THE LIBERATOR

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From the Christian Herald.

KIDNAPPING IN WORCESTER.

On the 12th day of September, 1839, a colored lad named Sidney Thomas Francis, a son of Mr. John Foster Francis, by Ch of Worcester, Mass., appears, are citizens of this town, who, if they have not, yet Prelimo to the said, *State, resident in Fulham*, not *Fulham*. Their names are the following: *Dickinson* and *Dickinson* or *John Dickinson Perley Perlin Shaver*, and *Dickinson* or *John Dickinson Shaver*. The children of Mr. Francis, and Mr. Francis, made before W. Lincoln, Esq. Sept. 23d, is as follows:

On Thursday, the 12th of September, two men came to my house—one called himself John Dickerson, and the other called himself Perley Shearer. They said they wanted to get a little boy to do chores for them. About a store in Fulham Square they resides from Worcester. It was Shearer that the boy was to live with. And Dickerson said he had lived with Shearer a long time, and never wished to live with a better man. The father of the child was at work at one of the railroad depots, and they persuaded the mother to let the consent for the child to go. Then the child and Dickerson came back and said he might go. I went to work at gal. him to go, but before he went, the Dickerson came in, and as Dickerson went to go out with the child, my husband told him to stop—he would take their name and Dickerson did so, and my husband wrote down their names in his account book, and the place of residence of Shearer. The boy was to be gone a day or two. I told them he was eight years old the 12th day of April.

The next day but one, on making some inquiry about Shearer, my husband became uneasy about the child and started to go after him, and is now gone. I have received a letter from John Dickerson, and he says he is at Palmer, and somebody there told him that the child had been there, but had gone forty miles west of there, and that he was to be gone a month. The date of the letter is 11 o'clock at night to go to Washington. My husband was born at Middleton, Mass., and is thirty-eight years old. I am of the same place, and am thirty seven years old. The boy was born in Woodstock, Conn.'

FREDERICKSBURG, Va., Sept. 19, 1839.

To the Postmaster of the town of Worcester:

Sir—On the 15th inst. a man calling himself Dickinson Shearer arrived here and said he had with him a *negro boy*, whose name he called Franklin, and whom he called his *slave*. He parted with this boy last night, and, it is feared, sold him to a trader. The circumstances were so suspicious as to lend to inquiry and his arrest. On his examination, he admitted the boy to be free—that he came with him from Worcester, where his father and mother resided—that he did not know their names, had never seen them before and then for an hour only, and that they permitted this boy to come with him. He admitted that he did not tell them he was bringing the boy to Virginia. The story is so absurd as to create a strong impression that he is a kidnapper; and information is sent to you that proper inquiries be made, if possible, to ascertain if such here to procure the boy's freedom, and to identify him. This of course must be some *white* person; and *his identity, identity of his gang* among you, may have an opportunity of displaying their humane feelings. This man says he came from Pelham, Mass., and has a brother, a Doctor Shearer, residing there. Inquiries of the truth of this statement may be material. All that humanity requires will be done here to recover the unfortunate boy. A messenger will be dispatched to-night in persuit, and the constituted authorities involved to aid him. This man is in custody, but cannot be long detained without evidence. You will therefore reply by return of mail, and let the statements be made on oath, and let the person to identify be sent immediately. I am, Sir, respectfully

Your obedient servant,

BENJAMIN CLARK, *Mayor.*

We esteem this a case of great interest. The reduction of any human being to a state of slavery is at any time and place a great wrong and a great misfortune. A deed of villany which admits of no better apology than that the kidnapper was '*tempted of the devil*.' The turpitude of the act is to be estimated by the lot or fate of the state into which the kidnapped is dragged. That state is SLAVERY. The word *slavery* is its own sufficient definition to the understanding and conscience of any man. *Every man knows* that the sinking of a human being is a crime unequalled in enormity, because every man knows that slavery is a condition of the deepest degradation and misery of which this world, with all its wretchedness, can show a sun ray.

But there exist degrees in even the foulest classes of crime. Long ago a man who could, in the heart of Massachusetts freemen best strongest for Liberty—in the delightful scenery of Worcester, decoy a noble little Freeman, as was Francis, into the jaws of slavery! the lad who has been stolen from the midst of us, and whose parents we presume, will mourn over his lost poor slaveholder! when we begin to speak of his monstrous guilt and infamous meanness—say ye—are we guilty of a misnomer, if we call the man a kidnapper, or call this kidnapper '*man thief*!' and charge him with '*man stealing*'? Does christian gentleness require us to be a little more polite? Does the Bible, with its superlative insistence—way with such a degradation of yourselves and such a blot upon the spirit of Christianity! What is Christianity? Benevolence. Then let the faintest apologist for slavery, in its least wicked enactments, stand beneath as the lowest belief of christian. We seek no fellowship with that man—we ask no light from his understanding—we desire no other good at his hands than that he will not offer them in token of amity, until deep and godly repentance shall have purged him from his moral pollution.

Generally with the suggestion of the Mayor, that if there be any abolitionists in Worcester, they have an opportunity of displaying their humane feelings, such a *display* is already commenced by the two or three number left town on Tuesday morning for Fredericksburg. For the information of the Mayor we state that the abolitionists of Worcester are few in, there being a respectable citizen among us who measures in declaring his abhorrence of slavery and his willingness to sustain suitable measures for the overthrow of the system. In the present case, every man is ready to pay his share of the expense of recovering the stolen child. Our citizens speak in terms of high approval of the course adopted by his Honor, the Mayor of Fredericksburg; *whether they* have taken steps to the diabolical act of *kidnapping* has been done by citizens of Massachusetts.

We are uncertain whether the trial of these miscreants will properly take place in Virginia or here. We suppose, however, they will be tried in Massachusetts, inasmuch as the act of kidnapping was done here. It is remarkable that the penalty imposed by the laws of this state is not so severe as that of Virginia, that of Virginia being *death*, while in Massachusetts the kidnapper is punished, about as severely as a horse thief.

It is very probable that the child will not be found short of New Orleans; but no pains will be spared to recover him or to bring the offenders to punishment.

Fellow Citizens of the North, Have you nothing to do with slavery? It seems that slavery has something to do with some of you, even in this state. It is drawing them into its all-devouring maelstrom, and your own citizens are conspiring to their destruction. The call is loud that you *sleep* no longer in the neighborhood of slavery.

Let the *Churches* look at this subject *anew*, and devise measures for causing their influence to be felt more extensively and stringly among the professed disciples of Christ at the north and at the south. Let ministers ask their own hearts, and their God, if they have no efforts to make for the overthrow of *slavery*.

Let *Baptists* of Massachusetts be mindful of the prayer to ascertain what is their duty at this crisis, and come up to their proposed *Convention*, resolved to do, promptly and fearlessly and effectually, what God requires.

THE CAPTIVES OF THE AMISTAD.—We cannot delay to announce the arrival of the Gentlemen, by the last communication, which we find in the Post of last evening. We honor the Rev. *Mr. Dorey*, for that he has had the boldness to speak out, in a time when so many interestedly silent, or clamorous on the opposite side—and although he, as minister of the gospel, may ask with confounding of heart and face, "Am I a slaveholder? consist 'boldness,' in the expression of an honestly entertained opinion, we, who know him and are more of the teachings of this every day world, know him there to be bolder, and, in proportion, honor, in thus standing in sight that he is supposed, and has been, by his friends by time-servers, and the faint professors of hypocritical freedom, but strenuous and earnest defenders of actual slavery.—

To the Editor of the Evening Post:

My dear Sir:—The following brief extract on the case of the prisoners of the Amistad, from a discourse which I delivered on last Sunday morning, I have been requested to send for insertion to those of the public prints. I confess that, I am induced to do it, not more by the request, than by the conviction that I have frequently heard since Sunday, on the behalf of the passage. Boldness, sir! Has it then come to this—that from the pulpit, the mere mention of slavery has arisen among us, concerning slavery, we are to be prevented from expressing the sentiments of common humanity? If it be so, then I think it is time for those who are not abolitionists, as I am not in the technical sense of that word, to which, let it be known that neither are they callous to the claims of eternal justice.

OVVILLE DEWEY.

What if we were doomed to take the place of those unfortunate men, in the requests, made by the pirates of a neighboring city,—yes, and immured there for the very act which has rendered our forefathers illustrious—for drawing the sword for freedom! We build the sepulchres of our fathers, and honor those who have brought them to us, yet, we, as a hundred years ago, are ready to pronounce the act, a hundred times—absent alike in the spirit of freedom, and in the instinct of them, his friends, and in the spirit of the just and generous people, to whom, in the offering the case that is presented to us.

Let me then, in the place of my usual Sabbath discourse to speak of 'Liberty' I propose to call the persons now in the hands of the Marshal of this Commonwealth, that over proves that the stand of unbelief, Africa. Also that that infamous traffic should be prohibited, and persons are now stated to be held in these unhappy persons are now stated to be held as slave ship—treated with a cruelty never equalled—*the slave ship*, the slave ship, the slave ship—*the slave ship*—and at length, are landed upon an unknown shore, far from their country, their friends, and their parents, and their children, and their wives, the change of masters, their conveyance on board another ship, after not the case to them, it is the case of the slave ship, and the slave ship, and the slave ship, the slave ship, the slave ship,

PETITIONS—PETITIONS.

Dear Garrison:—

I propose to learn that the Massachusetts A. S. Society have completed preparations for flooding our next Legislature with petitions, asking the repeal of certain obnoxious laws of our statute book, which make a distinction in our civil rights on account of color. I wish to inquire whether a Circular has been prepared to accompany these petitions? If there has not been, I think it of great importance that one should be prepared forthwith, and sent out in every part of the State.

I have met with many professed abolitionists who have no notion of the real objects of these petitions, and who, in consequence, from ignorance, have been led to oppose them, which have resulted in their being laid on the table, and not even printed.

Had we had them the aid of their names.

There are others who are in the predicament of Mr. Nelson, who, when thirsting for the blood of his fellow-men, and not willing to see their flag of truce, put the cup to his blind eye, and then cried, *I don't see it!* I think it our best policy to make the object of our petitions so obvious that even those abolitionists who are not blind to the sin of proscribing the rights of their fellow-men, shall be found, in our ranks, ready with their petitions. If, after this step, there shall be found, in our ranks, any who will refuse to sign the petitions, we may then, as recreants to the cause of bleeding humanity, and as unworthy of the name, place among those who are standing around President's holy altars, and for the burning thereon may not be extinguished by those thieves and robbers in our American Israel.

Let the Circular be prepared and circulated throughout the State, and it will take out of the hands of our enemies one of the most powerful weapons with which they wielded against us (but too successfully) in the last year, viz: *misrepresentation*. We cannot have the wrong, as we have experienced, by designing men, in this whole matter of petitioning. Let us avoid the same, by making this whole matter so plain that the humblest mind may be enlightened upon the present year, that it cannot be an *ignorance* which has misunderstood us. We may thus save our enemies the trouble, (for in their attempts to traduce us they have imposed a heavy tax upon that member, which, if it has been a world of iniquity set on fire of hell) and afford the friends of the slave much pleasure in making a most important duty incumbent upon them, in discharging which, they may aide effectually in breaking the fetters of the bondman.

If a Circular should be prepared, I would suggest that it embrace the following propositions, viz:

1. The impossibility of effecting a repeal of those laws in the slaveholding States, which make a distinction among the inhabitants on account of color, while there are laws in free Massachusetts which recognize a similar distinction. For us to rebuke the South for this wickedness under such circumstances, would be just what the *Seten's rebuking sin*, that all our efforts would be lost upon them. If we should utter one word in condemnation of their treatment of the colored race, while the laws alluded to remain upon our statute book, they would say to us, as they will, that scripture quoting in our ears: 'Thou *hypocrite*, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.'

2. Where is naturally such an aversion to amalgamation with the colored race, as many aver, on the part of the whites, then, any law, prohibiting their intermarriage, is altogether superfluous. If, as many believe, God has made the two races so different as to afford evidence that he designed they should never intermarry, (and the improvement of his character to argue that he has made the barriers to their commixture so weak, that they need strengthening by human enactments, to prevent the creatures thwarting his design?) What a fine thing it is for the abolitionists, that they have to undertake to accomplish his purposes in creation, lest he can call in the aid of human legislators, (or that they will *volunteer* their aid,) and thus secure the mission of his plans! Let us show those who are straining the *efficacy* of laws upon our statute book, to effect their purpose, they will be obliged to adopt a course which will reflect no honor upon either their hearts, or their heads; a course, which will prove him a enemy of logic as they are full of malevolent feeling against the colored brethren.

3. If the blacks and whites have no more affinity for each other than oil and water, (which many do not profess to affirm,) then, to make a law to prevent their mixing, is just about as much a dictate of common sense as a law prohibiting the instruction of oxen, horses, and other cattle, because they can't learn, if you attempt to teach them. Suppose we make a law to prevent the amalgamation of fire and water, as some freak of these elements, in their wild sport, may result in a conflagration, to effect their purpose, should, like the Kilkenny cats, destroy each other, leaving not so a drop of the one to cool our tongues, nor a spark of the other to warm our shivering fingers.

Young men—young women—do you propose to be ridiculous? Do you wish to win a ludicrous attitude you will stand before a *common-sense* public, if you plead for the retention of those laws in the State, which forbid the intermarriage of blacks and whites. Methinks I hear you say, that such a law is wanted. Why then do you advocate that law which prohibits your marrying one? Are you afraid that, if the law were repealed, you might be so strongly tempted to marry a colored person as to yield to that temptation? I think I may safely indignantly say, *No!* Why then are you so anxious to have the law retained? If you continue to oppose its repeal, we shall feel justified in believing, notwithstanding you now appear so unwilling to enter into a matrimonial alliance with any of the colored race, that there is some consideration in all that prevents your doing so, and that, if that law did be repealed, you will embrace the first opportunity to merge your late with that of some colored gentleman or lady for life. To be consistent, you must either secure the repeal of the law, by petitioning the Legislature, (if you can petition on any subject,) or acknowledge that you feel the need of such laws to prevent you against that *contamination* which would be the result upon your amalgamation with a colored person.

4. It is highly criminal in us to plead for the continuance of a law, which must kind with disgrace the *illegitimate* offspring of such of the colored and white sexes, as will amalgamate, instead of prohibiting such unions. Suppose the unions marriage of those who are subject in heart, because of a difference (perhaps hardly perceptible,) in their complexional hue, that their offspring them to unlawful intercourse, and thus have prostituted their daughters, to base and wicked in life existence. All this they are doing who plead for those laws which make a distinction among our children on account of color. Look at that colored young lady with her downcast look as he walks and is said; see yonder young gentleman, with his dark eyes, who are looking him the butt of sport! Ask you the reason why that youth is thus made the object of ridicule? He is an illegitimate child, and his visage is a shade of color that thirsts who are taunting him. He has been guilty of the unpardonable sin of being born *under-ladyly*, and hath a male complexion. *What a heavy daring crime!* Do you inquire for the cause of his illegitimacy? You were the cause of it, by giving your sanction to a law which forbade the virtuous alliance of his parents in the bonds of matrimony. Do you wish to see all the degradation of this colored youth had its origin? In your hatred of color, which impelled you to throw between his parents the barrier of law, and thus to prevent their virtuous union.

Do you desire to see the effects of this subject which furnishes equally strong proof of the unrighteousness of this law, whether much the father or mother of the young man alluded to may possess, he is not entitled to one cent of their property. At one fell sweep the law robs him of both his reputation and his patrimony. To use the language of another,

'He who steals my purse, steals trash!
But he who filches from me my good name,
Robs me of that, which not enriches him,
But makes me poor indeed!'

But what shall we say of him who is wicked enough to rob a man of his purse and good name both, which the law under consideration actually does to him who is its victim? *Say*, ejaculate the Massachusetts, will you longer be guilty of such robbery of your fellow men, by pleading for the continuance of those laws which make a distinction among them on account of color, or by refusing to petition your Legislature for their repeal? Yours for justice and humanity,

THETA.

A VOICE FROM NEW-YORK.

To William Lloyd Garrison:

Dear Brother—Deeply interested in the anti-slavery enterprise, and wishing with thousands of others, to see it advance to a speedy, yet peaceful triumph, we cannot but feel a deep solicitude in regard to the principles which are acted out by our friends in their zeal. Having in the humble sphere which Providence has assigned us, endeavored to throw our influence in favor of the emancipation of our oppressed and down-trodden brethren, we feel it not only our right, but our duty to say, that we consider the position assumed by some among us, whom we respect and love, as of dangerous tendency. The chief glory of the cause in which we are engaged, has in our estimation consisted in this fact,—that it recognized the essential equality of the human race, and in proportion as it brought men and women within its influence, it cut them loose from all those prejudices which a false and sectarian education had thrown around them,—enlarged their feelings,—brought into active exercise their moral powers, and made them sensible that in man there was a dignity and worth which proved the divinity of his origin. Up to the present time, the anti-slavery platform has been thought of sufficient breadth to hold all those who would give their hearts and their influence in favor of the principle, that human slavery is a *sin* and ought to be immediately abolished. But 'coming events, which cast their shadows before,' would seem to admonish us, that henceforth its dimensions are to be circumscribed to such a degree as to exclude all but the female community who have ever been found the most active and efficient friends of the *slave*.

We are not among those who wish, now that God has given us a little strength, to cast off those who in hours of gloom and peril stood side by side with us and cheered us on by their prayers and alms,—kept our sympathies in activity by their thrilling eloquence and heart stirring appeals, and held up our hands in the day of battle, that victory might be won, and that mothers in Israel might know the blessings of liberty; no, never—for

'While woman's heart is bleeding,
Her voice should ne'er be hushed,'

and shame should mantle the cheek of that man who could so far forget that he was born of a woman as to use his influence to paralyze her energies or abate her sympathy in the least degree in the cause of crushed and bleeding humanity.

The action of the Albany Convention, in excluding women, has been the occasion of many painful reflection. It has given to the Anti-Slavery cause a sectarian character. It shows, us by sun-light, that sectarianism is creeping upon us, and that it requires all our vigilance and strength to keep it out.

The moment it is admitted, that a committee, appointed to call a Convention for the purpose of discussing the best means of hastening the overthrow of slavery, are justified in calling a packed Convention,—in refusing to recognize regularly chosen delegates from anti-slavery societies, because, forsooth, they have so wrecked the cause of God (as without authority,) that, technically speaking, they might say that women were not free men,—then sectarianism reigns triumphant, and the progress of this cause is much retarded.

Your vigilance in this matter is very gratifying to us, and our ideas of the wrongfulness of the course pursued by the committee are, we are happy to see, in accordance with those so ably expressed by yourself.

While we believe, that it is the duty of every our enterprise to 'preach deliverance to the captive' at the ballot-box, and contend that no abolitionist can consistently cast his vote for a pro slavery candidate, we feel bound to admit, that it is the right of a woman to use her influence, and to take part participation in any system of government which he believes to be fundamentally wrong, without disqualifying himself from a full right to membership in the anti-slavery ranks; and that to urge the contrary doctrine is a direct violation of the rights of conscience which should ever be held inviolate.

In conclusion, let us say, be wise,—be of good cheer, and fearless in the discharge of duty—for 'truth is mighty and will prevail,' and he that is true to her cause will meet a rich reward.

We enclose money for one copy of 'the Liberator' to each of us, to be directed as follows:

J. C. Hathaway, *Farmington, Ontario County, N. Y.*
Wm. O. Bowen, *Port Byron, Cayuga County, N. Y.*
Daniel A. Robinson, *Farmington, Ontario Co. N. Y.*
William R. Smith, *Macedon, Wayne County, N. Y.*
Lack Wilson, *Farmington, Ontario County, N. Y.*

THE SOCIETY OF FRIENDS.

There are *few* subjects which more painfully affect the benevolent mind than to witness a family quarrel, or to see the faults of parents or children publicly exposed by each other. The same unpleasant feelings naturally arise on witnessing the dissensions and contentions, which have been occasioned by members of such societies of the deficiencies of their fellow professors, either in fulfilling the duties, or living up to the principles by which they ought to be actuated; and such a course is more especially to be deprecated, where the members are claiming such a perfect equality of rights and privileges, as is the case in the religious society of Friends, where all profess to be led and guided in their society concerns by the same unerring guide. In all their conduct towards delinquent members, or those brethren who have deviated either from the correct standard of morality or of pure christianity, according to the discipline of the society, the plain scripture rule is fully established—'If thy brother offend thee, go and tell him his fault alone;—if he repent, thou hast gained thy brother,' and not publish his weakness in a newspaper, so that all may know his errors; no, not even should he refuse to hear thee, but rather, another attempt to reconcile or reclaim him, is to be made, and that with the presence of one or two of his brethren, before even the church is to know of his irregularities, much less the world—before which a full exposure of the sins of an offending brother can only be made as the last resort, after the private labor of individuals has failed, and that of the society been condemned. And thus, in the meetings of the society, whether for worship or discipline, the departure of any of our members from the purity or primitive simplicity which may have characterized our predecessors, is not to be made the subject of reproachful remarks, but not of personal attacks, unless the regular order of society has been previously observed.

But any individual who believes that deficiencies and weaknesses exist among his brethren, before he attempts to expose them to public notoriety, as has been done by a writer in the Liberator of 9th mo. 26, and who signs himself 'A Member'—ought, as it is his duty and privilege to do, to labor with those who have given him cause of complaint, and endeavor to which, perhaps, he would have scrupulously to examine himself, whether he is clear of contributing by his own conduct or lukewarmness in society concerns, to the very state of things which he deprecates. If he feels himself measurably clear, and acknowledge in most things, he may then humbly but freely reprove his brethren for their faults; but it must be done according to gospel order—otherwise he himself becomes an offender.

This it appears to us, that such a course of procedure as that of the writer alluded to betrays a faultfinding disposition, which is too commonly to be found in the world, and which is so severely rebuked by our blessed Lord, when he says—'Thou hypocrite, first take the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye.' It is not our intention to deny the existence of weaknesses and deficiencies charged upon the society in such a sweeping manner; perhaps they do exist—but who is to blame, and on whom rests the faults which are so freely exposed, and which it is said would not have been tolerated by a Fox, a Tuke, or a Woolman, &c.? Why is not 'A Member' himself a Fox, a Woolman, &c.? Why is he not the means of bringing, by turning and shining light, as each of those worthies are represented to have been in purity of life, and in godly conversation before them? The answer is but too plain—a want of faithful obedience to the Divine Light, which would make him, with these eminent characters to shine he alludes to the high and dignified standing in religious society which they attained; and from that lofty eminence as from a pinnacle of the Temple, would Satan have cast them down, but they by their exemplary lives proved from that deep indwelling principle of light and life, by which they were sustained.

The state and condition of him who can expose to public notice the faults of his brethren, is in the sight of our eyes of Omniscience, but it is much to be feared that he is yet far from being that spiritual-minded man that he ought to be, before he is qualified to lay the axe to the root of the corrupt tree, in others; or he would have appeared in a more dignified manner, than that an anonymous scribe of his brethren in a public journal; but having washed his hands in innocency, and put on the robe of righteousness, he might with holy zeal and energy have been enabled to reprove his brethren, but in a Christian spirit, for the deficiencies into which they may have fallen, with the same power and authority which formerly attended the ministry of some of the earliest members of the society. ANOTHER MEMBER.

Philadelphia, 9 mo. 25, 1839.

CORRECTION.

Mr. Garrison:

As you have twice given Mr. Stanton credit for writing the remarks introductory to Mr. Goodell's letter, lately published, allow me to say that he did not write them—nor did I—though I see nothing in them particularly to object to. They seem good, so far as they have any, but the bitterness of sober truth.

Yours, &c. A. A. PHELPS.

Boston, Sept. 26, 1839.

BOSTON:

FRIDAY, OCTOBER 4, 1839.

TO DELINQUENT SUBSCRIBERS.

We call the attention of all whom it may concern to the following. It was written, we believe, by the editor of Zion's Herald, but is admirably adapted our present circumstances.

MONEY WANTED. *Wanted immediately*, TWO THOUSAND DOLLARS. We do not wish to *have* this money, as we cannot afford to pay the interest. Nor do we wish to *borrow it*, for the discipline says, 'we are not to borrow, without a prospect of paying.' Nor do we wish to *beg it*, 'for to *beg* we are ashamed.'

Well, then, to come to the point, we want our subscribers to pay us *two thousand dollars* which are due us for the paper. We want it for many reasons. We want it,

1st. Because the laborer is worthy of his hire.

2d. To pay our hands.

3d. To pay the paper-maker.

4th. Because it is due to us.

5th. Because our subscribers will feel happy to pay us. (We are to rejoice at each other's happiness.)]

To our subscribers we respectfully say, shall we have the money? *We very much need it.* If each who owes for the paper will pay *immediately*, the question is settled. 'We pause for a reply.'

We beg our subscribers, who are in arrears, to remember that we have to meet our bills for paper, every week, every month. To fulfil our obligations we must receive what is due from each subscriber, and we want it *when* it is due. It is unjust to withhold the hire of the laborer, and thus add to the embarrassments which necessarily hang around a newspaper concern.

The following is an extract of a letter from the Post Master General, addressed to C. B. Peckham, of Newport, R. I.

'Post Masters may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a friend, and may frank the letter if written by himself; but if the letter be written by another person, the Post Master cannot frank it.'

NEW YORK STATE A. S. SOCIETY.

The annual meeting of this society was held at Utica on the 18th, 19th and 20th of September. The Friend of Man says that the number of abolitionists in attendance was quite equal to that of any of the former meetings, and that the proceedings assumed more of a business character than heretofore, though interspersed with some animated appeals and stirring discussions. Gerrit Smith, President Green, H. B. Stanton, and Rev. Elon Galusha (son of the late Gov. Galusha of Vermont,) appear to have been the principal speakers, and truth appeared to attend the Constitution of the Society, by inserting the following pledge, which was carried with only one dissenting vote. It will be seen that the amendment may be signed as well by non-resistants as others.

'No member of this society shall can his vote for any candidate for President or Vice President of the United States, or for Governor or Lieutenant Governor of this state, or for a seat in the national or state legislature, who shall be reasonably suspected of being opposed to the repeal of any law which makes complexion a ground of disqualification or disability, or any law which denies to persons interested with the loss of personal liberty, the right of a trial by jury, or any law which, in any way, shall approvingly recognize the unnatural and sinful relation of slaveholders.'

The society voted to discontinue the Anti-Slavery Lecturer at the close of the present year, and to publish the Friend of Man hereafter at $100 per annum, reduced to half its present size.

The Union Herald contains the following notice of the meeting:

'We were present at this meeting, only one day, but, we can say, truly, it was a glorious meeting. The number in attendance was unusually large. Harmony, peace, love, and a burning, quenchless desire to aid the slave, and sustain human liberty, seemed to pervade the whole assembly. No mere collateral subjects were introduced, to agitate the minds of Abolionists, and evince a shameful attachment to sectarian landmarks. The New York State Anti-Slavery Society seems to be fast—*Constitutional Abolitionism* is the order of the day, in the Empire State, so far as the State' Society exerts influence. The Society seems to be fully aroused, and they are determined to stand by the principles of the rock.'

The Friend of Man states, that instead of taking pledges of the Constitution, as then formerly practised, blank notes payable, were circulated, to be filled out and signed by individuals, who are held personally responsible for the payment; without subjecting the society to the expense of sending lecturers to collect the money in the respective neighborhoods, but with the understanding that the signers are to make those collections themselves from their neighbors. The amount thus subscribed, including a small amount in money, was about $1700. In addition to this, Gerrit Smith, Esq. gave his check for $478,53, and also became responsible for the support of the editor of the society's publications, during the coming year. So that the amount of definite subscriptions and contributions may be reckoned at upwards of $3000. This bro. Goodell thinks, is worth as much as three times the amount pledged in the former manner.

We subjoin the most important resolutions which were adopted at the meeting:—

1. Resolved, That the immediate abolition of American slavery is demanded by every thing Christian, and every thing republican in our institutions, both civil and ecclesiastical.

2. Resolved, That the communion under which we acts, makes it the duty of every minister of the gospel, of every both publicly and privately, in the prayers he offers and the instructions he imparts, a prominent place to the claims of the slave.

3. Resolved, That while as abolitionists we have still to deplore the non co-operation of a large portion of the ministers of the gospel, we do not entertain the slightest doubt, but that the sentiment shall be made with us in asserting the rights of the enslaved.

4. Resolved, That the abolitionists equally plain and weighty, to exert itself promptly, heartily, and unremittingly in behalf of the rights of the slave, as the inviolable rights and of all the birthright privileges.

5. Resolved, That the prejudice which is in our country, and which is so deep and so strong, as to the power of a place below the white man, involves every thing that is most sacred and dear to the feelings, indignation and sorrow, we regard the whole process like almost, if not quite, the sin of Pharaoh, and that we hereby dissent from the ship Amistad to an American prison, are required to defend themselves as criminals for asserting in the face of pirates their inalienable rights.

6. Resolved, That these men, now on trial as criminals, for defending their inalienable rights, bearing the stamp of heroism, are entitled to our lively sympathies, fervent prayers, and earnest support.

7. Resolved, That the progress of truth and righteousness, in vindicating the rights and promoting the welfare of our colored brethren in the West Indies, may well inspire the utmost resolution and hope, in the cause of holy freedom.

8. Resolved, That in the history of emancipation in the West Indies, the success of the American colonizationism is clearly exposed, sternly rebuked, and strongly denounced, as a wanton and wicked attack upon our common humanity.

9. Resolved, That the claims of the slaveholder, or his kidnapping agent, under the provisions of the American constitution, respecting fugitives from service, can avail but little, provided those claims are subjected to a strict, impartial, and unprejudiced tribunal of law.

10. Resolved, Further, That whether human enactments do or do not authorize the terrible return of fugitive slaves, the christian law forbids it, and leaves them lawfully guilty who contravene its requirements.

11. Resolved, That the abolitionists of the State of New York, ought to be ready, and will be ready, to spend five thousand dollars for the purpose of diffusing light and truth through all parts of the State.

12. Resolved, That the constitutions, every thing sacred in duty, every thing honorable in patriotism, and every thing dear in interest, require the American people to yield the elective franchise with a heartfelt and effective reference to the principle of immediate emancipation.

13. Resolved, That every friend of the slave, who either refuses or neglects to put him at the ballot-box, wastes his unavailing sympathies, and trifles with the oppression unrelenting and hopeless in the hand of his oppressor.

14. Resolved, That we are dependant on the blessing of God, and the influence of his spirit, for the success of our cause.

15. Resolved, That abolitionists are therefore bound in all their efforts in this cause, to breathe a spirit of love and tenderness towards all those who oppose themselves, that they may thereby secure the blessing of that spirit who dwelleth but in holy hearts.

16. Resolved, That abolitionists who voluntarily sustain those ministers who refuse to plead and pray for the slave, are guilty of sustaining slavery, and are recreant to our professed principles.

17. Resolved, That abolitionists ought to rally around the sacred right of petition, and the rather, because it has been nobly clown down in this country by fugitive republicans, and through this medium not less than one hundred thousand voices in behalf of the slave, ought to be uttered in the halls of Congress, and in the State Legislature the present year, by the friends of freedom in the State of New York.

Resolved, That as freemen and voters, we will not vote for any candidate, either for the Senate or Assembly, at the coming elections, who does not furnish us with unquestionable evidence that he is decidedly in favor of effacing from our statute books the last traces of slavery, and in favor of a law giving a trial by jury to every unprofessed fugitive slave.

Resolved, That the assistance of the fugitive slave and the defence of those arrested as such, are the bounden duty of abolitionists; therefore we commend the New-York Vigilance Committee to the liberal aid and co-operation of our friends, as an institution whose labors have been and still are directed to these objects.

THE ANNUAL MEETING.

The first anniversary of the Non-Resistance Society is over; and has more than fulfilled the warmest expectations of the friends of the cause. The interest of the meetings increased from the beginning to the end of the three days that they occupied. Subjects of the most momentous importance to the wellbeing of our fellow-men, and to the whole man were discussed at length, and all the light thrown upon them that different minds, filled with love of truth, could impart. Friends of the enterprise, who have not yet received the faith in full, were powerfully and deeply affected by the spirit of love, and were characterised by the true spirit of freedom and of love. We shall not attempt to give any sketch of the proceedings, but refer our readers to the Report of our indefatigable Recording Secretary, in the Non-Resistant. Our feeling was rather that of being in the stream of debate was uninterrupted, there were no set speeches, no labored flights of oratory, no flowers of rhetoric, but the discussions were mainly carried on in a tone of serious and elevated conversation. All minds seemed to be filled with the importance of the subjects and sublime topics which they had come together to discuss, and to be bent solely upon discovery and practical application of truth. It was a happy season, which those who enjoyed it will long remember with a profitable pleasure.

The attendance at the meetings was always good, and chiefly composed of members or of inquirers who were seriously looking to see whether these things were so or not. These friends had come together from all the surrounding towns, to the direct efforts of public agents and lecturers. Much has been done by the more unobtrusive efforts of private individuals, especially of female women. A letter received at the office, from a lady residing in a town ten miles distant from the place of meeting, says, 'Anti-Slavery Society, says—'There has been but little done in this town the past year, to forward the noble mind, and bring out the understanding of the people, owing more to the unfaithfulness of professed friends than to open opposers. *We have never had any lecturer here, the principal cause of the delay.*'

Probably their minister has been one of those who have so manfully resisted the slavery of the Anti-Slavery Society, from which there has been so much so glorious an act of immediate emancipation in certain quarters.—*Emancipator.*

And yet some professed abolitionists are planning night and day to keep these women in what they term their 'appropriate sphere'—in other words, to deprive them of their rights as members of anti-slavery societies, and exclude them from the anti-slavery platform! What does this Lenxis think of such conduct?—.

Death of James C. Alexder. The readers of the Liberator, and the friends of the anti-slavery enterprise generally, will receive with feelings of painful interest the intelligence of the death of James C. Alexander, Esq. formerly member of Congress elect for the Franklin District. He died at the house of his father, on Friday morning last, after a painful illness, aged 31 years. He will be long remembered as the author of the reports to the Legislature of Virginia, and of the resolution of the abolition of slavery in the District of Columbia, the annexation of Texas, and the restoration of the writ de *habeas replegiando*, which secured the right of a jury trial to persons claimed as fugitive slaves, in the cause of humanity had anticipated much from his labors as a member of the next Congress. He was a man of uncommon talents and acquirements, and was highly esteemed by those who enjoyed the pleasure of his acquaintance.—.

Beautiful Picture Frames. We have just seen at the Anti-Slavery Office, 25 Cornhill, an assortment of elegant Picture Frames, made of fresh wood from Pennsylvania Hill, by the Fugitives there, and the profits will go to sustain the Massachusetts Anti-Slavery Society. Those who are in want of such an article, and who would like to preserve a memento

'Of a temple improvised—
Of our country's Freedom trod,
Lifting on high with hands unstained,
Thanksgiving unto God;
Yet Mercy's cries of love are pleading
For human hearts in bondage bleeding,'

but which was destroyed by an American pro-slavery mob, are invited to purchase.—.

☞ We ought to state, in justice to Mr. Garrison, that the letter of J. C. Jackson, from the Union Herald, was inserted by us without his (Mr. Gr.) knowledge. The readers of the Liberator will thank us, we hope, for the insertion.

☞ We devote a large space in this number to correspondence, but still find it impossible to make room for all. They must have patience.

KIDNAPPING IN MASSACHUSETTS.—

An account of a recent case of kidnapping in this State will be found on the preceding page, copied from the Christian Reflector. The Worcester Spy of Wednesday contains the following additional developments:

'Intelligence was received in Worcester, on Friday, of the kidnapping, last week, of the kidnapping and carrying off to Virginia of a boy named Sydney Ogden, son of John Ogden, of Lunenburg, in this county. It was ascertained, on the day of our publication, that another boy named Harrard of Lunenburg had also been probably taken carried off. The fact, we think proves to be the fact, and we are happy, now to be able to inform the public, that both the boys have been recovered, and that the kidnapper, and one of his supposed accomplices have been arrested to answer to the offence charged in the indictment.

It turns out that the principal in the transaction, who called his name Perlin, Shearer, (the name of a respectable trader in Lunenburg,) was a Mr. Palmer, and his companion, who passed by the name of John Dickenson, was Elias M. Turner, a young man 19 or 20 years of age. Shearer is in custody at Fredericksburg, Va., awaiting an order from the proper authorities, for his removal to this place for trial. A man named Frazier, Williamson, from Virginia, brought the boy, Frazier, was taken by the civil authorities in Virginia, and is in custody as an accomplice of Perlin, Shearer. Turner has escaped, with Mr. Palmer, and brought before a magistrate in this place, and bail to bail for their appearance, which they have taken place the 10th inst. Another person, whose name we have heard, but do not recollect, has been arrested at Lunenburg and bail for his appearance, is required.

The boy, Harrard, from Lunenburg, was recovered in the vicinity of Richmond, Va., and the person in whose charge he was found, was arrested as an accomplice in the crime.

Shearer has been in Virginia most of the time for the past year, and has been in the habit of passing on the James River Canal, and making Cartersville his home. Since his arrest, he has confessed, as we learn by a letter from Richmond, that he was the person *guilty of kidnapping for six years past*, and that he is connected with a gang of kidnappers, *whose organizations extends from New England to Virginia.*

We hope this gang will now be effectually broken up, and that Shearer will be made to suffer the law, in pursuit of a person, suspected as an accomplice, in the western part of the State; but there is some reason to fear that the kidnapper, who escaped, has already taken wings, and will be found among the missing. It is not unlikely, that, as further developments take place, more arrests may be made.

Promise of Reformation. The friends of the new organization have so often introduced into anti-slavery meetings resolutions, deploring the sin of man's rights, non-resistance, &c., that the public have begun to suspect them of having in view something else than the emancipation of the slaves. If a reformation in this respect has not already taken place, we hope it will be the promise of it. The following *Nota Bene* is appended to the official call of a meeting of the Essex Co. Abolition Society, to be held in Ipswich on the 9th inst.—.

'N. B. The business of the meeting will be the abolition of Slavery.'

☞ The hurry and confusion of moving have prevented both the editor and the publisher from devoting the usual amount of time to the Liberator the present week. For this reason we have borrowed two editorial articles from the Non-Resistant, the one giving an account of the anniversary of the Non-Resistance Society, and the other of the Decade of Sermons Messrs. Wright and Colver. On both these subjects it was the intention of Mr. Garrison to write for this week's Liberator; but it has not been in his power to do so.—.

MARRIED—Newburyport, on the 30th ult. by Rev. Robert Cushman, Mr. Benjamin F. Philadelphia, to Elizabeth Le B. Stickney, daughter of Mrs. Elizabeth Le B. Wright of the former place.

NOTICES.

THE FAIR TO SUSTAIN THE MASS. A. S. SOCIETY,

WILL be held on Wednesday and Thursday, the 29th and 30th of October. Friends from the various towns, intending to take tables, are affectionately requested to give notice to the Committee, that notice that they will bear at the Massachusetts Anti-Slavery office, 25 Cornhill, of friends at whose houses they will be conducted on the morning of the second day.

Those whom circumstances may prevent from coming in person, are requested to be so kind as to affix the prices to their goods, which shall receive our best attention.

Particulars will be given hereafter of the donations and articles received, viz:

Maria W. Chapman,	Lydia Maria Child,
Mary A. W. Johnson,	Mary G. Chapman,
Deborah Weston,	Edna Lyman,
Louisa Loring,	Henrietta Sargent,
Eliza F. Merriam,	Susan Paul,
Ann C. Weston,	Maria Lamarine,
Mary Young,	Ann W. Weston,
Caroline Weston,	Helen E. Garrison.

CHARDON STREET LECTURES.

☞ In the course of the coming month of November, a course of popular and interesting, scientific and literary lectures, will be commenced at the Chardon Street Chapel. It is fully believed by the managers, that the arrangements have made, and the talent they have secured, cannot be otherwise than satisfactory to the subscribers and friends of the institution. We hope that while the great object of enlarging the sphere of human knowledge is attained, a foundation will be laid for future operations, by commencing the subscription for the purchase of a library from the avails of the Lectures.

It will be sufficient for the managers, in order to the success of the Lectures, to say that they have secured Dr J. V. C. Smith, of this city, to give the entire course.

The Lectures will be given on Monday evenings. Tickets may be obtained at Chapel Hall.

JOHN LANG,
MICAJAH WOOD,
JOSIAH ADAMS,
J. V. HIMES, } *Com.*

Sept. 23.

SINGING SOCIETY.

The Massachusetts Harmonic Singing Society will commence their Singing Lessons on Monday evening half past 7 o'clock, under the instruction of Mr. Alexander S. Lincoln. Those who wish to improve themselves in the art of Sacred Music, are respectfully invited to meeting at the Infant School Room on Friday and Monday evenings, at 7 o'clock.

ELVEN CHADWICK,
GEORGE WASHINGTON, } *Committee.*

Oct. 2, 1839.

BRISTOL COUNTY ANTI-SLAVERY SOCIETY.

The B. C. A. S. Society will hold its annual meeting in Fall River on Tuesday, October 15th, at 10 o'clock, A. M.

Auxiliary societies are requested to appoint delegates without delay, and abolitionists, generally, are most earnestly invited to attend, as it is a Mass. that questions having an important bearing on the *cause*, in this state, will be fully discussed.

CURTIS C. NICHOLS, *Rec. Sec.*

AMERICAN FREE PRODUCE ASSOCIATION.

The first annual meeting of the American Free Produce Association, will be held in Philadelphia on the 15th of the Tenth month (October.) Societies in Philadelphia and vicinity are invited to send large delegations, and the friends of the cause generally are invited to attend. On behalf of the Committee of Correspondence,

ABM. L. PENNOCK, *Chairman.*

Dr. L. Miller, Jr. Secretary.

Anti-Slavery Friends are respectfully friendly to the object, and are requested to insert the above notice.

NOTICE.

The next quarterly meeting of the Worcester South Division Anti-Slavery Society will be held at Milford, on the 4th day of October next, (Tuesday the 8th of October,) at 10 o'clock, A. M. All persons feeling an interest in the great cause, and wishing to join in its support, and all Anti-Slavery Societies in this Division are requested to send delegates.

ELIJAH BARBER, *Sec'ry.*

Worcester, 9th mo. 16, 1839.

Thousand meeting of the Boston Female Anti-Slavery Society will be held on Wednesday, October 9th, at 3 P. M. at Marlboro' Chapel, Hall No. 2. A punctual attendance of the members is requested.

L. GOULD, Sec.

WANTED.

By a respectable young man of color, who is desirous to complete himself in the study and practice of Medicine, a situation in a respectable family. Good references given. Apply to J. T. Hilton, 36 Brattle street, Boston.

VICTORIA COMBS AND HAIR BANDS.

A large variety of patterns of the above articles are constantly for sale at JOSLIN'S Comb and Fancy Goods Store, No. 3 Milk street. Sept. 20.

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† Shareholders and their apologists, who are members of the christian church, are doing more by their inactivity to extinguish the fires of freedom in our country than all other causes combined.

LITERARY

[Republished by request.]

SONNETS.

Addressed to an infant born on Saturday last, February 13th, 1839, BY THE AUTHOR.

I.

Heaven's long-desired gift! my first-born child!
Pledge of love love! my well-begotten son!
Now do I feel a father's bliss begun,—
A father's hopes and fears,—babe unbedeled!
Should'st thou be spared, I could be reconciled
Better to martyrdom,—so may be won
Thy sire, for all, and servile chains undone.
For if, amid this conflict, fierce and wild,
With the most foes of God and man, I fall,
Then shalt thou early fill my vacant post,
And, pouring on the winds a trumpet-call,
Charge valiantly Oppression's mighty host:
So capture millions thou shalt disenthral,
And, through the mighty God, of victory boast.

II.

Remember, when thou com'st to riper years,
That unto God, from earliest infancy,
Thy grateful father dedicated thee,
And sought His guidance through this vale of tears,
Fear God—then disregard all other fears;
Be, in His truth, erect, majestic, free;
Abhor Oppression—cling to Liberty—
Nor recreant prove though hoary hairs appear.
I charge thee, in the name of Him who died
On Calvary's cross,—an ignominious fate,—
If thou wouldst reign with the great Sacrificed,
Thy reputation and thy life to hate!—
Thus shalt thou serve them both, and be denied
A glittering crown and throne of heavenly state!

III.

Flesh of my flesh! now that I see thy form,
And catch the starry brilliance of thine eyes,
And hear—sweet music!—thine infantile cries,
And feel in thee the life-blood bearing warm,—
Strange thoughts within me generate and swarm;
Streams of emotion, overflowing, rise;
Such joy thy birth affords, and glad surprise,
O nurtling of the sunshine and the storm!
Bear witness, heaven! do I hate slavery less,—
Do I not hate it more, intensely more,—
Now this dear babe I in my bosom press?
My soul is stirred within me—ne'er before
Have horrors filled it with such dire excess,
Nor pangs so deep pierced to its inmost core!

IV.

Bone of my bone! not all Golconda's gold
Is worth the value of a hair of thine!
Yet is the negro's babe as dear as mine,
Formed in as pure and glorious a mould!
But, ah! inhumanity! his seized and sold!
Thou hast a soul immortal and divine,
My priceless jewel!—In a sable shrine,
Lies a bright gem—bought with a price! untold!
A little lower than th' angelic train,
At thou crowned, shalt wear a monarch's power,
My potent infant! with a wide domain,
O'er beast, bird, fish and insect, is thy dower:—
A negro's babe with thee was made to reign—
As high in dignity and worth to tower!

V.

O, dearest child of all this populous earth!
Yet no more precious than the poorest slave!
To rescue thee from bondage, I would brave
All dangers, and count life of little worth,
And make of stakes and gibbets scornful mirth.
Am I not perilling as much to save,
Even now, from bondage, thy fellow-slave?
To bless the sable infant from its birth?
Yet I am covered with reproach and scorn,
And branded as a madman through the land!
But, loving thee, rave one, my own first-born,
I feel for all who wear an iron band—
So heaven regard my son when I am gone,
And aid and bless him with a liberal hand!

W. L. G.

THE USE OF FLOWERS.

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

The one within the mountain
Requireth none to grow,
Nor doth it need the lotus-flower,
To make the river flow:
The clouds might give abundant rain;
The mighty dews might fall;
And the herb that keepeth life in man,
Might yet have grown withal.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night?
Springing in valleys green and low,
And on the mountain high,
And in the silent wilderness,
Where no man passeth by?

Our outward life requires them not,
Then wherefore have they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope,
Whene'er his faith is dim;
For whoso careth for the flowers,
Will much more care for him.

From Bentley's Miscellany.

SONG OF THE EARTH TO THE MOON.

Sweet sister, draw thee near,
Breathe o'er my weary frame thy silvery dreams,
My flower-cups all are closed—the night dew's tear
Weighs down their lids—they crave thy lucid beams;
Sweet sister, draw thee near!

Midnight has shaded o'er
My mountain tops, and by deep rivers rush,
Inky and cold, moaning with sullen roar;
And thou my grandeur with an awful rush
Midnight has shaded o'er.

Come forth and kiss me, sweet!
Roll high, dear sister, in th' imperial sky;
Laugh dimples on the sea—my broad lakes greet;
Frost them with sparkling silver; lovingly
Come forth and kiss me sweet.

Thy trembling pearly rays
Quiver with music, and the fairies tread
Their lightsome measures to the amorous lays,
Midst flowers chalcedony, in bliss they wed
Thy trembling pearly rays.

Beneath thy magic eye,
Grey ruin smiles as though a second life
Peep'd through the ribs of death; sterility,
The moss-clad pillar, stands with beauty rife
Beneath thy magic eye.

Upon thy clouds of snow,
Like a fair unicorn, thou sailest on;
While the warm fragrant zephyrs gently blow,
In lovely majesty thou comest down
Upon thy clouds of snow!

Joy, sister! thou art near!
My heart is light, my face is joyous now,
My flower-cups ope their lids, as though in prayer,
Lisk, hour by hour, fated slept. Rock, trees, and bough,
Joy, sister! thou art near!

A COMPARISON.

A heart is like a fan—and why?
'Twill flutter when a beau is nigh;
Oft times with gentle speech he'll take it,
Play with it for a while, and *break it!*

NON-RESISTANCE.

LETTER TO BIBLICUS. NO. 2.

DEAR SIR:

Well knowing your indifference to titles, I continue to omit the Roman prefix to your clerical station. 'Holy and *Reverend* is the name of God,' not that of men.

I have now leisure again to resume the discussion we have begun, and having looked over your last, I have found so little that calls for a reply, that I have thought proper to endeavor to another question in relation to our controversy, viz. the bible doctrine of peace (Lib. No. 3, 4, and 8, 1839.) I attempted to show that the proof texts urged in favor of human governments have a plain and pertinent sense that is in harmony with, and indeed that sustains the scheme of Non-Resistance. In your last, you have stated your objections to my exposition of these proof texts, and I am content to let this point in the controversy go to the jury as it now stands.

You have frequently intimated that the practice of non-resistance will utterly fail to secure our rights and privileges, without the strong arm of the civil law to punish the incorrigible.

'Your plan will be found to be not adapted to the present state of the world. The influence of virtuous motives is that *actual* method in the order of the community, prescribed by the dreadful power of human depravity. You do not well, in attempting to remove the physical barriers which God has kindly ordained to operate where nobler motives fail.' You have alledged that the non-resistance scheme is adversive of the very end for which God, wisdom and benevolence adopts, *in the present state of the world*, for arresting the direful progress of human guilt and disorder.' Such means, however effective in various cases, are inadequate to the great end of maintaining the peace and order of the community.

So you believe. It does not appear to be a question with you, whether bearing injuries, and returning good for evil is required of us in our private capacity and relations; or whether this course has a tendency to overcome human depravity—both of which you answer in the affirmative. The question, therefore, between us seems to be this.

Will the practice of bearing injuries and returning good for evil, according to the precepts and example of Christ, without the penalties of civil law, be an effectual or effective security of the rights and privileges of individuals, families, states and nations, in the present state of the world. It might be stated thus. Will this practice be *better adapted* to secure our rights and privileges, than the plan which includes the punishment of evil doers by human force. Thus far one, I am willing to join issue with you for the present, on the first statement of the question, however confident you may be that I shall fail to sustain the affirmative, and will now proceed to address arguments accordingly.

1. That the forbearing and kind course would prove effectual, I infer from the fact that *God has expressly required it.* I need not here repeat the well known proof texts in the fifth chapter of Mat. where we are expressly required to imitate God's great and general forbearance and kindness towards the evil and unthankful. I need not repeat our Lord's directions to his followers to be like sheep and doves, who do not resist and revenge aggression. I need not repeat his precepts concerning forgiveness, which seem to me so stand unanswered and unanswerable. I need not repeat the proof texts in the twelfth of Rom. so much in unison with those of Christ on the fifth of Mat.—nor the precepts of another apostle (1 Pet. 2. 19.) where suffering wrongs with patience, after the example of Christ is so explicitly enjoined, and affirmed to be delivered in a peculiar calling. See also 1 Pet. 3. 9. 'Not rendering evil for evil—but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.' These and similar proof texts are declared to be from God, and they are exemplified in that primitive charity, which 'beareth all things, endureth all things, and never faileth'—and by the apostles, who said, 'Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat.' See also James 5. 6. 'Ye have condemned and killed the just, and he doth not resist you,' alluding perhaps to Christ, Stephen, and others.

Now these divine precepts, and these scripture examples of pre-eminent virtue, seem to me incompatible with a course of complaining to civil authorities, and punishing offenders.

There is another class of passages which seem expressly to prohibit, and threaten the latter course. *Prov.* 20. 22. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. Prov. 24. 28. Deceive not with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. Gen. 4. 15, Whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him. See also Exek. 25. 12, 17 inclusive, where terrible threatnings are recorded against Edom and the Philistines, because they 'dealt by revenge.' To these may be added the plain words of Christ, 'Ye have heard—an eye for an eye, &c. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other. And if any man will sue thee at the law, and take away thy coat, let him take thy cloak also.' Luke 6. 30. 'Of him that taketh away thy goods, ask them not again.' Says the great apostle, (1 Cor. 6. 7.) 'There is utterly a fault among you, because ye go to law, one with another. Why do ye not rather suffer wrong? Why do ye not rather suffer yourselves to be defrauded?' Again, Rom. 12. 'Dearly beloved, avenge not yourselves, but rather give place unto wrath; *for* it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him. Be not overcome of evil, but overcome evil with good.'

What language could more explicitly prohibit the course of avenging, punishing, and returning, or causing to be returned, evil for evil? Have any passages which limit the extent of these plain precepts and prohibitions, by requiring us to elect, or appoint a civil magistracy for the punishment of evil doers, or than require us to complain of evil doers to them, to cause them to be punished? Or do they require that magistrates to volunteer their services in punishing? I think you have not been able to refer us to any such, and therefore I see nothing to limit their universal obligation and application.

The argument from these divine precepts and prohibitions is this.

Complete obedience to them, involving as it would the spirit of universal obedience to God, would effectually secure our copyrights and privileges!

You will perhaps doubt this allegation, and refer me to the case of our Saviour's loss of rights and privileges, though he perfectly obeyed. I answer, Christ's sufferings were *voluntary* on his part, and therefore this case cannot weaken the argument. Had he asked his Father, he might have had more than twelve legions of angels to guard his rights and privileges, but how then would the scriptures have been fulfilled? God protected his Son just as much as he chose to be protected, and therefore there is nothing in this case to show that obedience to God and his law might, will not be protected as fully as they desire to be.

You will perhaps still doubt the allegation of my argument, and refer me to the loss of rights and privileges by the prophets, apostles, and primitive christians. I answer, we have no direct evidence, nor evidence to God, often confessed their sins, and therefore their loss of rights and privileges might have been divine corrections and chastisements for their disobedience. In this light they are represented in the Bible. I see nothing, therefore, in these cases to disprove my allegation. I will now endeavor to sustain it.

1. From the explicit promises, predictions, and statements of the Bible. Says an apostle, (Rom. 12. 20.) 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' To keep literal coals of fire on one's head, is the way to consume and destroy him. This figure carries the idea that the course enjoined by the apostle, will as certainly prevail to overcome his enemy and ill will of our enemies, as a heap of literal coals of fire would consume their natural hives. We also read, (Prov. 16. 7.) 'When a man's ways please the Lord, he will make even his enemies to be at peace with him.' Here we have a powerful tendency to arouse the consciences of mankind; to convince them of the reality and necessity of pure and undefiled religion; and to convert them to the gospel of Christ. It does this indirectly, by suppressing the unfriendly passions, and exciting the friendly ones; and directly by the power of Christian example. This, when pure, had a wonderful power over mankind. Hence said our Saviour, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' By Peter, (1 Pet. 2. 12.) 'Having your conversation honest among the Gentiles, that they may behold your good works, they may glorify God in the day of visitation.' Again, 'For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.' The history of the Lord Jesus and his apostles, and the understanding of the scriptures, are so well known, that I need not here quote them.