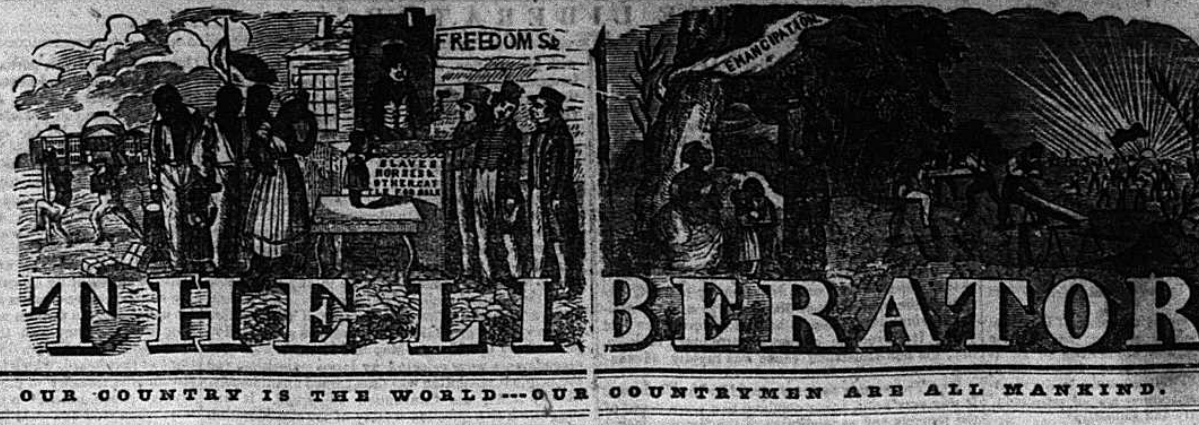


THE LIBERATOR: PUBLISHED EVERY FRIDAY. Henry W. Williams, General Agent: AT THE ANTI-SLAVERY OFFICE, No. 25 CORNHILL.



AGENTS: MAINE--A. Soule, Bath; NEW-HAMPSHIRE--N. P. Rogers, Concord; W. Williams, Dover; VERMONT--John Bennett, Woodstock; ROWLAND T. ROBINSON, North Ferrisburgh; MASSACHUSETTS--Moses Emery, West Newbury; C. W. Hooper, Andover; NEW-YORK--J. S. Street, New York; L. Luther Boutwell, Groton; W. S. Child, Fitchburg; J. T. Everett, Princeton; J. C. Wilder, Springfield; W. S. B. Ives, Salem; DANIEL G. HOLMES, Lowell; J. W. Marshall, Dorchester and vicinity; RICHARD C. FRENCH, Fairbury; J. B. SANDERS, New Bedford; W. H. HENDERSON, New Bedford; A. SIMS, New Bedford; ELIAS RICHARDS, Westport; EDWARD EARLE, Westport; WM. C. STONE, Waterbury; A. BROWN, Centerville; ISAAC PERKINS, Lynn; E. BIRD, Taunton; B. FREEMAN, Brewster; W. WALKER, New Bedford; GEORGE O. HARMON, Haverhill; JOSEPH BROWN, Andover; L. NOYES, Georgetown; JOHN CLEMENT, Townsend.

W. LLOYD GARRISON, Editor. VOL. XI.--NO. 40.

BOSTON, FRIDAY, OCTOBER 1, 1841.

J. BROWN YERRINTON, Printer. WHOLE NO. 561.

REFUGES OF OPPRESSION. Public Meeting in Jefferson County, Miss. A public meeting of the citizens of Jefferson County, was held at Fayette on the 24th inst.

Mr. Thornton evidently went to the composition of his book with warm feelings of interest in his theme. Hence his ranner is earnest, direct, and somewhat ardent. Yet he does not travel beyond the record. His positions are grounded upon facts, his arguments are sustained by testimony.

blers infest a neighborhood? It is thought moral and patriotic to seize them, and in the darkness of night, and by brute force, consign them to death by shooting, or drowning them. Is a highwayman caught? Because he may escape, either through the meshes of the law, or the verdict of the jury, men gather together, and forcing him from jail, hang him, as if they were judges of the law.

made of one blood. Until this wicked prejudice against the colored race is removed from the hearts of the people of the Northern States, and they are placed on an equality with the whites, abolition principles cannot be expected to make much progress among slaveholders.

From the New England Christian Advocate. Getting Convinced. A few years since, it was quite popular to proclaim, after reading some elaborate treatise on slavery, that doubts heretofore felt and expressed, as to the safety and duty of immediate emancipation, were clearing away.

so elated the Senator from Kentucky! The success of that party in England, and of the whig party here, is the success of the great money power, which concentrates the interest of the two parties, and identifies their principles. The struggle of both, is a struggle for the ascendancy of this great money power.

SELECTIONS.

From the Cincinnati Philanthropist. The Riot. We are led to notice another most extraordinary and disgraceful act, in this most extraordinary and infamous drama. The following is from the Cincinnati Gazette.

To the Editor of the Cincinnati Gazette: CINCINNATI, Ohio, Sept. 7, 1841. Sir--I feel it a duty incumbent on me, as well as a duty which is due to the citizens of Cincinnati, to explain the cause of the unexpected appearance of the Warsaw Guards at your city, inasmuch as they are various rumors about respecting the Guards, their object, and the course they pursued.

The mob is quiet, it is said. So it is. As the moon shines upon our streets, and the church strikes the bells of peace, all is still as if the law were never broken. The spirit of lawlessness rests only, and calmed not its brutal feeling? It was because of this lawless spirit which had such force upon the community, putting into its heart a love of lust, and a thirst for excitement, and a panting after blood, and all the terrors of destruction, which nothing but force can subdue.

From the Lynn Record. Distinction of Color in Rail-Road Cars. We like the following article for its candor and fairness of reasoning. That the Eastern Rail-Road Company will find public opinion against them in the arbitrary and tyrannical rule they have adopted, of compelling people of color to take a car by themselves, we have no manner of doubt; and the mode recommended of applying to the Legislature, if they do not rescind the obnoxious rule, will, probably, set matters right.

From the Dover Morning Star. Outrage. We understand that Mr. Douglas, a respectable colored man, was forcibly taken from a car on the Eastern Rail-Road at Newburyport on Wednesday last, and placed in the Jim Crow or Negro Car, by order of the conductor or superintendent.

Resolved, That the distinctive doctrines of abolition, which are that slavery is sinful under all circumstances and in every clime, and that abolition is essential to the maintenance of a sound Christian faith, and that their hearty reception and practice are essential to consistent Christian character.

Resolved, That we regard the great mass of the people of Ohio, as inimical to the views and actions of those fanatics and unprincipled associations which, under the name of abolitionists, and that they regard with disgust their efforts to steal and rob us of our property; but, at the same time, we insist, that if they are the friends of our State, and that they are to be the friends of our State, it is their imperative duty to stand by the laws, and to restore that degree of commercial and personal intercourse, which has so long and so happily existed, and which has, in fact, been but a happy interruption.

Resolved, That we hold the property in our slaves, under the sanction of the constitution of the United States, and that of the constitution and laws of our own State; and that no power, on earth, beyond our limits, shall molest us in the exercise of that right with impunity.

Confirmation. Since the above was written, we have thought it advisable to allude to two facts. The first is the conduct of the boys and men in seizing negroes wherever found, on Saturday last. They were sought after in private houses, and even the presence of age, or the appeals of ladies, did not deter them in their conduct.

Resolved, That the results of emancipation in the British West Indies deepens, if possible, our conviction of the justness of the doctrine of immediate emancipation.

Resolved, That we tender to the abolitionists of England our sympathy and co-operation in their efforts to abolish slavery throughout the East Indies.

Resolved, That the recent movement to abolish the slave trade in Cuba is indicative of the powerful influence that the efforts of the abolitionists are exerting throughout the world; and should encourage us to renewed and untiring efforts in the great work in which we are engaged.

Resolved, That we hold the property in our slaves, under the sanction of the constitution of the United States, and that of the constitution and laws of our own State; and that no power, on earth, beyond our limits, shall molest us in the exercise of that right with impunity.

Resolved, That the constitution of the United States declares that no person held to service or labor in one State, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up, on claim of the party, to whom such service or labor may be due, under the protection of which, we claim the right to purchase our slaves wherever they may flow or be stolen, within the limits of any other State; and that we will, in no manner, give aid or countenance to any person who shall deny any other State; and that we will, in no manner, give aid or countenance to any person who shall deny any other State; and that we will, in no manner, give aid or countenance to any person who shall deny any other State.

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WHOLE NUMBER 561.

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, OCTOBER 1, 1841.

Bring Away!—Another Richmond in the field... Political Action. The first number of a new periodical, the 'Madisonian'...

Cincinnati Riot. The shocking outrages which have been recently perpetrated upon the property and persons of the colored population of Cincinnati...

Third Annual Meeting of the New-England Non-Resistance Society. The annual meeting of the New-England Non-Resistance Society convened in Charleston-street Chapel, Tuesday, Sept. 21, at 10 o'clock, A. M.

Non-Resistance—Lucretia Mott. The meetings of the Non-Resistance Society were continued through Tuesday and Wednesday of last week. All persons, whether members of the Society or not, were allowed to speak their minds freely.

Disgraceful Outrage. Our hitherto quiet village was the scene of a most disgraceful outrage on the 11th inst. A man by the name of Prindle, who basely abandoned his wife, some months since, had returned to the town...

NOTICES. FREE DISCUSSION SOCIETY. The Boston Free Discussion Society will hold a public meeting in Winchester Hall, Faneuil-street, on SUNDAY NEXT, commencing at 2 o'clock in the afternoon.

POETRY.

MORTALITY.

Oh! why should the spirit of mortal be proud? Like a fast-fitting meteor, a fast flying cloud, A flash of the lightning, a break of the wave, He passes from life to his rest in the grave.

NON-RESISTANCE.

For the Liberator. Slave Insurrections.

When I reflect upon the miseries and complicated villainies which result from American slavery, they appear so enormous as to excite surprise that the dismal shade it spreads over the future prospects of this once happy land should not appear to the mind of thoughtful observer as plain as the sun in the firmament.

MISCELLANY.

From the Boston Times. The War against Mr. Pierpont.

This is not merely a quarrel between a clergyman and a portion of his congregation. It is not merely a misunderstanding between him and a few distillers and grog-dealers, about the moral character and public influence of the rum-sellers in the field.

George Thompson's Letter.

This able and eloquent document will be found on our fourth page. It raises its author higher in our estimation than any of his speeches that we have ever before seen reported.

George Thompson's Speech.

This is a cheering voice from beyond the waters. Considering his distant point of view, this brave anti-slavery champion well understands the relative position of parties here, and explains them fairly.

THE FAIR.

Books for orders and donations are opened by the Committee of the Massachusetts Anti-Slavery Fair, at 25, Cornhill. The friends of the cause are informed that the value of all donations of linen, cambric, thread-edging or silk, will be in all cases doubled.

THE MIRROR OF LIBERTY.

I WOULD respectfully inform my friends and patrons, that a consultation of eminent physicians, associated with Dr. Mott, has given the opinion that the blindness, which has so long afflicted medical skill, may be removed by a skillful operation.

REV. BILLY HIBBARD'S VEGETABLE ANTI-BILIOUS FAMILY PILLS.

ALL who are acquainted with the maker of these Pills will do him the justice to say, that he is one of the last men to impose upon the public. The value of these Family Pills has been so often manifested, that an extended description of their virtues is hardly needed.

REV. BILLY HIBBARD'S CARMINATIVE SALVE.

This Salve relieves and cures Pains, Blisters, Ulcers, Agues in the breast, Malaria, Agues in the feet, Erysipelas, Burns, Scalds, Corns, Salt Rheum, White Swelling, King's Evil, Stiff Neck, Whooping Cough, and Cough occasioned by cold, together with many other painful complaints—but it is its own best trumpeter, and, in such cases, self-praise goes a great way. Price 25 cents per box. July 23.

THE SOUTH-DAY UNITARIAN ORDINATION.

The report of Mr. Parker's sermon, by Messrs. Fairchild, Driver and Dunham, together with the remarks upon that report and sermon in the Boston Courier and other papers. Also the correspondence between Messrs. Fairchild and Lathrop, 2 letters from Rev. Mr. Driver of Boston, of original matter connected with the S. Boston Unitarian ordination, and most of the other communications which have been published in relation to the same subject.

Table with 2 columns: Territory, Population. Includes Great Britain, Ireland, and neighboring islands; Colonies in Europe; North America; South America; West Indies; Africa; Australia, (New-Holland, &c.); New-Zealand; Asia, (East India Co.'s dominions); Afghanistan and Cabul.

The average of the annual cost of repairs on three thousand and three hundred miles of railroads in the United States, now completed and in use, has been with in \$800 per mile. We have two thousand miles more in a course of construction.

THE BRITISH DOMINIONS. The subjoined is a statement of the population of the British empire, which the Philadelphia Sentinel says is compiled from the most authentic documents: Great Britain, Ireland, and neighboring islands, 27,020,000.

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NEW PERIODICAL. THE Christian Family Magazine; or Family Children's Journal. Edited by Rev. D. D. Child, assisted by a select association of clergymen.

Wild Flowers. CULLED from early youth, by a Lady, residing at 133-1-2 Washington street, by S. A. Peirce & Co. PUBLISHED BY S. A. PEIRCE & CO. 133-1-2 Washington street, by S. A. Peirce & Co.

LIBERATOR FOR 1840. SEVERAL bound volumes of the Liberator are on hand, at No. 25 Cornhill. To whom orders for a complete file, the price of which is a moderate one, will be promptly forwarded.

Mason's New Singing Book. JUST PUBLISHED, (under the sanction of the Boston Academy,) CARMINA SACRA, or BOSTON COLLECTION OF CHURCH MUSIC, compiled and arranged by Mrs. M. W. Chapman.

THE SABBATH SCHOOL SINGING BOOK. CONTAINING a selection of easy and familiar tunes, adapted to the Union Sabbath School Hymn Book, published by the American Board of Christian Education.

Slavery—Its Unconstitutionality. AN argument on the unconstitutionality of Slavery, embracing an abstract of the proceedings of the National and State Conventions on this subject, by G. W. F. Mellen. This day published, and for sale by S. A. PEIRCE & CO. 133-1-2 Washington street.

WM. G. NELL, Tailor and Clothes-Dresser. IS NOW LOCATED AT No. 62, COURT-STREET, OPPOSITE THE HEAD OF BRATTLE-STREET. Where he continues to alter Gentlemen's Apparel in any desired Fashion.

BOARD. AT J. E. FULLER'S, No. 24 FRANKLIN PLACE.—Gentlemen desirous of Board, or of the most pleasant and central situations for business, are respectfully invited to call as above.

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When I also consider the bodily sufferings of the slaves, and the still greater wickedness of depriving them (as far as it is in the power of their masters) of the lights of the gospel, in an hour, of the accumulation of all and every evil to which humanity is incident upon the oppressed—and which, if the scriptures are true, must result with certainty from the unrepenting oppressors—I am amazed at the apathy which pervades so large a portion of the Union, in relation to this momentous subject.

Although, as has been just stated, there is no cause of wonder at the severity of the rebukes which are dealt out to upholders of this unrighteous system, yet I regret to acknowledge that injudicious language is occasionally used by some of our best men, from which those unacquainted with the purity of their intentions may form very erroneous impressions, and our enemies, who are watching over us continually for evil, obtain fair opportunity of misrepresenting us, and of perverting the truth by attaching to the language used a construction foreign from its original and legitimate intention.

These remarks have been elicited by the perusal of a letter from our beloved friend H. C. Wright, published in the Liberator of the 27th ult. giving an account of the quarterly meeting of the Massachusetts A. S. Society, the proceedings of which appear to have been very interesting. But some of the resolutions, as described by him, although plain enough to those who knew him, and the goodness of the principles by which he and his friends were actuated, has given uneasiness to some worthy friends. One of the resolutions, in brief extracts from H. C. W.'s letter, has appeared in one of our daily papers, without comment, but obviously intended to convey erroneous impressions in relation to the principles by which, as 'abolitionists,' we have always professed to be governed.

I will now proceed briefly to review some of the resolutions and observations alluded to. And, first, I object to the unqualified adoption of the resolution which says, 'That it is the duty of christianity, and of the most efficient support to slavery; to suppose that a slaveholder can be a christian.' This position I should not have controverted, because holding, as I do, the universality of that salvation which was brought to light by the gospel, I have no disposition to limit the mercies of God. But although I can deny the slaveholder to be a christian, in the true sense of the word, as I understand it, yet I can freely admit the possibility of salvation even to heathen people, to idolaters, and to warriors; and though my finite comprehension fails to understand and how those who, in the constant violation of all the precepts of Christ, can without repentance, and amendment of life, be received into his kingdom, and into the divine presence of the Father of the fatherless, and God of the oppressed. But there I leave it. And knowing that H. C. W., W. L. G., and their brethren, have equally liberal views by myself as to the virtue and extent of christian charity, I regret that an amendment was not made to the resolution, which would have qualified it, so as to convey those ideas.

The reason why I feel so anxious that the liberality of our sentiments should have been expressed in connection with the other parts of the resolution, is, because it is a well known fact, that many who are accounted very religious people, fully believe that non-resistance should be observed. These who hold this doctrine, on reading the resolution, would naturally suppose it was intended to imply, that no slaveholder could possibly escape eternal punishment.

Secondly, knowing that my friend H. C. W. and others whom I love and esteem very highly, and who were prominent in the meeting alluded to, are leading characters in the 'Non-Resistance Society,' I object to their specifying any particular case wherein they would refuse to bear arms, as they are the possibility of any circumstance occurring that could induce them to commit such a crime against their Maker. It was therefore entirely gratuitous to resolve, that they would not aid in suppressing servile insurrection; equally inconsistent is it for them to say, 'that every effort to put down by arms, an insurrection of slaves, is treason against God.' Such language is so easily construed to imply more than was intended, that others, equally friendly to the cause as myself, consider it well calculated to produce wrong impressions, as to the intentions of the leaders of the Anti-Slavery Society. We have always professed that our communications are not directed to the slaves—all our efforts, on their behalf, being addressed solely to the master, in order to convince them, by moral suasion, of the impolicy as well as deep iniquity of holding their colored brethren as chattels personal. But here an assurance is given, both to the slave and the slaveholder, that what we will never do, we will do against the other, in such manner as to give our adversaries fit opportunity of reproaching us with using language in contradiction to our amicable professions as abolitionists, and against the principle of non-resistance—apparently encouraging the slave to rebellion, by assuring them 'that we will never draw the sword against them, in case they should appeal to arms to gain their freedom.' Such are the doctrines deduced from the consultation alluded to, and against which I protest, as incompatible with, and contrary to the principles and practice of the Anti-Slavery Society.

It may, perhaps, be alleged, that the matter complained of is mere logical argument—that is, if it is true, then that is right; yet statements may be made, and conclusions drawn, which appear very plain to an unsophisticated mind; but such are not the people we have to deal with; hence the necessity of care on every hand, lest we appear to advocate a general principle in one case, which we would hesitate to admit on other occasions, wherein it might apply with equal propriety. Thus, the principles of 'the non-resistance' apply to war, under all circumstances, whether it be against a personal enemy, a foreign or internal foe—whether it be in support of the slaveholder to his wretched victims, or in vindication of the slave to his rights, his inalienable rights, of life, liberty, and the pursuit of happiness. In each, the spirit of non-resistance is the same, and equally subject to the consultation alluded to, in obedience to Him, who is the Father of the mercies, and whose servants 'non-resistance' have passed upon it, in all its bearings.

In conclusion, I will briefly remark, that the most ardent wishes of my heart are for my friends as for myself, that in all our communications, we may carefully endeavor to hold up the standard of Truth, with hands washed in innocence, and with purity of intention, in so lofty and perspicuous a manner, as to preclude the possibility of spots or blemishes being cast upon it. Nothing can soil it, while it floats on high, in its own original purity and excellence. But when the standard is lowered, and we attempt to carry it beyond its proper range, exposes it to the necessary danger, it is exceedingly liable to flag; and whenever that is the case, our enemies are ever ready to take the advantage, and like the mobocrats with their missiles, to cast filth and scum of their own preparing in the form of insinuations, and imputations of evil, which may do more injury than a fair and manly attack upon our principles ever could accomplish.

Philadelphia, 9th mo. 18, 1841.

When I reflect upon the miseries and complicated villainies which result from American slavery, they appear so enormous as to excite surprise that the dismal shade it spreads over the future prospects of this once happy land should not appear to the mind of thoughtful observer as plain as the sun in the firmament. It certainly betrays a highly vitiated state of mind, in any individual, to be totally indifferent to a subject that so nearly concerns not only the slaves, who are the immediate sufferers by the atrocious system, but the welfare of the whole community, by its tendency to destroy the foundation of our liberty, our virtue, and independence. For myself, I acknowledge that a kind of shudder thrills my very frame, when I contemplate the incessant screams, the cries, and deep heart-rending groans of my brethren in bonds—which are perpetually rising to Heaven as a mighty cloud, bearing upon its fearful bosom the tears, the prayers, and the imprecations of one-sixth part of our population, for the unspeakable cruelties and severity of their oppressions.

When I also consider the bodily sufferings of the slaves, and the still greater wickedness of depriving them (as far as it is in the power of their masters) of the lights of the gospel, in an hour, of the accumulation of all and every evil to which humanity is incident upon the oppressed—and which, if the scriptures are true, must result with certainty from the unrepenting oppressors—I am amazed at the apathy which pervades so large a portion of the Union, in relation to this momentous subject. And as in a general way, both priest and people are alike involved in the guilt of slaveholding, or of excusing that sin which is bringing the judgments of a long-suffering but just Judge upon our beloved country, I am not surprised at the zeal with which the evils foreseen by our anti-slavery brethren are portrayed, nor at the violence of their outcries against all who vindicate or attempt to palliate the wickedness of slaveholding.

Although, as has been just stated, there is no cause of wonder at the severity of the rebukes which are dealt out to upholders of this unrighteous system, yet I regret to acknowledge that injudicious language is occasionally used by some of our best men, from which those unacquainted with the purity of their intentions may form very erroneous impressions, and our enemies, who are watching over us continually for evil, obtain fair opportunity of misrepresenting us, and of perverting the truth by attaching to the language used a construction foreign from its original and legitimate intention. These remarks have been elicited by the perusal of a letter from our beloved friend H. C. Wright, published in the Liberator of the 27th ult. giving an account of the quarterly meeting of the Massachusetts A. S. Society, the proceedings of which appear to have been very interesting. But some of the resolutions, as described by him, although plain enough to those who knew him, and the goodness of the principles by which he and his friends were actuated, has given uneasiness to some worthy friends. One of the resolutions, in brief extracts from H. C. W.'s letter, has appeared in one of our daily papers, without comment, but obviously intended to convey erroneous impressions in relation to the principles by which, as 'abolitionists,' we have always professed to be governed.

I will now proceed briefly to review some of the resolutions and observations alluded to. And, first, I object to the unqualified adoption of the resolution which says, 'That it is the duty of christianity, and of the most efficient support to slavery; to suppose that a slaveholder can be a christian.' This position I should not have controverted, because holding, as I do, the universality of that salvation which was brought to light by the gospel, I have no disposition to limit the mercies of God. But although I can deny the slaveholder to be a christian, in the true sense of the word, as I understand it, yet I can freely admit the possibility of salvation even to heathen people, to idolaters, and to warriors; and though my finite comprehension fails to understand and how those who, in the constant violation of all the precepts of Christ, can without repentance, and amendment of life, be received into his kingdom, and into the divine presence of the Father of the fatherless, and God of the oppressed. But there I leave it. And knowing that H. C. W., W. L. G., and their brethren, have equally liberal views by myself as to the virtue and extent of christian charity, I regret that an amendment was not made to the resolution, which would have qualified it, so as to convey those ideas.

The reason why I feel so anxious that the liberality of our sentiments should have been expressed in connection with the other parts of the resolution, is, because it is a well known fact, that many who are accounted very religious people, fully believe that non-resistance should be observed. These who hold this doctrine, on reading the resolution, would naturally suppose it was intended to imply, that no slaveholder could possibly escape eternal punishment.

Secondly, knowing that my friend H. C. W. and others whom I love and esteem very highly, and who were prominent in the meeting alluded to, are leading characters in the 'Non-Resistance Society,' I object to their specifying any particular case wherein they would refuse to bear arms, as they are the possibility of any circumstance occurring that could induce them to commit such a crime against their Maker. It was therefore entirely gratuitous to resolve, that they would not aid in suppressing servile insurrection; equally inconsistent is it for them to say, 'that every effort to put down by arms, an insurrection of slaves, is treason against God.' Such language is so easily construed to imply more than was intended, that others, equally friendly to the cause as myself, consider it well calculated to produce wrong impressions, as to the intentions of the leaders of the Anti-Slavery Society. We have always professed that our communications are not directed to the slaves—all our efforts, on their behalf, being addressed solely to the master, in order to convince them, by moral suasion, of the impolicy as well as deep iniquity of holding their colored brethren as chattels personal. But here an assurance is given, both to the slave and the slaveholder, that what we will never do, we will do against the other, in such manner as to give our adversaries fit opportunity of reproaching us with using language in contradiction to our amicable professions as abolitionists, and against the principle of non-resistance—apparently encouraging the slave to rebellion, by assuring them 'that we will never draw the sword against them, in case they should appeal to arms to gain their freedom.' Such are the doctrines deduced from the consultation alluded to, and against which I protest, as incompatible with, and contrary to the principles and practice of the Anti-Slavery Society.

It may, perhaps, be alleged, that the matter complained of is mere logical argument—that is, if it is true, then that is right; yet statements may be made, and conclusions drawn, which appear very plain to an unsophisticated mind; but such are not the people we have to deal with; hence the necessity of care on every hand, lest we appear to advocate a general principle in one case, which we would hesitate to admit on other occasions, wherein it might apply with equal propriety. Thus, the principles of 'the non-resistance' apply to war, under all circumstances, whether it be against a personal enemy, a foreign or internal foe—whether it be in support of the slaveholder to his wretched victims, or in vindication of the slave to his rights, his inalienable rights, of life, liberty, and the pursuit of happiness. In each, the spirit of non-resistance is the same, and equally subject to the consultation alluded to, in obedience to Him, who is the Father of the mercies, and whose servants 'non-resistance' have passed upon it, in all its bearings.

In conclusion, I will briefly remark, that the most ardent wishes of my heart are for my friends as for myself, that in all our communications, we may carefully endeavor to hold up the standard of Truth, with hands washed in innocence, and with purity of intention, in so lofty and perspicuous a manner, as to preclude the possibility of spots or blemishes being cast upon it. Nothing can soil it, while it floats on high, in its own original purity and excellence. But when the standard is lowered, and we attempt to carry it beyond its proper range, exposes it to the necessary danger, it is exceedingly liable to flag; and whenever that is the case, our enemies are ever ready to take the advantage, and like the mobocrats with their missiles, to cast filth and scum of their own preparing in the form of insinuations, and imputations of evil, which may do more injury than a fair and manly attack upon our principles ever could accomplish.

Philadelphia, 9th mo. 18, 1841.

When I also consider the bodily sufferings of the slaves, and the still greater wickedness of depriving them (as far as it is in the power of their masters) of the lights of the gospel, in an hour, of the accumulation of all and every evil to which humanity is incident upon the oppressed—and which, if the scriptures are true, must result with certainty from the unrepenting oppressors—I am amazed at the apathy which pervades so large a portion of the Union, in relation to this momentous subject. And as in a general way, both priest and people are alike involved in the guilt of slaveholding, or of excusing that sin which is bringing the judgments of a long-suffering but just Judge upon our beloved country, I am not surprised at the zeal with which the evils foreseen by our anti-slavery brethren are portrayed, nor at the violence of their outcries against all who vindicate or attempt to palliate the wickedness of slaveholding.

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