

A COPY OF A LETTER,

WRITTEN TO

The President of the United States,

ON

SLAVE EMANCIPATION.

INDIANA HOUSE, INDIANAPOLIS, IND., Dec. 2, 1854.

To His Excellency, Franklin Pierce, President of the United States of North America.

May it please your Excellency :

I beg leave to inform your Excellency, that last evening after supper, the landlord of the house where I am boarding put the following question to me :

“How long time would it take to emancipate the slaves at the South, if every man in the United States was to pay a dollar a year towards purchasing their freedom ?”

I told him I did not know, but supposed it would not take long, if their owners would agree to emancipate them on reasonable terms; for I considered none would object to pay that sum, and many would willingly pay much more.

I being a total stranger to him, only having arrived that evening, our conversation dropped here; I arose from the table and went out, and thought no more about it, until to-day, when being alone and ruminating on different subjects, this subject came more powerfully to my mind.

And I hope your Excellency will not take offence if I suggest a few points for your serious consideration. But before I commence, I wish to make you acquainted with my peculiar situation. I am an Englishman; have been traveling more than ten years through portions of the free and slave states, say eleven free and four slave, circulating religious pamphlets among the people.

I have no vote, I belong to no political party, do not meddle with politics, seldom talk about slavery, and am no sectarian in religious matters, but seek the temporal and spiritual good of mankind generally; am a well-wisher to all the people of the United States in particular, and would willingly make some sacrifice to preserve the Union, secure its peace and prosperity, and promote harmony and good will among its people.

And now I ask your Excellency, whose duty it is to seek the general welfare of the whole Union, if something cannot be done to benefit the slave, and allay forever the bad feeling that now exists between the North and South on the subject of slavery ?

I am not at all acquainted with either the number of slaves or their value, or whether the slave-holders are willing to emancipate them at a fair price, and dispense with slave labor. Your Excellency has doubtless a better chance to ascertain this than any other man, and if you can bring about a measure of this description, or cause it to be done, you will gather laurels to yourself and administration, which none can pluck from you, for it will produce universal satisfaction, not only throughout the Union, but the whole world.

It would effectually remove the bone of contention between the Free and Slave States, be a death blow to the African slave trade, do away with the Fugitive Slave law, prevent kidnapping, and cement firmly together the whole American Union.

And as I am desirous that you should obtain this glorious result, I beg to offer you a few hints. First, consult the slave owners, and desire them to meet the wishes of the people of the free states, and the friends of humanity in the slave states, by manifesting a willingness to free their slaves for a reasonable sum of money, on condition that those slaves who are willing to work for their present owners, or other persons in the State, at fair wages, should remain in the states where they now are; and those who are not willing to remain and work for wages, as free laborers in those states, but would prefer settling in Liberia, let them be sent there; and all who would wish to leave those states, and yet remain in the Union and undertake farming, or other business on their own account, let them be all settled in a state by themselves, this state to be taken out of, or located in Texas, New Mexico, or some portion of the public domain in the South, where the climate would suit them, and the land produce the articles they have been accustomed to cultivate, that their labors may be turned to good account for themselves, and mankind at large.

Probably it would be advisable to organize a company to take charge of them and manage their affairs for a few years, to see that they were supplied with the necessaries of life, and all needful tools and implements, until they were able to take care of themselves in this new state. This company could advise them what to raise, and when raised and ready for market, dispose of it for them to the best advantage, and apply the proceeds to the general benefit of the settlers.

Or, if it should seem more advisable for the general government to take this charge upon itself, and appoint officers over them for this purpose, let it be done so, according to the wisdom of your Excellency, and the general Congress.

In either case, it would doubtless be good to establish the general laws of the United States in their territory, and if any should transgress those laws and be convicted of heinous crimes, (in order to deter others,) I would suggest that they be sent out of the country, and turned adrift somewhere among the uncivilized tribes in Africa, and possibly they may repent of their errors and become useful in civilizing some of the native tribes.

But in order that the South may not be deprived of their slave labor too suddenly, let time be allowed for the departure of the slaves, say one, two or three years; only secure the bargain for their departure, at the end of the time agreed upon.

And when the thing is so far accomplished, I hope the friends of the slaves everywhere, will encourage them to work faithfully for their owners during the time they may have to serve, instead of encouraging them to run

away, be idle or disobedient. And during this time, the owners can make their selection and bargain with those of their slaves who will be willing to remain and work for them. And on the other hand, provision may be made for those who wish to go to Liberia, and for those who wish to settle on land, or embark in some trade in a state by themselves.

And I for one, am ready at any time, to give at least ten dollars towards purchasing their freedom, and ten dollars towards settling them on land, or sending to Liberia, according to their own choice.

In short, I will deposit in some bank, or savings institution, at once, twenty dollars, that both principal and interest may be forthcoming when needed. For I am in earnest, and humbly hope the proposition will meet the wishes of your Excellency, obtain your approval, and secure action on your part, and in the end prove satisfactory to all concerned.

While I remain, with all due deference, your Excellency's most obedient humble servant.

FREDERICK HASTED.

P. S.—I beg also to assure your Excellency, that as I wish you to have all the credit of the whole work, if accomplished, I shall say nothing to any person about this letter, until I have waited at least two months to see if you make any move in the matter; and if nothing be said or done by that time, I shall consider myself at liberty to try and move some one else to step forward. But if you move, I say nothing.

F. H.

Fourteen days after mailing the letter to the President, I deposited the twenty dollars, which has been at interest up to the present time, and I intend it should still remain.

I said nothing about the letter for nine months; I then had three thousand copies printed, these I circulated in different States and sent one to Mr. Buchanan, before he took office.

But as nearly five years has passed, and neither of the Presidents have done anything toward doing away with the system of slavery, but much to extend and perpetuate it, I feel it my duty as a Christian and a friend to the Union, not only to re-publish the letter, but also to write a little more for the people to consider, and in so doing, I shall first call their attention to what other countries have done :

Probably the old States now free, set the example to other nations first; be that as it may, the British Government emancipated the slaves in their West India possessions, many years ago, and some of the Islands have improved wonderfully under the new order of things.

Russia has, or is about to emancipate her serfs, and try the effect of freedom and free labor. France has very lately expended much blood and treasure in endeavoring to free the Italians.

The Dutch Government have passed or obtained the passage of an act for the emancipation of the slaves in their American possessions, comprising a portion of Gulana, South America, and several small West India Islands, containing some 55,000 slaves, who were to be freed in one year after the publication of the law; the government making a fixed compensation for them, but much less than the market rates. The highest price being 280 dollars for those between the age of 25 and 35, and the aged and children at a much lower rate.

The slaves to be transferred to the charge of the government, acting by special agents. They are to re-pay the sums advanced for their freedom, and those who have the means may free themselves at once, others are to re-pay the government in annual instalments. The freed slaves are also to pay annual assessment for the means of education for their children, and

religious instruction for themselves, and the support of the poor. The slaves are to be hired out by the government agents to the planters, the agents having a general control of the slaves while they are in the transition to freedom. If the planters do not choose to employ them, they are to be settled in colonies on the government lands, under the direction of the agents.

This appears to be a good plan and calculated to make them work well, because, if they do not work to earn money, they cannot obtain their freedom.

I will now ask imploringly, Will not the Congress of the United States at its next session take up the subject seriously, and pass an act similar to that of the Dutch Government ?

This would not only do away with the system of slavery, but effectually preserve the Union in peace, promote harmony and brotherly kindness among its white citizens, stimulate trade and commerce, and prevent the unprofitable expenditure of money, and sacrifice of life, which is now needed to look out for slave vessels and maintain slavery at home as a domestic institution, without taking into the account the proud position the nation would then occupy in the eyes of all other nations.

This is not all; only see how easy it would be to select a President and Vice President, you could always have the best men, because it would be of no consequence whether they were born north or south, or in what section of the country they lived. Sectional differences would be done away, and you could choose the best men for the whole country.

Under these circumstances, if the government wished to purchase a portion of Central America, as a home for the surplus colored population, it could be done with little opposition, and even Cuba would not be objected to, because not only the free state men, but the whole world would be convinced that "Liberty not in name, but in reality" was to be the order of the day. And the happiness, prosperity, and well-being of mankind generally was to be sought.

I suppose the government could raise the means to purchase the slaves and territory for them, and Cuba also, if needful, by issuing United States stock, or some thing of that kind.

But if it should be necessary to raise the money at once, or a portion of it by voluntary subscription to aid the government, I am willing to increase my subscription to fifty or one hundred dollars, instead of twenty, as proposed in the foregoing letter. And I have no doubt but there are many benevolent persons who would subscribe from 500 to 20,000 dollars each, if the system of slavery could be done away in this or a similar way.

Should any of the people in the free states, (where the labor of the colored man is not required,) be fearful of their flocking there to deprive them of their labor, &c., I would say to them you can easily prevent that, by passing State laws to keep them out of the state. So you have no need to oppose their liberation on that account. There is plenty of room, and plenty of work for them in the states where they now are and south of it, and I suppose it will suit them much better than coming north; in fact I have no doubt but many who are now at the North and in Canada would be glad to return to the south, from whence they came, and make useful citizens, if slavery was done away, and they could enjoy liberty there.

Hoping sincerely that such an event might come to pass, I remain the country's well-wisher.

FREDERICK HASTED.

CORHES, N. Y., September 12th, 1859.

THIS IS THE SECOND EDITION OF A PAMPHLET

Written on these Words :

“Thus my heart was grieved, and I was pricked in my reigns. So foolish was I, and ignorant: I was as a beast before thee.”—Psa. lxxiii. 21, 22.

As the words before us contain matter of great importance to the soul, I am desirous of obtaining your serious attention, while I endeavor to explain to you their meaning, and show to what particular circumstances they refer. For in them is presented to our view, not only a declaration of experimental religion, but also an acknowledgment from one in high station, of the gross ignorance of the human mind, respecting divine things.

And such being the sad condition of all mankind while in an unregenerated state, the great Apostle of us Gentiles gave us a caution, saying, “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.” 1st Cor. iii., 18—20. And the Prophet declares, “They are altogether brutish and foolish: the stock is a doctrine of vanities. Every man is brutish in his knowledge. Jere. x., 8—14.

But in order to rectify this, the Apostle exhorts those who are sensible of their want of wisdom, to ask of God, who giveth to all men liberally, and upbraideth not.” James i., 5; iii., 17, 18. And in order to attract our attention to this subject, the following important question is asked in the sacred volume: “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good: (mind what follows) and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with God? The Lord’s voice crieth unto the city, and the man of wisdom shall see thy name, hear ye the rod, and who hath appointed it? Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.” Micah vi., 6—13.

And in order to show how God operates on the mind of man, he declares, “I have hewed them by the prophets: I have slain them by the words of my mouth. Hos. vi., 5. And the Apostle bears testimony, saying, “The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. iv., 12.

Well then might the Psalmist exclaim, “Thus my heart was grieved, and I was pricked in my reigns.” And how, or in what manner to address the all glorious Jehovah, or come before him in such a condition, he did not know, nor could he devise. Consequently, he further exclaimed, “So foolish was I, and ignorant: I was as a beast before thee.”

It may appear somewhat strange to some persons, that such a man as David, to whom the Lord had extended favors so often, should feel thus. But we should bear in mind, that David did not always speak of himself; he often spoke of Christ in his own proper person, and also of his members, the mystical body of Christ.

Of Christ, himself, he spake thus: I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." *Psa. xvi., 8—10; Acts ii., 25—31.* And again, "He keepeth all his bones; not one of them is broken." *Psa. xxxiv. 20; see also John, xix., 32—37.*

Then he spake of his mystical body, saying, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. " *Psa. cxxxix, 15, 16, see also Eph. v. 30.* And again of both, saying, I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potcherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones, they look and stare upon me." *Psa. xxii., 14—17; Ezek. xxxvii., 1—14; Zech. xii., 10.*

Thus we may consider the text to refer more particularly to the members of Christ's mystical body, than to David. For when the light of life shines in upon the sinner's soul, making manifest the evils that dwell there, the soul feels itself amazingly lowered, before the glorious Majesty of Heaven even to the debased condition of the dumb brute, realizing in its own experience, all the words of the text. And if you have never felt yourself thus debased in your own estimation, you know nothing yet as you ought to know: (for proof read *1st Cor. iii., 18—19.*) Therefore, I would say to you most seriously, Go, view the publican in the temple, who, being sensible of his vile and polluted condition, could not so much as lift up his eyes to heaven, (much less make a long prayer,) but with holy indignation against himself, he smote upon his breast where all the evil lay, crying, God be merciful to me a sinner.

This prayer is neither beautiful nor lengthy; yet as it came from the heart, under a feeling sense of his extreme need of mercy, it was effectual, being in accordance with the will of God, who, more than a thousand years before, declared, "I will have mercy, and not sacrifice." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: (from this awful state and condition,) for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." *Joel ii., 32.*

And in order to encourage poor, debased, self-lost, perishing sinners, God kindly condescends to invite them, saying, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." *Psa. l., 15; Zech. xiii., 9.* But as there are other ways besides the lips in which the poor, sensibly sin-burdened soul calls upon God, I will endeavor to direct your attention to them. The Apostle, using similar language to that contained in the text, saith, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope

for that which we see not, then do we with patience wait for it. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God." Rom. viii. 24—27.

By this we are to understand, that although we have such a keen and abiding sense of our unworthiness, sinfulness and depravity, that we cannot so much as look up to, or address the Majesty of heaven with the mouth, yet the spirit of grace and supplication that is poured out upon us from on high, intercedes for that soul, by causing us to heave the painful sigh, and send forth the apparently hopeless, yet earnest and anxious desires of our soul, in mournful and plaintive accents to the throne of divine grace, for pardon, peace, reconciliation, and acceptance with God. As God hath said, "They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born." Jere. xxxi., 9, 18—20.

Therefore, it is written, "O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thine hand presseth me sore, there is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled: I am bowed down greatly: I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. (Read Isa. i., 6.) I am feeble and sore-broken. I have roared because of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: (read Deut. xxviii., 65—67; xxxii., 36) as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin." Psa. xxxviii., 1—13, 16, 17, 18.

David having found the Lord precious to his soul, he encourageth others to seek in like manner, saying, "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Psa. lxii. 8. And God saith, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. 2; lvii, 15—19; Lev. xxvi., 40; Prov. xv., 13. And as He, which searcheth the heart, knoweth what is the mind of the spirit, He hath declared, "Before they call, I will answer, and while they are yet speaking, I will hear." Isa. lxv. 24. He also calls, saying, "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." Prov. i., 23. That you may be enabled to worship the Lord in the beauty of holiness, and declare with the Apostle, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abun-

dantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii., 5—7.

Therefore saith Jesus, "The whole need not a physician, but those that are sick." "I am not come to call the righteous, but sinners to repentance." As it is written, "The Spirit of the Lord God is upon me: because the Lord hath annointed me to preach good tidings unto the meek; (not the whole and haughty) he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. (Read Psa. cvii, 8—14.) To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn. To appoint unto them that mourn in Zion; (mind what follows;) to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Isa. lxi. 1—3; read also Luke, iv, 18—44.

"And John calling unto him two of his disciples, sent them to Jesus, saying: Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, and the lepers are cleaned, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me." Luke vii., 19—23.

Therefore, saith the Apostle, "Seeing we have this ministry, as we have obtained mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2d Cor., iv., 1—2.

And when the Apostles commenced preaching at the day of Pentecost, we find them charging home to the consciences of the Jews, then and there assembled, the sin of crucifying the Saviour. And about three thousand of them being pricked in their heart, manifested the same sign of grief and ignorance, as is spoken of in the text. For it is written, "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles: Men and brethren, what shall we do? (The answer was) Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts, ii., 37, 38.

This circumstance you see corroborated in part the testimony of the aged Simeon, who said unto Mary, the mother of our Lord, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed." Luke ii., 34, 35.

Now, if his own mother was not to escape experiencing the painful operation of this piercing sword, penetrating her soul, how shall we escape? Particularly, when the blessed Redeemer himself cautioned mankind, saying, "Think not that I am come to send peace on earth; I came not to send peace but a sword. Matt. x., 34. And John bears witness saying, "And out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." Rev. i, 16—17.

And this sword of the spirit must be wielded by the champions and defenders of truth in all ages, against all ungodliness, and unrighteousness. To execute judgment and justice, and convince ungodly sinners of their ungodly deeds, and of their hard speeches against the Lord, and against his Christ, till his foes be made his footstool. "For they are a nation void of counsel, neither is there any understanding in them, O, that they were wise, that they understood this, that they would consider their latter end!" Deut. xxxii., 28—29; read also John, xvi., 8: Jude 15, 16 verses.

May the Lord be pleased first to cause you to pass under the rod, then bring you into the bond of the covenant, make his face to shine upon you, and fill you with joy and peace in believing, that you may be enabled to serve him in sincerity and godly simplicity all your days. While I remain thine to serve faithfully in the Lord.

September 19th, 1859.

FREDERICK HASTED.