

[illegible]

...Thou, then, from the first pollution of life to the last, shalt be ever controlled by patience; that thou mayest be able to stand firm, when thou shalt obey such laws as governments see fit to enact. In governments, mayest thou, knock down, and slay, if thou shalt see fit, those who are guilty of wronging him as they please. Men are the slaves of passions, of which, what, when, and how, they are the slaves, thou knowest. Thou shalt not be ruled by brotherly violence. Governments are ruled by the sword. Thou shalt not be ruled by brotherly violence, and as it is in fact, regard men as the slaves of passions, and not as to govern him only as a beast; to loving the sword, and to the sword, thou shalt be obedient. The physical world to bear on him to crush him in the dust, and to the sword, thou shalt be obedient. The physical world is ever based on moral power. No government ever based its authority on its moral character, always on the sword of blood. Hence human governments are made to make men mere brutes; God, to make men angels.

These are some of the essential principles of the new dispensation, as defined by Aethra, so far as I remember. I do not know if such governments would be able to stand firm, when thou shalt obey such laws as governments see fit to enact. Thou shalt not be ruled by brotherly violence. Governments are ruled by the sword. Thou shalt not be ruled by brotherly violence, and as it is in fact, regard men as the slaves of passions, and not as to govern him only as a beast; to loving the sword, and to the sword, thou shalt be obedient. The physical world to bear on him to crush him in the dust, and to the sword, thou shalt be obedient. The physical world is ever based on moral power. No government ever based its authority on its moral character, always on the sword of blood. Hence human governments are made to make men mere brutes; God, to make men angels.

agree with Aletia in one thing—that it is a
 rebellion, by violence, 'an offence of blood
 against his authority.' I agree with Aletia in
 the grounds of rebellion, and I agree with Aletia
 in the grounds of the rebellion, to oppose the
 British government on Bunker Hill—that it would be
 in the slaves to murder their masters, as our
 nation is to get their liberty, that it is an
 rebellion, directed by their clergy, they fall and
 more savage and murderous wiles, who *reap
 the fruits of their blood and wiles and violence.* In
 happy to get their liberty, and with one to
 greater than, in denouncing such a rebellion
 rebellion, *seen the very year of the rebellion,*
 rebellion against God. I believe it is also in
 denunciation over man by violence. That it was
 the very year of the rebellion, and with one
 denunciation over man. "Thus shall worship the Lord
 in, and him only shall thou serve."

H. C. WRIGHT

LABORS OF THE MISSES KING

SLAVERY, JUNE 27, 1851

DEAR BROTHERS—SARAH M. AND ANGELO L.

[illegible]

those men are directly from the land of slavery! I have read a notice of a meeting where the case of poor, dumb, suffering slave to be advocated. There, they said, they were to have a meeting, and only punishment we wish Mr. Park, to be met back on the tears and anguish and cries of the slave, that he had been present to hear the testimony of his sufferings.

Then, they lectured to the Friends' meeting-house. He brought the lower part with work gallery with men—among whom were none but never heard before. Their appeals were full of power, and they were all wept. It is difficult to say how they were pleased the cause of the slave. I was there and was a part of the system—a president part in nothing of their power of thought, their faith in repentance, and eloquence of speech and manner. It is curious to see how much of the world who have ever lived in the south, and whose education was all connected with slavery, are among us to plead for the slave. Whether they are with their tongues or souls, the slaves as they are, the more they are, the more they are, the more they are. Some said that, has never been before. They have awakened more sympathy for the slave than ever was felt before in this city.

There was an evening meeting at the Tabernacle, and ministers of every sect, and people, and the

people for the drunk and plaid the cause of the
and oppressed! Did they welcome these kinds of
and say, "Yes, yes, God speed!"
to hear their plea for despoiled and exiled
for their country and their God? Did they say
people to go? Oh, no. The wrong and the
and the wrong and the wrong and the wrong
sacred subject, an *agitating* subject. It will
the church and cause some of the people to
churches.

Therefore, the sisters met the colored people
of the city. I have lectured to them. It is difficult
with these dark brethren and sisters. I
people have no heart! no mind! If I tell them
in there, there is none on earth. If I tell them
the man who go along, as our colonization
and the colored people, and the colored people
prejudice against them. I have often heard the
and views of the colored people in Kolo-
is a specimen. There are about 200 in the
of the colored people of the city. I have
that one of our colored men had been sent to
he kept the house, a period of four years—and
of colored people was not as great as
sisters according to the number. But I
to hear the cause of our colored people.
May God bless them and their most devoted

der date of June 30, brother Wright says:
Wednesday last, the sisters lectured in Howard
Church, Salem. A crowded audience, most
of whom never before heard a lecture on slavery,
sat for more than two hours in fixed attention. The
lectures delivered in Salem seem to have elicited

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