored females of this place held a meeting which resulted in the formation of the African Female Bencolent Society. There are, at present, 62 members and the number continues to increase. The following are the officers of the Society: Mrs. P. Tucy, President; Mrs. H. B. Rich, Fice-President; Mrs. H. P. Dungy, Servetary; Mrs. M. Williams, Hrs. N. Tucy, Mrs. S. Williams, Mrs. N. Tucy, Mrs. S. Miller, Mrs. P. Knox, Mrs. M. Schuyler, Directors. er, Directors

DIALOGUE

The following dialogue, says the N. E. Galaxy, occurred on the morning of the first discussion between Messrs. Wright and Fin-

discussion between Messrs. Wright and Fin-ley, at Park-street meeting house:

'A very respectable and well dressed color-ed man had taken a station in a distant corner of the gallery. A colonizationist came up to him, and the following dialogue ensued.

of the gancy. A command of the following dialogue ensued. Colonization. You must not remain here. Color. Where shall 1 go? The following the following

Colonia Colonization. No, you can't go there, but you may go into the other gallery. [Pointing to the pupping of the color gallery.]

The seat to which this colored tharacter would dignify nine out of

HON. WILLIAM JAY.

HON. WILLIAM JAY.

By the letter which we publish below fan
the New-York Emancipator, it will be san
that this highly distinguished gentlemen, is
worthly son of the illustrious Jony July
avowed himself a decided Anotatronia,
tax of Maine, Judge Jar of New-Yoft, ut
Messra, Stronns, W niour and Grars of
are standing boldly out in defence of the
plan of Emancipation, let us
label to the property of the standard of
age and persever to the end.
The training the standard of the plan
age and persever to the only
age and the training the training to the training to the
age and persever to the only
age and the training the training to the traini ginning to prevail over ancient Falsehood as has been touched: the Christian word is rousing from its slumbers; and a sever at searching light is pouring into the secret at ces of iniquity.

Bedford, Westchester Co. May I, 1802 Sia: —The duty and policy of imagine emancipation, although clear to us, are us to to multitudes of good people who share a very, and sincerely wish its remost, and take it for granted, no matter with, we wan force, that it the slaves were now library they would instantify the state of the control take it for granted, no matter fore, that if the slaves were they would instantly out the the dwellings of their benefit these good people look upon it emancipation, as a set of dan who are jeoparding the peace States, and riveting the fetter by the very attempt to break opinion, the slaves are not yd and therefore it is necessary till they are. Now, unless the and therefore it is necessary to till they are. Now, unless these ers can be brought over to our pation is hopeless; for, first-immense majority of all amor hostile to slavery; and, secon as conscientious in their opini as conscientious in their opinions as in ours, and unless convicted, will gog defeat all our efforts. But how any defeat all our efforts. But how any the converted? Only by the chains TRUTH. Many a bad cause, but I no good one, has triumphed through the cy of falsehood. The morel, social, it cal evils of slavery are but imperfely and considered. These should be presented to the control of the and considered. These should in strong but true colors, and it difficult to prove, that howeve aifficult to prove, that however inca and dangerous emacipation may be, tinuance of slavery must be infinitely convenient and dangerous. On this statements of the future number of its later increasing intelligence and strate of the probable influence of abolise West Indies and Brazil, combined change of opinion on this subject the the world, would be useful. An inquiry into the history of case in South 'America and elsewing with the town of the strate of the complished. Constitutional restrictions, jackpost other considerations, forbid all eds

multi tain the tent t

other considerations, fo other considerations, forting amount interference with slavery it em States. But, we have as go fect a right to exhort slaveholder their slaves, as we have to exh have not only the right, but, un circumstances, it may be our down the configuration of the config

circumstances, it may be our duty up such advice; and while we combe easies within the boundaries of right and dug may and ought to disregard the threat demunications by which we may be such a concerned, from that of slavery in the Beist Columbia, is totally distinct, as far a we concerned, from that of slavery in the series of the such as the series of the such as the series of the such as the such

Washington, with the sanction of use containves—abominations which will whenever those respresentative pit this subject is fully and ship pressty attention of our electors, they may be induced to require pledges feature for Congress for their vote for the critical form of the contained of the c

with such adherence to

a spinit of Christian candor, as to gives of regret to its triends, not regreate enemies, and I hope its facts and special regression of regret to its triends, not regression will be such as to disprove the charge the advocates of emancipation are waiting or the spinit of the spini mediate removal to Africa of the slaves in the country; as remaining half would thus be ced, and their owners would of disposed to part with them the

to part with them than they are with Your obed't servant,

WILLIAM JAI.

To Mr. DENISON.

The Philadelphia Chronicle of Mon ming says: 'A rumor very extensivel of lates that Joel Clough has died in original rumor is rather strengthened by the great haustion and debility observable in his appearance since his sentence. will be seen entleman, the entleman, that ohn Jay, has ohn Jay, has ohn Jay and defence of our s Judge Merew-York, and REEN of Ohio, efence of the

Truth is beimmediate s, are not so abhor sla-

RELIGIOUS INSTRUCTION OF THE SLAVES.

gildious instruction of The silaves.

The copy the following from the last smaler of the Lowell Observer. It is a consistent survey to the delusive idea now entermined by many that the slares of the South and the survey of the

INJUSTICE INTERPLATES INTERPLATES INTERPLATED IN CONTROL OF THE SLAVES.

We were prevented from noticing in our last twait of the slave that the scan the sale was transmissed. The slaves the slaves of the s We ropice at every opening prospect which general good to the Siave. In some of our Soaten States, the public feeding is a waking us easibect of the religious instruction of the Saves! When we were at the South states of the South states of the South states of the South search search of the South search of the South search of the South search of the South search search

MEN ARE BORN FREE AND EQUAL!

Twenth Genies of Temperance.

Twenth Louis and Tweethlane. The lornal of Commones, in giving the remarks of Mr. Davis, one of the Liberian colonists, way—'We here subjoin a sketch of Mr. Mathington Davis, a (colored) edition of Liberian Mr. Davis remarks adds the Journal of Mr. Davis remarks adds the Journal of Mr. Davis remarks adds the Journal of Mr. Davis of Mr. Davis, a suppose, must be almost oblig, after nating a speech in Pavo of Colomiation;

From the Emencipator.
PROFESSOR WRIGHT IN NEW-YORK.

Hitherto a warm friend of the Colonization Society; but one who recently avowed his belief that the alaxes might with safety and advantage to liberated here, and retained on the soil.

But we will be soil. The soil of the

SATURDAY, JUNE 29, 1833.

SATURDAY, JUNE 29, 1833.

J. N. DANFORTH'S ARGUMENTS:

We were unable last week, on account of circumstance of the control of

very elimax of absurdity, or Mr. Dasforth is a man of acute mind: "The Colonization Society! "did not set cut with demanding immediate, unconditional emanetation of the colonization of t

Joet at the north, are unwise, injudicious, and calculation of to perspetute the eyl which they are designed to remove. This is the way hat the Colonization Society where all the colonization Society that they are set to the control of the contro

unns of the Boston Recorder on the subject of Condination, to bill and deceive a recordious public:

FUNDS OF THE NEW-ENGLAND ANTISLAVERY SOCIETY.

An anonymous pamphele, entitled of Reinersy to African Colorization and the Abolition of Reinersy to African Colorization and the Abolition of Reinersy to the control of the Abolition of Reinersy to the supervision by New-England Anti-Slavery Society, that the Society does not give an account of its Junear of the Reinersy to the Society and the New-England father. The charge has since been repeated in various quarters. It meits an answer.

If this charge is intended to insinuate that the-funds of the Society are applied in a way which the officers of the Society are desirous of keeping concealed, we reply, it is entirely fafse and unfounded.

It is true, however, that the annual report of the Society are applied in a know. The subject of publishing such an account was discussed at a meeticy contains no account of its fands. The subject of publishing such an account was discussed at a meeting of the Board of Managers. Some of the members of the Society are applied in the subject of the Society and the subject of the Society and the subject of the subject of the Society and the subject of the subject

desirable to publish with it. No vote west taken on the subject. But the account was omitted in the published report. The omission to publish was undoubtedly an error, but one of no very great importance, and with which the Society is not chargeable, nor even the Board of Maingagers.

It is also true that no account has been published of the receipts of one of the agoust. This is not his faulthing the subject of the receipts of one of the agoust. This is not his faulthin his books, and it was handed to one of the officers of the Society for publication. This account was unfortunately mislaid, and the publication thereby delayed. When a new copy of it is received, it will undoubted by be published.

The Treasurer of the Society several months ago determined to pissifish from time to time accounts of all sums received by him. He has since published a report comprising the receipts for several months; and will, without doubt, continue the publication hereafter. Even before that time the most important receipts of money had been announced in the Liberator or the Abolitionist. At the end of the year an account of all receipts and expenditures will appear, as is customary in all benevolent societies.

RELIGIOUS INTELLIGENCER.
A correspondent of this paper makes one or two assertions, which seem worthy of noise. He says—
The seullement of a civilized, christian people on the shores of Africa, it destined to do what all efforts have bathered for the civilized of the state of t

enegonia and pernapo no enty curculan means or pu-ting a stop to the interest rate.

Apr. the settlement of a retitized and christian peo-ple! But what fail of a people does the American Golonization Society propose to send to Africa? Let the African Repository answer. "Of all the descrip-tions of our population and of either portion of the Af-rican race, the free people of color on, by far, as a class, THE MOST CORNET, DEPRAYED AND ABM-DONED."—In one part of the country, DULL AS A BNUTISM BEAST; in another, THE WILD STRUKEN UP OF SENTING AND INSURED. WILD STRUKEN

clienter the Union."

The north, then, is to be silent on the subject of slavery, for fear of dissolving the Union! It is a diagrace for christiants or arows such a doctine. What I refrain from exposing wickedness from a fear that the south will be offended! We excerned the sentiment! Such 'dough faces,' had they lived in the time of the appearance, the sentiment of the sentime

the amount prophets, you will divide the Union; therefore let the south go on in her work of oppression of unmolisted. This is the destrict of the devil, and a should prever be found in the mouth of a christian-will be suffered by the south of the south of the south of the presche the truth, and leave both the pillars of the presche truth, and leave both the pillars of the presche truth, and leave both the pillars of the presche truth, and leave both the pillars of the presche truth, and leave both the presche the south of the presche truth of the p

MISREPRESENTATION.
We have been intending, for several weeks past, to administen a word of the form of the continue of the con

ly, and call opon the editor to cerrect it.

BEAUTIFUL ILLUSTRATION.

Professor Wright, in the discussion with Mr Finley, defended the proposition, that the Colonization Society trends to increase the perjudice against the people of color. Among other perinent remarks, he said that wit active graftife prejudice tends to forested Ha librarteed this sentiment as following. He was the sentence of the contract of t

KEENE, N. H.

KEENE, N. H.

The present editor of the Laberator had the phasure of addressing an audience in this place last Sabbat evaning, on the subject of alwayer. His address was listened to with deep attention, and he believe that many were convinced of the truth of abolifice principles, and of the feasibility of the plan of the An tisRvery Societies. There has existed in this place herelofore, a strong prejudice against abolitionists.

The Boston Recorder says, 'It is a fact, this the territory for the colony (in Africa) was purchase by fair reastly.' Will not the editor also tell his readers that it is a fact, that the territory was paid for, to great extent, in RUM 1

great extent, in RUM1

VERMONT CHRONICLE.

Our article on the character of 'doellist's seems to have had its intended effect. It is a good thing, some times, to senswer dogmatist's according to their folly. The editors of 'the Chronicle ner right in saying that heir remarks on' speak or 'egotism turned sour' made a 'edit inspression' upon us. But the impression was not one kind they insignate, the highest hand which is entertained by got a few, that the write of them is accustomed to think nor heavy flow for the highest hand be ought to think. Those who live in glass houses should not throw stones.

The Chronicle think. Those who live in glass houses should not throw stones.

The Chronicle think van the best better play or good while, and we are glast for father the chronicle candid enough to strest the fast from their own experience. We shall remember that, whenever we are called upon to prescribe for them.

Vermont Watchman and State Greetle et. The

we are called upon to prescribe for them.

Vermont Watchman and State Gazette ex Th.

Liberator.—The Watchman and Gazette of the John

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Anti-Slavery Society and a constant reader of the

Liberator, as well as of the Watchman and Gazette;

and he can assure the editor of the latter, that if he has

no betterpway of supporting the Colomization Seciety,

terer in it, that he may show his indignation against

and senting the Company of the Company

LT Who would have credited the assertion that finations could so near assimilate man to a demon, as to prompt him to give uterance to the following almost blasphemous shander on the 'Father of his country 'I' he Liberator a professedly bewoodent and religious paper published at Boston, Mass., pronounces Gen. HYPOCRITE, THIEF, KIDN APPER, and courter or FERJURY, and adds that HE IS NOW IN HELL!

HE IS NOW IN HELL! An additional the country of the purpose of putting the matter right, merely for the purpose of putting the matter right, and the country or would be tolerated for a moment by New-Englanders. The truth of the case it, as explained by the editor of the Liberator, that 'a correspondent of the truth of the case it, as explained by the editor of the Liberator, that 'a correspondent of the truth of the case it, as explained by the editor of the Liberator, that 'a correspondent of the truth of the case it, as explained by the editor of the Liberator, that 'a correspondent of the truth of the case it.

continent, and gailing the guilble—Delbam Petriot.

RIOT AND CUYRLON. Some days nince sexreal gentleman from Kentucky arrived in our
city in pursuit of runaway alaves. They found
and seized a man and his wife. The man had
resided here some time, and was a mason by
trade. His conduct had been so much in his
row as to have enlisted a considerable interest
ted; and on Sunday night at woman prevailed
was that the fundis alave passed out in the
dress of her visiter without detection. Yesterday, the man whose name is Blackburn, was
about being removed from the jail, when a
large assemblage of blacks collected and resued him from the Sheriff.—Dutroit Journal
and Advocate.

Letters were

Letters were received yesterday as late as the 6th ult. from on board the U. S. frigate United States, then at Genoa. All were well on board. This must be acceptable news to the friends of the hundreds on board that noble ship?—N. Y. Gaz.

Debate on Colonization.—The Journal of Commerce has at length published what is called the 'discussion' on the principles of colonization and enancipation, which took place on the 9th of May between Mr. Finley and Mr. Jocelyn. As the speeches have been revised by the speakers, they have probably cut off such parts as frey thought calculated to do less good than harm to the cause which they respectively advocated. We cannot otherwise account for the great difference in the length of the gentlemen's remarks, as published the second of the control of the second of the colonization of the gentlemen's remarks, as published—especially as we well recollect some things which are omittod.

We regret exceedingly that the speeches

which are omitted.

We regret exceedingly that the speed were not permitted to meet the eye as the were thrown upon the ear.—Gen. of Tem-

were throw upon the ear—cfen. of Ten.

A standard bearer has fallen!—We inment the sudden exit of our excellent editorial co-temporary, Rey. T. T. Status, as, editor of the Western Luminary, and also of the 'Tensepreament', and monthly sheets have long been welcome visitors to us. We heard his voice, but a few days since, in the Temperance Convention at Philadelphia, But he has ceased from his labors and his works do follow him. 'Whatsoever thy had findeth to do, do it with thy might.'—Gen. of Tensepreament', and the think of the 'Tensepreament', and 'Tensepreament

One of the rigid quarantine regulations adopted at Quebec, provides that the concealment on board of vessels, or giving false answers on that head, shall be fellony, punishable with death, without benefit of clergy.

DISCOURSE ON SLAVERY.

DISCOURSE ON SLAVERY.

A discourse on Slavery will be delivered at Boylston Hall, Tiursday morning next, (Joly 40s.) at 9 o'clock A. M. by Rev. AMOS A PIELEYS, Pastro of Pinea-treet Church. At the close of the services, a collection will be taken in aid of the funds of the NewNestrad Lat. Slave. England Anti-Slavery Society.

List of Letters received at the affice of the Lib-erator, since our last paper was issued. Wm. B. Bowler, Port an Prince; James' Bird, Philadelphia, Pa; Henry E. Benson, Providence, R. I.; Rev. C. Phelps, West Townshend, Vei, Samuel Samuels, Greenport, N. Y.; J. G. Williams, Sadsbury, Pa.

MARRIED—In Philadelphia, on the 20th inst, by the Rev. Peter Gardiner, Mr. Wm. Banton to Miss Ann Maria Harris, all of Philadelphia.

DIED—In Philadelphia, on the 27th of April, after a short and severe illness, Ann W. Bird, consort of James Bird, aged 42. In this city, on Thursdey, 20th inst., Mrs.-Flora Gardner, aged 40.

ANDERSON'S: EFFICACIOUS REMEDY FOR CORNS.

EFFICACIOUS REMEDY FOR CORNS.

A FAIR THIAL IS THE ONLY TRUE PROOF.

THIS infallible remedy is offered to the year of the greatest efficacy in the removal of those turbulent peats which are called Corns.

A FAIR THIAL IS THE ONLY TRUE PROOF.

THIS INFALLIBRICATION TO THE PROOF OF THE PROOF OF THE PROOF OF THE PROOF.

A FAIR THIAL IS THE ONLY THE PROOF OF THE PROOF.

A FAIR THIAL IS THE ONLY THE PROOF.

A FAIR THIAL THE PROOF.

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BOSTON, JUNE 2014.

BOS

DAMES BIRD, BOOT & SHOE MAKER,

BOOT & SHOE MAKER,

BESPECTFULLY informs his friends
and the public that he has removed, in
part, his shop, from No. 67, Dock-street, to
No. 252, S. Seventh-street, a few doors below
Lombard-street, where he trust by strict choin, to merit a continuance of their pa-

rotation, as mentions and SHOES, in the most fush-combile style, of the best materials and work-namelin, made to order at the shortest notice. Also—Repairing of all kinds done on the nost reasonable terms. Philadalphia, June 29, 1833.

Philadelphia, June 29, 1833.

IMPORTANT AND PROFITABLE.

THE most approved and extensively practiced system of writing.

Almost the only plan used in the United States, and may be considered the Standard of American Scenography. Taught in 12 leasons, by W. CARLIVANIED Street.

(If Those interested in this useful ecience are requested to call. Terms moderate.

WANTED.

WANTED.

TWO first rate Journeymen Tailors.

Apply to WILLIAM SAUNDERS.

Hartford, June 18, 1833.

RESPECTABLE PERSONS OF COLOR, none else) can be accummodated with board at the house of PIEUTERS (ALRIDITYIERS) (No. 19, Powell Street, between Pine and Spruce and 5th and 6th Streets, Philadelphia, Philadelphia, May 21, 1833.

LITERARY.

THE LOVE OF FAME.

go, dear one, go im griefabil sleep
Till thoo, the cause, art far away;
Since I might make thee pause and weep,
But have no power to make thest stay.
Go iwin the fame, whose visions bright
Have tempted that young heart to roam,
And learn how lill its meter light
Can match the sunshine of thy home.

All then, when all is won, which now Bright in the distance tempts the soul given to the distance tempts the soul given tempts from the most promised to the control of the soul the forement at the goal—Then shall the secret pamp be known, While shouts the appliading echoes full, To turn thee from them with a groun, And feel thy heart is empty still.

And feel thy heart is compty still.

Then midst the resuless strive to keep
What restless striving hath obtained,
Wild doubts arosis thy soul shall sweep,
And tell how little then hast gained t
The alexpless inghist—the heavy days—
The carolessness of all to come—
Digust and vectoriess of praise t
Are these—so-h are they worth thy home t

Are these—ob. I are they worth thy home
On shalt show turn and inly sight
For simple joys despised effect.
For simple joys despised offer.
The hope, one shappiness of yore,
Off shalt those jine for words whose breath
Scarce stirred the sunnier tides of youth;
And yoarn to batter glory's wrokes breath
For one heart's long forgotten truth!
Chastified by soot shall rove,
And warm with fancy's fickle glow;
Now soar ambitiously shove—
Now passion-fettered, sink below,
And thou shalt waste thy life in sight,

Now soar ambitiously above— Now passion-fettered, sink below. And thou shalt waste thy life in sights, Unfit to serve or to command, With hopes that wither as they rise, Like verdure on the desert sand!

[From the Saturday Evening Post.] THE FUNERAL OF SHELLEY

[From the Saturday Evening Ford.
THE FUNERAL OF SHEILLEY.
he poet Shelley, you are aware, was drowned it, and brained at sight by the sea shore; Broy, and brained at sight by the sea shore; Broy.
Feace to his abase: I they sleep by the wave.
To the funeral pile they bore.
The brenthless child of song,
Made beside the sounding shore,
That billows swept along.
At the solemn hour of night
They journeyed with the clead,
And the marriage of the sounding shore,
Dark and statleys was the sky,
And the mornur of the surge,
Blended with seamen's cry,
Seemed a melancholy dirge
For him they brought to sleep
In a cold and sandy grave,
Where the blue wave of the deep
Might his form forever lave,
On boughs of mountain pine

On boughs of mountain pine
The sleeping bard they laid,
Did the spectral moonbeams shin
Through the forest's dim aread
No! the torch they have applied
To the poet's thurst bed,
And far of from the tide,
It doth a radiance shed.

It doth a radiance shed.

Of his requiem will be sung,
When the singing sea gales blow,
And where rests his harp unstrung
Will water lilly grow.
Par from the noise and strife
Of this world his sahes sleep,
For his spirit was in life
Not unlike the chainless deep.

SABBATH MORN SABBATH MORN.
Day of God! I hail by dawning!
Best and loveliest of the seven!
Music ushers in thy morning.
Nature's song, attaned to Heaven!
Sound your matin choras sweeter,
Woodland chorister of mirth!
Solemn notes, and grave, are meeter
For the Sabbath morning's birin!

For the Sabbath morning's birth!
Angels, who have watched our slamb
Ere you spread the morning's wing
Breathe a lay of heavenly numbers!
Aid the notes that mortals sing!
Breezes, wave your pinous lighter!
Streams, in softer murmurs roll!
Streams, of morn gidd brighter!
Wake to life, my weary sou!

Value to life, my weary soul:
Soul, arise! the beauty peerless
Of thy Saviour's glery see!
Let thy trembling cease, and fearless
View the bliss in store for thee!
Come, prépare the gift of glanders!
Join the whole creation's praise!
Leave the mourning tune of sadness!
Joy's pure song, with nature raise!

Joy's pure song, with nature rance.

Hasten to the throne of Heaven,
With the willing breath of prayer!

Prayer and praise, at morn or even,
Ever are accepted there!

Turn thee to the holy station,
Where the messengers of God
Tell the world of His salvation—
Bought and scaled with Jesus' bloc

Soul, when thou to death at the hending—When this withering frame shall die, Thou, with angel guards according, To the gates of blies shall dy! Seraph spirits wait thy meeting! Harps, attuned with angel skill! Sabbath glories never fleeting, Joys, the day-unending, fill!

THE EVENING CLOUD. THE EVENING CLOUD.

A cloud lay cradid near the acting sun,
A glean of crimson tinged in brainded mow.
Long had twelched the glovy moving on,
Tranquil, it sprint seconds, and the theory of the control of the control

MISCELLANEOUS.

CONSTITUTION

Of the New-York ' Phanix Society.

of the Neis-York 'Phonix Society.'

This Society shall be known by the same of the 'Phonix Society' of the city of New York, or the city of New York, the control of the city of New York, the control of the colored people in morals literature, and the mechanic atts.

Anviorx I. This Society shall conest of all persons who contribute to its funds carrierly, any sum of money they may think proper.

all persons who contribute to its tunes quarterly, any sum of money they may think
proper.

ART. II. The officers shall consist of a
President, two Vice Presidents, a Correspondiing the contribution of the contribution of

Committee.

Any VIII. The finids raised after the necessary expenses of the Society are paid, shall he applied to the establishment and sustaining of a Manual Labor School; and for this object an effort shall be immediately under to raise at least ten thousand dollars.

Any I.N. This Constitution may be altered or amended at an annual meeting of the Society, by a majority of the members present at such meeting.

This Society will aim to accomplish the following objects:—

society, or a majority of the members present at such meeting.

This Society will aim to accomplish the following objects:—

To visit every family in the ward, and make a register of every colored person in it—their name, sex, age, occupation, if they read, write and cypiter—to induce them, old and young, and of both access, to become moments according to their ability—to get the children out to infant, Sabbath, and week schools, and induce the adults also to attend school and church on the Sabbath—to ascertain those persons who are able to subscribe for a newspaper that advocates the cause of immediate abolition of slavery and the elevation of the colored population to equal rights with the whites—to ensure the colored population to equal rights with the whites—to ensure the colored population to equal rights with the whites—to ensure the colored population of the colored population to equal rights with the whites—to ensure the colored population of the colored pop

SLAVERY

'A day an heur, of viraous liberty.

'A day an heur, of viraous liberty.
Is worth a whole ceniny of beadage'.—Addition.

As this subject is a ttracting such universal attention throughout the world, we have this week occupied a portion of our columns with the opinions and writings of him whom the American people generally acknowledge to be a correct and able expounder of the laws of equal rights. To these opinions we call the attention of those who have been so actively engaged in this State for some time past, in proscribing a certain portion of their followcitizens. It is a fact, that those who are enjoying the greatest degree, of civil liberty are the first to debar others of it? We acknowledge we have the poner, but do, we have a degree we have the poner, but do, we have a very degree of the control o

of darker hue, shall forfeit the right of a Auman bring!

All agree, however, that slavery is a curse
to the country; but say they, shall we let
loose the Hyena and Jaguar, and then implore
their mercy? We answer, that in no instance
their mercy? We answer, that in no instance
their mercy? We are the state of the state
their mercy? the state of the state
to the country of the state
their mercy in the state
their mercy in the state
their mercy in the state
the state of the state
t

LONDON TRADERS... There is no other place in the world where industry and then for making money are more certainly rewarded than in London. No matter how obscure the business of the London trader, thout precedent, the contract of the London trader, the contract of the London trader. The contract of the London trader, the London trader, the contract of the London trader, and the London trader of the London trader, and the London trader, the London trader of the London trader, and the London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. There is a payer now or recently living in London, who is worth £250,000. The limous Rothschild, who has been called the 'King of Jows and the low of Kinga,' was a dealer in Amenhester cloths, originally, and now possesses millinns, and is the prime mover of all the monet important London, and the landon there are not more more trader of all the mone

now possesses millions, and is the prime inever of all the most important loans in Europe.

Argenort or Gov. Butter. In the early days of Vermont, Governor. Butter settled in Waterbury, and he there met with the following adventure:

He had been engaged one day in clearing a piece of land, and as he was returning to his shome about twilight through the woods, he home about twilight through the woods, he ing round he saw on the opposite side of a little brook and about a roof from him, a bleat seated on his haunches, his paws up, grashing his tecth and growling—evidently desirous of a hug. The Governor had his gun by his side, which he usually carried with him in the woods,—he drew up and snapped; the film struck fire, but as it was a moist day, the powder had and he had tell is avaided by the property of the control of

In Journal, the control when the fill of the following ancedote, which we extract, is not without its practical application.

When Holt was Lord Chief Justice, he committed some enthusiasts to prison: the next day one Lacy, who was of the same persuasion, went to his house, and asked to speak with him. The potre answered that his lord-with him to be seen Lacy insisted that he mound on the seen Lacy insisted that he mound on the seen Lacy insisted that he must be considered to the first him to be a control to the control of the way to be a control of the w

Mr. Webster, on his late tour through N. York to the West, was called upon by a great number of citizens, wherever his arrival was known, although he avoided all ostentation, and declined all invitations of public hospitality. At Albany, Mr. Cruttenden, the hotel keeper, on introducing Mr. Webster to Judge Bucl, the celebrated agricultarist, said—"This is Judge Bucl, who cultivates the finest flowers of the field; and this the Hon. Daniel Webster, who culls the choicest flowers of the free for the free for the control of the

Mr. Webster, on taking the Judge's hand, observed—'Your flowers produce fruit; mine,

Mr. Webster, on taking the Judge's hand observed—"Your flowers produce fruit; mine I fear, may prove abortive.' To this Judge Buel, with equal felicity, re-plied—'My flowers, sir, are annual and evan escent, while yours promise a perpetual bloom.

escent, while yours promise a perpetual bloom.

Exposure. Some dozen years since a good man in Essex county hearing a racket in his cellar, in the evening, went down, and defined the second of eather, with the for learning his store of eather, with the for learning his store of eather, with the for learning to make him a hunted his port tub intending to make him a present of a middling, and dismiss him. But the search was fruitless—there was not pork enough in the barrel to effond the sensibilities enough in the barrel to effond the sensibilities enough in the barrel to effond the sensibilities that the sensibilities of the sensibi

no pork an your barrel?—Lorect Journal.

Example or Moderation. A Potterwho was hauling a cargo to a vessel lying at a wharf in Philadelphia, in turning his dray came in contact with some fifty boxes of speum candles, which threw some of them into the dock, broke part of the boxes and scattered file candles in every direction. The captain, who are vinter was done, instead of falling to cursing the unfortunate drayman, midly addressing the unfortunate drayman, midly addressing the complex of the captain of the content of the c

MORAL.

te and Journal.1 PIOUS HARRY.

Some time in the year 1976, I was in company with the Rev. John Broadhead, who was then stationed on Kent circuit. We were at the house of Mrs. Wilson, near Georgetown cross-roads. He called on the tomest a colored class. In calling over the amens a called the control of the

So may 1 live, humble, and like humble Harry So may 1 live, humble, and like humble Harry Merchants.

Set.Prinkriss. No man can do good in the acts from sinister motives. Man set the set from sinister motives. And the set from sinister motives. And the set from sinister motives. And the set of the set set of

Herman Boerhaave, M. D. It was the daily practice of this eminent person, as soon as he rose in the morning, which was generally very early to retire for an hour to private meditation. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this to go through so much fatigue, that it was this to go through so much fatigue, that it was this to go through so much fatigue, that it was this to go through so much fatigue, the best private when the properties of the best properties of the could give; for nothing, he said, could the could give; for nothing, he said, could the remaining the could and and that he knew nothing which could be made and that he knew nothing which could be support the various distresses of life as a well grounded confidence in the Supreme Being.

BENEFITE OF ADVENTED. A smooth see

Benefits of Adversity. A smooth sea never made a skilful mariner; neither do un-interrupted prosperity and success, qualify for usefulness and happiness. The storms of adversity like the storms of the cocan, arouse the faculties, excite the invention, prudence, skill and fortitude of the voyager,

SIROP LES HERER

asthma, spitting of blood, all diseases the breast and lungs, and indeed every thin the breast and lungs, and indeed every thin the state of the sta

PRUDENCE CRANDALL Principal of the Canterbury, (Conn.) Find Boarding School,

Principal of the Canterbury, (Com.) Reducting Science, the Boarding Schoel chain those who have patronized be & and would give information that on the Monday of April next, her Schoel vi opened for the reception of young Labarite Sittle Misses of color. The brancher are as follows:—Rerding, Writing, Adt. (E. Buglish Grammar, Georgaby, IB Natural and Moral Philosophy, Chr. Astronomy, Drawing and Paining, Montage of the Piano, together with the Frenching (F** The terms, including been, we and tutton, are \$35 per quarter, oe lad in advance.

and fullon, are \$<5 per quarte, or sea, in advance.

(IF Books and Stationary will be finish on the most reasonable terms.

For information respecting the Selvi, Ference may be made to the following gebmen, viz:—Arthur Tappan, Ess, Ret. Hwilliams, Rev. Theodore Raymod, Is Theodore Wright, Rev. Samuel C. Coss. Rev. George Bourne, Rev. M. Hebm. Xeus-York city.—Mr. James Forts, kibsph. Cassey, Philodolphia, Re. - Ser. Si. May, Brooklyn, Ct.,—Rev. Mr. Beam. & deltourn, Ct.,—Rev. S. S. Jocolyn, Med Bootlon, Mass.;—George Besse, Irrelies, R. I. Canterbury, (Ct.) Feb. 28, 187

JOHN B. PERO, NOS. 2 & 8, (Rear of Dock Square, hear the City Turn

(Rear of Dock Square, near the City Tea H AS on hand the following stricts, viii cheap as can be bought elsewhere, respectively, respectivel Powder,
Pomatum,
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Shaving do.,
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Toothe do.,
Shaving Boxes,
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zors, Rodgers and Son do., JANUS G. BARBADOS

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