

The image shows the front cover of an antique book. The cover is decorated with a traditional marbled paper pattern, featuring large, irregular, organic shapes in shades of dark green, black, and brown, set against a lighter, yellowish-tan background. The marbling has a complex, almost cellular appearance. On the left side, there is a vertical strip of dark brown, possibly leather or cloth, which appears to be the spine or a half-binding. A small, rectangular, white paper label with a red border is affixed to the bottom left corner of the cover. The label contains the handwritten number '4265' on the top line and '.2' on the bottom line. The overall appearance is that of a well-used, historical volume.

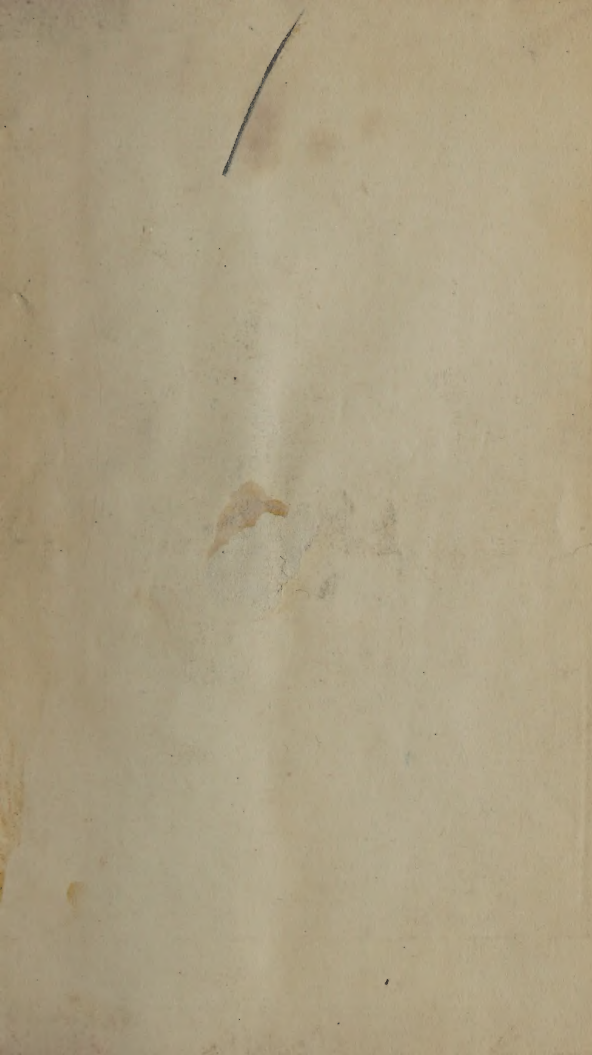
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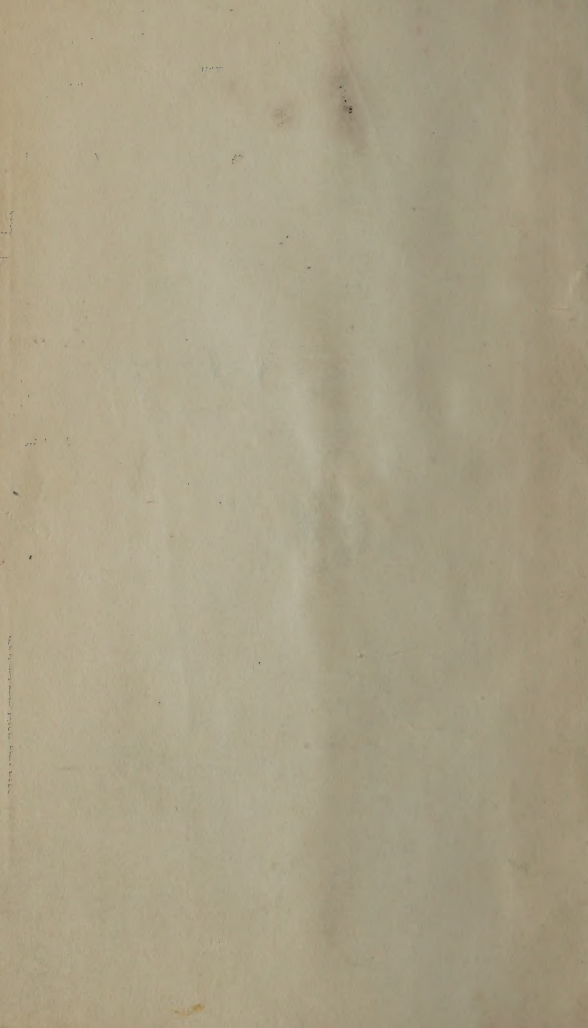
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No 4265/2



Family of BY





Garrisonian Infidelity

EXPOSED :

IN TWO LETTERS

FROM

4265.121

THE REV. JOHN GUTHRIE, GREENOCK,

IN REPLY TO

GEORGE THOMPSON, ESQ., M.P.

THE REV. JOHN GUTHRIE, GREENOCK,

IN REPLY TO

GEORGE THOMPSON, ESQ., M.P.

GLASGOW:
PRINTED BY H. NISBET.

1851.

C

Family of
William Lloyd Garrison
July 8, 1899.

GEORGE THOMPSON, ESQ., M.P.

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4265.121

LETTERS, &c.

AT the first Annual Meeting of the Glasgow Female New Association for the Abolition of Slavery, held 4th Nov. 1851, the Rev. John Guthrie of Greenock made the following, among other statements:—

My motion makes mention of two tremendous evils in the eclipse of which, the American Stars burn dim, and burn, too often, alas, only to shed disastrous influence. The one of these is slavery, on the evils and horrors, and aggravated criminality of which—in a land especially that boasts so much, and often so justly of advancement—it is not necessary, after what we have heard, that I should detain you a single moment. The other evil is infidelity. How melancholy to reflect that New England, the land of the Pilgrim Fathers—the land that echoed, not merely to the tread and the hum of industry, but to the prayers and the praises of as noble and valiant-hearted men as ever suffered for the truth and right—should at this hour be infested with schools of infidelity—to be found here and there, like knots of serpents on its bosom—some of which are a bastard product of the philosophy, falsely so called, that so much prevails in Germany, while others betray a socialistic origin, and agitate questions subversive alike of all revealed religion and all civil government, with a zeal that often reaches the wildest and most furious fanaticism. A company of this latter description, whose head-quarters are Boston, have long been identified with the anti-slavery movement in America. By some easy refinements, their newspaper, with the infidel profanities

it ever and anon vomits forth, is shown as often as occasion requires, to be not the formal and technical organ of the Anti-slavery society with which these Bostonian gentlemen stand connected. It so happens, however, that abolition and infidelity are advocated together, and not only so, but are unblushingly identified. The sweet waters and bitter flow from the same fountain, and become in consequence all bitter together. The gentlemen whom I refer to are men of peace. They would not handle daggers—no, not they! They would not *handle* them, but they *speak* them; they *write* them: like the apocalyptic monster, they have ‘horns like a lamb,’ but they ‘*speak* like a dragon.’ They base abolitionism on directly infidel principles. They propose infidel resolutions at their public meetings. They do their utmost to identify Christianity and slavery, and to inoculate with this poison every fugitive slave that comes in their way; and instead of contenting themselves with striking at slavery through whatever churches and other influences they can, without questioning their motives, or their honest desire to see slavery abolished, we yet venture to say, that on too many occasions they seem to be most in their element when they aim a blow, through slavery, at the very heart of the churches, and of that Holy Religion of which, with all their faults, the American churches are the shrine. If, then, these churches would only wash their hands of the foul blot of slavery, the most envenomed arrows of infidelity would that moment lose their point. [The speaker here stated some facts with a view to prove that the American churches were doing much more for the abolition of slavery than is commonly imagined.] Such is the drift of the motion, which, without further trespassing on your time, I would respectfully submit to this meeting. I would only, in my closing sentence, bespeak your support in behalf of this truly Christian and excellent society. It interferes not with others. It sets up no tests—its existence, on the contrary, is a protest against all such; for while it aims zealously at the immediate abolition of all slavery, and wishes well to all who are engaged in the same cause, though in different ways it only claims to conduct its efforts so as not to compromise principles dearer to us than life. We are no apologists

of the American churches that are mixed up with slavery. I, for my part, could interchange no fellowship with them. But we wish to deal with them in such a manner as not to aim at their subversion, but to restore them, if possible, in the spirit of meekness, and get them to realise the blessed promise: 'If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day.'

In reference to these statements, Geo. Thompson, Esq., M.P., addressed the following letter to Mr William Smeal, Glasgow, which was inserted in the *Christian News* of 11th Dec.

128 Sloane Street, London, Nov. 30, 1851,
Sunday Evening.

MY DEAR FRIEND,—Two days ago I obtained your favour of the 26th, with its accompaniments. Your information was just what I required, to give me an insight into the present state of the Anti-Slavery cause in Glasgow.

I have read with deep grief the speech of the Rev. John Guthrie, of Greenock. How lamentable are the rancour and falsehood of sectarianism! How hurtful is it to the cause of humanity throughout the world!

I know not how to characterise Mr Guthrie's statements. THEY ARE UTTERLY UNTRUE. How a minister of the gospel can deliberately promulgate such calumnies, for the purpose of murdering the reputation of the most devoted philanthropists the world contains, I know not. If my evidence is of any worth, in regard to the spirit in which the abolitionists, whom Mr Guthrie traduces, prosecute their humane work, I give it you on more than the guarantee of an oath—under the felt and acknowledged responsibility of a reverential believer in the Bible to speak the truth.

The men and women of America, who are the victims of the industrious misrepresentations of parties in this country, (as if it were not enough to leave them alone in

he midst of their myriads of unrelenting foes across the water) are intimately known to me. I am the latest, as I am the best informed witness on the subject of their proceedings. As a witness I am the more competent to speak, because I have not only been an actual observer of facts, and in the fullest confidence of the parties accused, but understand perfectly the theological opinions of their accusers. More than this—(I speak not as one who would say, ‘I am holier than thou’—but of my own religious views, simply)—the persons who gravely charge my transatlantic friends with making the Anti-Slavery cause subservient to the diffusion of infidelity, are persons whose belief, touching the great doctrines of revealed truth, is my own, and to whose well directed efforts, in behalf of Evangelical religion, I can and do wish success.

Still more, I admit that there are persons amongst the most distinguished and devoted of the American abolitionists, whose theological views are what are termed heterodox. But having made these declarations and admissions, I am prepared to affirm, and do most solemnly aver, that when charges are made that ‘they base abolition on directly infidel principles;’ that ‘they propose infidel resolutions at public meetings;’ and that ‘they do their utmost to identify Christianity and slavery, and to inoculate with this poison every fugitive slave that comes in their way,’—such charges are no more true, than would be charges of murder, rape, and arson.

Individuals like Mr Guthrie should remember, that if they regard the acts they impute to American abolitionists, as amongst the most wicked and pernicious that can be committed, they should be the more cautious in bringing their charges. I know what Mr Guthrie’s accusations mean; and I know both the object with which they are preferred, and the effect they have upon the minds of persons who take their opinions from Mr Guthrie. If I had heard Mr Guthrie utter the words I have quoted, I should have stood up and said, ‘You are a false accuser.’

Within the last year I have spent eight months in the United States. Seven of these months were spent amongst the abolitionists of the Garrisonian party; and during that period, I never heard a speech delivered, or a

resolution proposed inconsistent with the views of Drs Wardlaw, King, and Anderson. Both speakers and resolutions would have been unexceptionable (as far as doctrines and principles are concerned) in every Evangelical church in Scotland.

This is my testimony, and you may do with it what you please. I trust very soon to have the opportunity of rebutting the calumnies of Mr Guthrie more effectually.

Yours most truly,

GEORGE THOMPSON.

Mr Wm. Smeal, Glasgow.

To this Mr Guthrie replied in the two following letters, which successively appeared in the next two Numbers of the *Christian News* (Dec. 18th, and 25th.)

FIRST LETTER OF MR GUTHRIE IN REPLY TO GEO. THOMPSON, ESQ., M.P.

(*To the Editor of the Christian News.*)

DEAR SIR,—I have just perused the letter addressed by George Thompson, Esq., M.P., to Mr William Smeal, Glasgow, and printed in your paper of to-day, animadverting on some statements in my speech at the late meeting of the Glasgow New Female Anti-Slavery Society.

The honourable gentleman charges me with 'the rancour and falsehood of sectarianism'; with making statements which 'ARE UTTERLY UNTRUE'; and with 'deliberately promulgating calumnies for the purpose of murdering the reputation of the most devoted philanthropists the world contains.'

On the grave character of these charges, it would serve no good purpose to comment at present. I am willing to assign some measure of their reckless severity to the impulse of a generous friendship; a thing to be respected in any case, but specially so in the case of Mr Thompson and his Boston friends, being long cemented by the sympathy and labours of a common career. But I will here make bold to tell Mr Thompson, as one who was wont to admire him, that if his stock in trade, as

a philanthropist, consists to any large extent, of such stout and hardy assertions as he has ventured to make in the letter before me, he is exposing his influence to no small risk. Let him pause and ponder in time. The Garrisonian infidelity is better known in this country than he imagines. There is no need in this matter to say, 'Who shall go over the sea?' The testimonies are 'nigh us.' And not even the eloquence of a George Thompson — no, not 'the tongue of an angel,' will avert the prostration of his moral and religious influence in this country, if, while professing 'an evangelical faith,' he persists in stretching a Quixotic shield over one of the most reckless, impious, and unblushing forms of infidelity that ever appeared in any age or land.

The honourable gentleman speaks of my 'sectarianism.' If this means that I have any sectarian end to serve, (for he professes 'to know the object with which' my accusations 'were preferred,') he is altogether mistaken. I belong to a small religious body, who were excelled by none in the cordial welcome they gave, a few years ago, to Mr Garrison and his friends (as may be seen in the *Christian News* of that period); and some of my esteemed brethren in Glasgow follow a line of duty in this business wholly different from mine.

If by 'sectarianism' is meant that I, or the estimable Ladies' Society whose cause I was honoured to advocate, wish to plant thorny tests on the Anti-Slavery platform, in their name and in my own, I indignantly spurn the charge. That society, as I stated at the public meeting, 'sets up no tests—its existence, on the contrary, is a protest against all such,'—in the case of abolition; unless, indeed, the defence of our menaced Christianity be considered a test, in which case, we say, a test let it be! The society consists of ladies of all denominations. Equally catholic has been its platform. It has made this plain from the outset, in the face of many injurious representations to the contrary. The ladies composing it had too good reason to conclude that they could not, as matters are, contribute to the Boston Anti-Slavery Society, without thereby contributing to the diffusion of infidelity. They started the new society, not as Mr Smeal injuriously affirmed, because 'there are anti-

slavery men in America who hold and propagate opinions on other subjects to which we are diametrically opposed,' but because these men, in the ladies' judgment, had violated the neutrality of the anti-slavery platform. On this ground the new society claims to pursue its own line of duty, leaving others to pursue theirs. It says,— 'The field is sufficiently large for all parties to labour in without collision'; and its fundamental principles are immediate abolition and non-fellowship with slaveholders. on as thorough-going a scale as was ever contended for in Glasgow.

It is further due to the society, and to the gentlemen who appeared on its platform, to state that not one of them, so far as I recollect, except myself at the last meeting, made special allusion to the infidel sentiments of the Garrisonian party. The motion put into my hands imposed on me this disagreeable necessity; and though I have reason to know that the general sentiments of the society on that point coincide with my own, still they are not to be held responsible for particular matters advanced in my advocacy. In this business, then, I stand on my own footing; but I do so willingly, being strong in the hope that the result will be found conducive to the great ends of the society.

Mr Thomson states that his own religious belief is that generally held and recognised in this country as evangelical. He further admits that 'there are persons amongst the most distinguished and devoted of the American Abolitionists whose theological views are what are termed heterodox;' after which he thus proceeds:— 'But having made these declarations and admissions I am prepared to affirm, and do most solemnly aver, that when charges are made that— "they base abolition on directly infidel principles;" that "they propose infidel resolutions at public meetings;" and that "they do their utmost to identify Christianity and slavery, and to inoculate with this poison every fugitive slave that comes in their way," — such charges are no more true than would be charges of murder, rape, and arson.'

Before proceeding to deal with this indictment, I may premise that my statements were grounded on what I had read at different times, within the last two years, in the

pages of the *Liberator* and other American publications many of which I do not now possess. A few days after delivering the speech on which the honourable gentleman animadverted, deeming it probable that vouchers might be demanded, I wrote to America for a file of the *Liberator*, and some other documents which have not yet arrived. When they come to hand I will not fail to make a prompt and diligent use of them, and, in one form or other, if need be, the Glasgow public shall have the means of knowing the result. I have no secret in this business but what I wish to share with them; no imaginable object in view, but to serve them and the truth. Meanwhile, I have materials enough, and more than enough, to substantiate the body of my charges, in the face of any testimony which Mr Thompson, with all his eloquent invective, has it in his power to give.

Mr Thompson pronounces Mr Garrison and his friends to be 'the most devoted philanthropists the world contains;' calls them 'the victims of industrious misrepresentation;' and speaks of 'their myriads of unrelenting foes.' By all this, and by furiously giving my statements the lie, he hopes to convince a Glasgow public that the entire opposition to his Boston friends on both sides of the water, has for its proper designation, 'the rancour and falsehood of sectarianism,' and that Mr Garrison, innocent and injured man! has never done anything to warrant such assaults—his assailants being pure persecutors, and he a pure martyr. His statements, in fact, are a faithful echo of the protestations indulged in by his Boston friends. About eleven years ago, when forbearance had reached its last limit, and many Christian abolitionists were compelled to withdraw from the American Anti-Slavery Society, and to originate another called the Massachusetts Abolition Society, the board of managers of the Massachusetts branch of the Garrisonian society declare that that step was taken '*with such a wanton disregard of truth, such a wide departure from the ground of anti-slavery union and fellowship, such palpable intent to gratify personal and sectarian feelings, that it is in the highest degree painful to contemplate such a development of all moral character.*' This is a fair specimen of the plea all along urged by Mr Garrison and his friends; and to what

extent Mr Thompson has drunk of the Boston spring of moderation and charity, the readers of his letter may be safely left to infer.

I may here state, to prevent disappointment, that I will postpone till next week my reply to Mr Thompson's charges *in detail*. This latter part of my communication, though sent herewith, must lie over till next week, for want of space. I pledge myself then to make good, by facts, every one of my charges against the Garrisonians. Meanwhile, in the remainder of this letter, I will give a general sketch of the development of 'the Boston Movement.'

In a matter of this sort, there are facts which even 'the best informed witness' is apt to ignore, especially when he happens to betray some of the more violent qualities of the partizan. Some of these facts I will state. The leaders of the new Society (the Massachusetts Abolition Society), being personally on friendly terms with Mr Garrison, refrained, for some time, from publishing the facts which led to their separation. Such violent assaults, however, from the Garrisonian party, as that above cited, led them to embody in their second Annual Report a statement of the grounds on which they seceded; and as this is a public document, dated, in its republished form, Boston, 1841, and entering into minute and even personal details, I will give an abstract of some of its statements, and, without claiming for it more authority than may be due, leave the public to infer whether it or Mr Thompson, with his propensity for wholesale assertion, are likely to prove the more trustworthy evidence.

According to this document, the immediate cause of the division in the anti-slavery camp was the protrusion, by the Garrisonians, of Woman's rights, Non-government, and other extraneous questions, on the anti-slavery platform; the towns of Boston and Lynn having, by an excessive multiplication of delegates, swamped the other auxiliaries and carried matters their own way. Attacks on the Sabbath, and other irreligious matter, gradually appeared in the *Liberator*, which Mr Garrison was careful at the time to explain as 'purely incidental.' According to Mr Garrison's phrenological development, as published in the *Liberator*, 'he generally keeps his plans and

feelings to himself, and carries his plans into execution without divulging them. He seldom or never commits himself.' To one thing, however, he fairly committed himself, which our readers are requested to note, namely, 'that the leading, all-absorbing object of the *Liberator* shall continue to be, as it has been hitherto, the overthrow of American slavery—not to conflict with any religious sect or political party.' This was said in January, 1837; and, with other explanations to the same effect, completely satisfied all complainants. Hence the committee of the new society say :

'With the private religious or other opinions of its members, the anti-slavery society, as such, and we as members of it, have nothing to do. It is only when these opinions are thrust upon the anti-slavery platform, as part and parcel of abolition, and the attempt is made to model the action of the anti-slavery societies in accordance with them, that we have any right to complain, and the community a right to hold us responsible for them. Nor was it until this was actually done, and conclusive evidence was furnished that it would be persisted in, that remonstrance and resistance, finally issuing in separation, began.'

In October, 1837, 'No-government' principles appeared in the *Liberator*, with Mr Garrison's express sanction; the writer saying, 'I am not forbidden to do so by any *past order* (referring to the Bible) to be subject to earthly governments.' Mr G. had great questions in view at this period, 'compared with which,' says the Report we are abridging, 'he more than once remarked that the *anti-slavery reform was but as a drop to the ocean.*' His sentiments on these appeared in the *Liberator* ever and anon, in repeated attacks on the Sabbath, Clergy, and such like, which, with connected resolutions, letters, &c., occupied no small space in his columns. This led to many private letters of remonstrance, some of which are published, and which show that the Seceding Abolitionists did all they could to keep him right. 'But amid all the clamour in the *Liberator*,' says the Report, 'in Mrs Chapman's books, and elsewhere, about "plots," and "treasons," and "detected letters," not a hint of these private remonstrances has ever yet been given, nor one solitary line of *these* private letters been printed! This single fact speaks volumes.'

In reference to this conjuncture, and these infidel questions, the Report goes on to say—

'There were but three courses that could be taken. One was to waive their advocacy for the slave's sake. That would have been generous, and would have evidenced a sincerity and fervor of devotion to his cause, alike honourable and above suspicion. This was not done. A second course was to lift the banner of universal reform on independent grounds, and separate entirely from the cause of the slave. That would have been manly and honest. That was not done. The only other course was to push on the schemes of universal reform under the banner and in connexion with that of freedom to the slave. *This was done.* If done in the sincere and heartfelt belief that thereby the cause of the slave would be most effectually promoted, it was the mistaken policy of sincere yet misguided zeal. If done with the deliberate design of taking advantage of the anti-slavery cause to give currency to views that it was well-known could not gain a hearing or stand a moment on their own merits, it was a treachery to the slave, as base as it was cowardly and mean. If done with such a design, the natural and obvious course would be, first to consider and decide on this as the policy to be pursued; second, in pursuing it, to seek to shape the anti-slavery cause to the principles of the other reforms; third, in doing this, to urge those modifications first which would be least obnoxious, and least likely to create alarm; and finally, to bring other organisations and instrumentalities into the field to do that portion of the work which could not be effected through the anti-slavery organisations and instrumentalities. And this, the committee are obliged to say, is *just what was actually done.* The policy to be pursued was considered and deliberately decided upon—it was that of "*sifting them in*" upon the anti-slavery reform; and it was chosen because, *avowedly*, the other reforms, standing alone and on their own merits, could not get a hearing or make any general lodgment in the public mind.

'It is well known that at the period referred to, when Mr Garrison's mind was "heaving" with these other great reforms, so called, he had frequent consultations with some of his most intimate friends in respect to the course to be pursued. George W. Benson, his brother-in-law, Maria W. Chapman, the Misses Grimke, and others, were so consulted. One plan proposed was to give up the *Liberator*, or retire from its editorial care and start a new paper. Another plan was to make a formal change of the *Liberator* itself, and announce the fact that its leading object would no longer be the abolition of slavery, but generic and universal reform, including the abolition of slavery as a part of it. Another plan was to continue to hold out the abolition of slavery as the leading object of the paper, and then to "sift in" the other reforms as the people could bear them. The latter, as appears from the following correspondence, was adopted.' (Pp. 15, 16.)

In the correspondence referred to, Mr Garrison was first asked by letter privately, if there was any truth in what had transpired as to the 'sifting in' policy which report strongly ascribed to him. To this he sent no reply. The Rev. Mr Cummings, an agent of the new society, then addressed a letter of inquiry to Mr Fuller, through the columns of the *Abolitionist*; to which Mr Fuller gave the following reply:—

Dear sir,—I find in the last *Abolitionist*, a letter from you addressed to me, of which the following is an extract:—

'I have been very credibly informed, that some two or more years since, Mr Garrison called a meeting of his special friends, in the Marlboro' Hotel, Boston, among whom was yourself, and after reading Mr J. Boyle's letter on non-resistance and perfectionism, distinctly proposed to inculcate and spread those doctrines. The *medium* through which he proposed to propagate them, was the *Liberator* and the *anti-slavery organisation*. The *manner* was to sift them in *incidentally*, and press them upon the people as fast as they were prepared to receive them. The *reasons* assigned for such a course were, a new paper and separate organisation could not be sustained, for the people were not prepared to receive such doctrines when presented in their fullest light, as they would be in a new paper, but if "*sifted*" into the anti-slavery organisation, they would drink them imperceptibly, and thus would not be so offensive to them. The substance of the above facts I have frequently stated in public and to private individuals; and the general inquiry has been, "why have not these facts been published?"'

Satisfied that the present state of the anti-slavery cause demands a publication of the facts in the case, I do not feel at liberty to shrink from the responsibility of giving them to the public in answer to your inquiries. They are briefly these. Some two years since, Mr Garrison received a letter from Mr James Boyle of Ohio, which was subsequently published in the *Liberator* under the caption of 'A letter to Wm. Lloyd Garrison, touching the Clerical Appeal, Sectarianism, and True Holiness.' The character of the letter may be judged by the following extracts.

'For your (Mr Garrison's) independent expression of your sentiments respecting human governments,—a pagan originated Sabbath, (sun's day)—your wise refusal to receive the mark of the beast, either in your forehead or in your right hand, by practically sanctioning the irreligious sects which corrupt and curse the world,—your merited denunciations of these sects, of the sordid, dough-faced, popish leaders, but above all, for your Christ-exalting poetry, "Christian Rest," you are in my heart,' &c.

'It would seem, from the sympathy manifested by "Clerical"

men in this country toward the religion and priesthood that were abolished in France, that they would rather have a religion and priesthood from hell, than none at all.

'I have observed of late, that you (Mr Garrison) have become satisfied that moral influence will never abolish slavery in this country.* Of this I have long been certain. "The signs of the times" indicate clearly to my mind that God has given up the sects and parties, political and religious, of this nation, into the hands of a perverse and lying spirit, and left them to fill up the measure of their sins.' &c., &c.

In publishing the letter, Mr Garrison said —

'It is one of the most powerful epistles ever written by man. We alone are responsible for its publication. It utters momentous truths in solemn and thrilling language, and is a testimony for God and his righteousness, which cannot be overthrown.'

Mr Garrison had the letter on hand some considerable time previous to its publication, and read it repeatedly to individual and particular friends. On one occasion, before its appearance in the *Liberator*, myself and several others were invited to meet at a room in the Marlboro' Hotel, to hear it read. Mr G. having read it, spoke of it in terms of the highest commendation—saying, in substance, that however unpopular its doctrines, they were true, and would yet be received by the people. That they were not now prepared for them—that if a new publication were started for the purpose of promulgating them, (a measure which he had under consideration some months before, and in respect to which he consulted some of his most confidential friends), it would not get sufficient circulation to sustain it—that the abolitionists, indeed, were the only class of the community that had been so trained to free discussion as to bear their discussion; 'and, therefore,' said he, 'as our enemies say,' (referring to the charge of Mr Woodbury some time previous) we must 'sift it in' to the *Liberator*.

This is the substance of what he said. The impression I received from it at the time was, that it was then his deliberate design to take advantage of the abolition character of his paper to 'sift' his peculiar opinions on other subjects, into public favour. As I have never before believed that Mr Garrison had any such design, and had repelled the charge as a slander upon him, I was of course, surprised at this avowal of it by himself.

That he made what amounted to such an avowal I am sure from these facts. First, I mentioned it to Mrs Fuller the same evening. Second, up to that time my confidence in Mr Garrison's integrity was entire and implicit, and from that time it began to be shaken. And, third, the columns of the *Liberator* have since been in exact keeping with such a design.

* This was Mr Garrison's opinion at that time.

I make these statements in answer to your inquiries, in no ill will to Mr Garrison, but solely because I believe that the cause of truth and freedom demand it.—Yours for the bondman,
 Boston, Nov. 25, 1839.

JOHN E. FULLER.

‘These statements,’ adds the report, ‘have been before the public, have been copied into various papers, and been repeated in private conversation and public discussion for nearly a year and a half, and to this hour Mr Garrison has never said one word in explanation or denial of them. The design thus deliberately conceived has been steadily and perseveringly carried out by the two leading minds in the case (Mr Garrison and Mrs Chapman), through their subordinate agents and friends.’ (P. 18.)

The question of ‘Woman’s rights’ was forced on the society and carried; and found its way finally to the World’s Convention. The No-government question was pressed by Garrison and his friends, not only against the *Declaration of sentiment* drafted by Mr Garrison, and put forth by the American Anti-Slavery Society some years before, but against a saving clause introduced in favour of Mr Garrison and his friends, which made their conduct in pushing their own scheme as uncalled for as it was intolerant. The Church, ministry, and Sabbath have been singled out for unsparing attack; the Church being denounced by Mr Garrison and his friends not only on the ground of its alleged corruption, but on the ground of their non-government principles, in terms of which they renounce its warrant and authority as a Christian organisation. ‘The great mass of the clergy,’ says Mr Garrison, in his reply to the *Clerical Appeal*, ‘are nothing better than hirelings in the bad sense of that term;’ ‘their overthrow is registered on the scroll of destiny.’

About that time, says the report, ‘Mrs Chapman is known to have said to him repeatedly, “your first business is to crush the Clergy,”’ (p. 32.) Mr Garrison speaks of them as ‘wolves in sheep’s clothing;’ as ‘the deadliest enemies of holiness, as a body, in the land’; and Mr Johnson says in the *Liberator*, Oct. 31, 1837:—

‘The anti-slavery car has rolled forward thus far, not only without the aid, but against the combined influence of the ministers and churches of the country.’ If they come into the ranks

it is because the cause is getting popular; or they are clutching for power and mean to take the management of the cause into their own hands, was the imputation constantly thrown out by Mr Garrison. The churches also were represented as alike corrupt. In Sept. 1838 the New England Non-Resistance Convention came. With it came a renunciation of civil government, coupled with the declaration, "We purpose to apply our principles to all existing civil, political, legal, and *ecclesiastical* institutions." Mrs Chapman commenced the application at once.'

The movement of the Bostonians, accordingly, has, with all their attempts to muffle it, been directly and bitterly antagonistic to the Church. The Report says:

'Step after step was taken, until, at the annual meeting of the American Anti-Slavery Society, in New York, in May 1840, after the division had taken place, Mr Garrison presented, and the society adopted, a preamble and resolution, affirming that "the American church has given its undisguised sanction and support to the system of American slavery," and therefore "ought not to be regarded and treated as the church of Christ, but as the foe of freedom, humanity, and pure religion, so long as it occupies its present position."

'Similar resolutions were passed at other meetings. About this time James Boyle, of Ohio, appeared in print again. His letters were published in the *Liberator* with high approval. In one of them he said, "Lawyers, doctors, and priests, are the devil's trinity—and professions, as such, must perish." On the 2nd of July following, in an editorial, in the *National Anti-Slavery Standard*, prepared for the purpose of expressing their views, the new Executive Committee of the old society said:—"Anti-Slavery is a word of mighty power. Oh, it strikes at the very corner stones and key stones of society. It aims a death blow at long-cherished habits and opinions. It robs life of all factitious honours, but above, and more than all, it would put an end forever to the unrighteous dominion of 'the church,' it would unseat popular theology from its throne, break down the barriers of sect, and in short, resolve society into its natural elements, saving all the real progress it has made in the scale of improvement. Here is the true issue on which the division in our ranks has been made up. What do 'woman's rights' and 'non-resistance' weigh in a contest which threatens such a revolution? If it were possible to change the nature of the reform, so that it should have reference only to the abolition of negro physical slavery, and none whatever to the general emancipation of the mind, depend upon it, women and non-resistants might have participated in our action, and not a thought of secession would have been tolerated.'" (P. 35.)

Here let the reader distinctly mark that the avowed object of the Garrisonians is to *demolish 'the Church,' 'strike at the very corner-stones and key-stones of society,' 'and, in short, resolve society into its natural elements.'*

In the light of this last extract alone it will be seen how far I was warranted in affirming that the Garrisonians have made the anti-slavery cause subservient to the diffusion of infidelity. This will still further appear from the following statements of our Report :—

'The anti-slavery organisations were used to unhinge public confidence in the ministry and churches, and to carry on the war against them on the ground of their alleged pro slavery "corruptions;" the non-resistance associations were used by the same persons to do the same work, on the ground of their so co-called war-making "corruptions;" and abolitionists were urged, in repeated instances, to withdraw from and bear their testimony against these "synagogues of Satan." The *preparation work* was done. All that could be effected indirectly, through the anti-slavery organisations was effected, and the time had come for the final developement—the assault on the ministry and the churches as such. On, therefore, came the "Church, Ministry, and Sabbath Convention," so termed. The result of that meeting, its denial of the Sabbath and the ministry, and above all, its rejection of the Bible as of supreme authority in matters of religious faith and duty, are well known. Mr Garrison feared, beforehand, that the calling of the meeting was "somewhat premature." Afterwards, he rejoiced in its result, because he "believed that the truth as it is in Jesus was signally promoted by it;" and Kneeland's infidel Investigator rejoiced in it as "a monument of the vincibility of prejudice, and the triumph of plain truth." (Pp 35, 36.)

It is abundantly evident that Mr Garrison has an insuppressible antipathy to ministers—an antipathy which, even in this country, he could ill conceal. This impression was forced upon my mind on hearing him speak in Kilmarnock. Referring to some pro-slavery minister, he spoke of him with manifest gusto as an 'ordained wretch,' a 'sanctified wretch;' and stated significantly, that 'when a man is measured by his own yard-stick, he has no right to complain';—not obscurely intimating that that minister had one yard-stick (the Bible), and Mr Garrison another.

The truth is, Mr Garrison and his friends betray a strong wish to take the lead in the anti-slavery move-

ment, and have manifested great jealousy at the prospect of a large ministerial infusion into their counsels. This is strongly asserted in the report from which we have gleaned the foregoing facts, and is corroborated by some express testimonies, which, to save space, I forbear to quote. Mr Thompson has allowed himself, in this business, to become the champion of the Garrisonian party; and hence any one who would surrender himself to the testimony of the honourable gentleman, could scarcely help concluding, that, out of the ranks of the Garrisonians, there were comparatively few Abolitionists to be found in the United States.

In September last, for example, Mr Thompson is reported by his Glasgow friends (in the last report of the Glasgow Emancipation Society) to have said:—‘There is in the United States of America but one efficient and uncompromising Anti-Slavery Society, which is that which has Mr Garrison for its president. Some persons on this side the water imagine there is another society, called the American and Foreign Anti-Slavery Society. I am here to declare that there is no real organisation or society of that name, and that those who are aware of the facts of the case, and seek to lead the people of this country to believe in the existence of an American and Foreign Anti-Slavery Society, are practising an injurious and wicked fraud.’

The honourable gentleman might have said with about as much truth, that there was but one influential city in the United States—namely, the city of Boston. Without professing to know the statistics accurately, I feel safe in affirming that the Evangelical Abolitionists are to the Garrisonians as more than ten to one. And as to the denunciation of ministers, though they have in this question come far short of their duty, it is proved, by statistical calculation, that they are far a-head of other members of the community.

‘Of those who signed the call for the Maine, New Hampshire, and first New England Convention, in 1833 and 1834, more than one third were ministers; of the delegates present in these and the National Convention at Philadelphia the same year, more than one fifth were ministers; and of the delegates to these and the first four annual meetings of the American A. S. Society, the proportion was the same. So that in the A. S. reform, in its

popular days, taking all together, the ministry, as a class, were to the people, not as 1 to 500, the ratio of population, but as 1 to 5.

Again, in the latter part of 1837, the Massachusetts A. S. Society requested all their auxiliaries to report their name, officers, and number of members. From the returns received, it appeared that the anti-slavery societies then had a membership of 19,206 in the State, which was equivalent to 1 in 36 of the people. About the same time Mr Phelps commenced a similar inquiry in respect to the ministry. He wrote to some minister in each association, or religious connexion, known to him as a decided abolitionist, requesting the number of members in said body, and also the number known as members of anti-slavery societies, on the principle of immediate emancipation. Estimating the whole from the returns actually received, and it appeared that of the 792 ministers, of all denominations then in the State, 367, or 103 more than one third, or nearly half the whole, were members of such societies. At that time, taking the population as a whole, there was in the State 1 minister to 518 of the people. Had the ministry, as a class, been equally advanced with the people, and no more, we should have had 1 minister to 518 of the people in the anti-slavery societies. Instead of this, however, there was 1 to 52—showing that instead of being *relatively* behind the people, on the subject, they were in fact 900 *per cent in advance!*

‘A large majority of the anti-slavery agents have come from the ministry. Of the 56 agents employed by the American A. S. Society prior to 1837, 43, or nine more than two thirds of the whole, were ministers. Indeed, the editor of the *Liberator*, Nov. 3, 1837, referring to this as a suspicious circumstance, in respect to the committee at New York, says:—“A very large proportion of the anti-slavery agents in the field are of the orthodox faith, ay, and ministers, too, of those who are ‘preparing’ for the ministry—the exceptions, we believe, are rare.” At the time of Mr Phelps’ investigation, in 1837, noticed above, it also appeared that while but one in eight of the Unitarian clergy in the State were members of anti-slavery societies on the principles of immediateism, there were more than one in three of the orthodox who were members, and two in three of the Methodists and Baptists. Many other facts of a similar character might be given. These, however, must suffice. How different these from the random assertions and representations of Mrs Chapman’s “Right and Wrong,” Miss Martineau’s “Martyr Age,” &c. &c.!” (Report, pp. 33, 34, Notes.)

We shall state a few of the facts in the commencement of our next week’s communication, as to the extent of the *Christian* action in America on behalf of the slave; after which we shall proceed to substantiate, chiefly from

the pages of the *Liberator*, every one of our charges against Mr Garrison and his friends, in the teeth of Mr Thompson's empty and wholesale assertions.—Yours truly,

JOHN GUTHRIE.

Greenock, 11th Dec., 1851.

SECOND LETTER OF MR GUTHRIE, IN REPLY
TO GEO. THOMPSON, ESQ., M.P.

(*To the Editor of the Christian News.*)

DEAR SIR,—I intend to prove in this letter that Mr Thompson, the indiscriminate and extravagant eulogist of the Garrisonian faction—their British tongue and tool—is an incompetent witness, 'a false accuser,' and that every leading statement in his letter to Mr Smeal is 'UTTERLY UNTRUE.'

Last week, I paved the way by introducing the reader behind the scenes, to the secret mechanism—the notorious 'sifting in' policy—by which William Lloyd Garrison has contrived to wage a more than ten years' war against everything in America in the shape of a distinctive Christian institution—to fight the battles of infidelity under the banner of Abolition-philanthropy, to prosecute a most sectarian and factious end under a non-sectarian profession, to subordinate thereto the facilities presented in the *Liberator* as an established anti-slavery organ, and thereby, as I stated in my speech in Glasgow, to make the anti-slavery cause subservient to the diffusion of infidelity.

The Garrisonian war-cry is two fold:—The Government is a pro slavery government; therefore, down with the Government. Christian institutions are pro-slavery institutions; therefore, down with the Church.

In this business ministers and lawyers are not much wanted; unless, indeed, they will consent to act as peaceable tools. Professions would rather lie in the way; for 'lawyers, doctors, and priests,' they meekly tells us, 'are the devil's trinity.'

Nor would it further this end to give much credit and prominence to evangelical effort in the cause of abolition. It answers better to denounce the Church and all its

ministers *wholesale*; and we have good authority for affirming that those sections of Christians—for example, the Oberlin brethren—who are the most resolute and uncompromising in the cause of abolition, are the sections most cordially hated by the Garrisonian faction, and are amongst the best-abused portions of the American Church. They are so because they are not ‘*come-outers*’ in the slang vocabulary of the Garrisonians; in other words, because they refuse to leave the pale of Christian institutions, and join in the Cerberian cry—‘No Government; no Church!’

And yet what is this mighty organisation—this American Anti-Slavery Society—to which we must all succumb, and after which British ‘Evangelicals,’ with Mr George Thompson at their head, must be content to be dragged through the infidel mire? What but a miserable faction—and minute fraction of the American people—a seething cauldron of infidel and anarchical agitation, comprising the various shades of Rationalism in New England, and sending forth agents on a crusade against both the Church and the State; some of whom are apostate ministers, and are as audacious blasphemers as ever polluted with their foul breath the moral atmosphere of our world.

Instead of specifying some of the Christian organisations in America on behalf of the slave, I shall simply, to save space, refer the reader to a portion of Mr Garnet’s speech in Glasgow (an American minister of colour, against whose testimony on this subject it would be the climax of simplicity to weigh that of Mr Thompson) to be found on the 14th page of the Annual Report, lately issued, of the Glasgow Female New Association. We stated last week, in order to keep thoroughly within bounds, that the Garrisonians, as compared with the Evangelical Abolitionists of America, are not one in ten. Mr Garnet unhesitatingly declared that they do not amount to one in one hundred and fifty.

Without further preliminary remark, I now proceed to establish, on documentary evidence, every one of my charges against the Garrisonian faction. The *Liberator*, in this process, shall be my principal witness; ‘out of their own mouth’ shall they stand condemned.

My first charge against the Garrisonians is, that ‘*they base abolition on directly infidel principles.*’ My proof

of this is the fact, among many others, that Mr Garrison, Editor of the *Liberator* newspaper, inserted in his columns in October and November, 1849, and noticed in terms of commendation, a series of letters from Henry C. Wright, in which, in a strain of impassioned scorn, he denies the Bible, out and out, to be 'God's infallible rule of faith and practice for man;' and in allusion to what the Old Testament records about death punishments, servitude, wars, &c., he says of the God of 'Jewish history,' 'Such a being is to me a devil, and I can no more honour and respect him than I can Vishnu, Moloch, Jupiter, Mars, or Bacchus. Away with such a being from the earth!' Now, in immediate connexion with these blasphemies, he expressly alludes to the subject of American slavery. He says: 'What they call God is but an Almighty Convenience to slaveholders and warriors, and their allies; also to priests and politicians, to church and state. If the Washingtons, Jeffersons, Madisons, Zachary Taylors, Henry Clays, and Rev. Dr Plummers of the world wish to herd men and women together in concubinage, and become keepers of brothels, it is their God who places them in that position.' 'When the pilgrims and puritans wished to seize the children of Africa, and place them on the American auction block and slave plantation; and when this republic would slaughter the women and children of Mexico to make room for its slaveholders with their slaves, we are assured it was all the work of their God, and marvellous in their eyes.' (*Liberator*, Oct. 26, 1849.) Mr Wright's logic in the foregoing rhapsody is plainly this: 'These pro-slavery men plead God's authority as recorded in the Bible, in support of slavery. In this they are not far wrong. The Bible is a pro-slavery book; just as it is a pro-war and pro capital punishment book: *therefore down with the Bible.*' This is a plain version of H. C. Wright's reasoning in the *Liberator*; and this, I will venture to tell Mr Thompson—if multiplied to as many Mr Thompsons as might make a telegraphic line between this and Boston—is to 'base abolition on directly infidel principles.'

As early, at least, as June 17, 1848, Mr Wright had arrived at his infidel views; for in a letter of that date to his 'dear Garrison,' published in the *Liberator* of July 7, 1848, he abandons the Bible and says: 'It is time to cease

all strife about texts, Greek, Hebrew, or English, and I for one shall carry it on no more. *I fall back on that Bible which God has written on the soul of man, and say, If the Bible, written or penned by human hands on paper, asserts that war and slavery are right, then the Bible is a self-evident falsehood, because it is opposed to self-evident truth. It is by the preaching of self-evident truths, that slavery and war must be abolished.* To this letter, Mr Garrison appends the following significant note:—‘Several other interesting letters from our beloved friend and *inde-jatigable coadjutor* have been received, and will shortly appear.—Ed. Lib.’ *Par nobile fratrum!*

The pestiferous influence of this infidel advocacy may readily be gathered from the following extract from a letter of Henry C. Wright, in the *Liberator*, November 16th, 1849, addressed to ‘Dear Garrison’ :—‘Yesterday,’ says he, ‘we met with Friends here, and sat with them as members of the meeting, and participated in their deliberations. Slavery, war, woman’s rights, voting for and under the Federal Constitution, *inspiration, man’s only law of life, God’s method of communicating with men,*—these and kindred topics have been freely and repeatedly canvassed. *It is clear that these Congregational Friends are not afraid of free thought and free speech.* This morning several communications were made to the meeting, by various persons; one to show that *the only law of life that God ever gave to man, to which we can justly be held accountable, is that which is incorporated into our being, and which, not the Creator himself, has a right to require us to disobey. Therefore, no matter who commands us to kill or enslave our fellow-beings.*’

What say you to this Mr ‘Thompson? Is this, or is it not, to base abolition on directly infidel principles? Are Messrs Garrison and Co. as innocent of this, as of ‘rape, murder, or arson’? As an ‘Evangelical’ Christian, are you prepared still to say so? Ah, sir, *speak out your mind!*

My second charge against the Garrisonians is, that ‘*they propose infidel resolutions at public meetings.*’ My authority for saying this is to be found in certain reports of anti-slavery and other public meetings, which I have read in the *Liberator*, at which Mr Garrison, or other accredited agents of the Boston party, assisted in passing

resolutions of a deeply infidel hue. I refer not at present to their many violent diatribes against Sabbath observance; but to resolutions of a more general and sweeping, and directly infidel character. Mr Garrison, for example, publishes in the *Liberator* (Nov. 16, 1849) a letter from John Smith, who addresses Mr G, as 'Friend Garrison,' and says:—'At the suggestion of our *mutual friend and brother, Henry C. Wright*, I send you the resolutions and a short abstract of the proceedings at our peace meeting at Rootstown. At this meeting,' says Mr Smith, 'the speakers were uncommonly interesting, giving a lucid *ex-
pose* of the nature, design, and extent of the peace reform, *not forgetting the obstacles thrown in its way by a corrupt, hypocritical, time serving church, false theology, and a bloody, atheistical government.*' At that meeting, the following resolution was proposed by H. C. Wright:—
'Whereas God works out all his purposes touching human beings by fixed laws, and *never by direct interpositions* and whereas *no arbitrary commands given in dreams, visions, immediate revelations, or inspirations, can be of any authority* if opposed to the laws of our being (&c.); therefore, resolved, *that no being in the universe is competent to impose on us an obligation to wage war against creatures, and destroy human life; and it is our duty to deny the authority of any command, from whomsoever it may come, which would impose on us an obligation to perpetrate these unnatural deeds. Resolved, that fidelity to the immutable relations and duties of man to man, demands that we should deny the existence and scorn the worship of any being as God, who ever did, or ever can sanction war, or authorise the destruction of human life at the hand of man for any cause.*'

At the annual meeting (1850) of the American Anti-slavery society, held at New York, Henry C. Wright moved a resolution precisely similar in its import to the above; the word *slavery*, of course, being substituted for the word *war*.

At a meeting of the Old Colony Anti-slavery Society, reported in the *Liberator* of Oct. 26, 1849. Samuel May, jun., who has letters in the *Liberator* under the name of 'the general agent,' (see *Liberator* for Nov. 16, 1849,) proposed a series of resolutions which among other things declare, without qualification or reserve, that 'the

anti-slavery cause is THE Christianity of this age and this country.' Even this (which often occurs) is what I call an infidel resolution ; a resolution utterly inexplicable on any recognised principle of Christianity in the distinctively institutional and Bible sense of the term. It is not a resolution merely to the effect that abolition is a Christian cause, on the one hand, and that slaveholding under the banner of religious profession is an unchristian anomaly and abomination on the other. It is a resolution against *the Church* ; a protest against Christianity as an organised system of religious observances, founded on the Bible as the book of God ; an 'axe lifted up upon the thick tree' of Christian institutions in America, with the view of 'casting down the dwelling-place of God's name to the ground,' and of subverting 'all the synagogues of God in the land.' And on the ruins of these it would erect a principle, and baptise it *christianity*, which, however good as a piece of Christian philanthropy, would, as '*the Christianity*,' leave its abettors poor indeed. It would be a Christianity without the Cross, without the Church, without the Bible, without Christ. This is evidently the meaning of Mr Garrison and his friends, who would probably be the first to smile at any attempt to improve it by an evangelical Christian like Mr Thompson, as a piece either of very Christian simplicity, or of very simple Christianity. In any case it is the natural and necessary import of the words ; but in the present case all doubt is dispelled when we take the trouble to remember that Mr Garrison and his friends have long been zealous in their abolition zeal, not only against Slavery, but against the Sabbath as an observance, against the Bible as a rule, against even Government as an institute, and it is almost needless to add, against the Church. Without questioning Mr Thompson's testimony as to what he himself witnessed in America, I ask, is this a resolution which Drs Wardlaw, King, and Anderson, would be prepared to sanction ? I have not exchanged a word on the subject with one of these great and good men ; but I could fearlessly appeal to them without any mistrust as to the verdict.

If this letter meets their eye, let these eminent men note further the following fact. At a meeting of the Essex County Anti-slavery Society, reported in the *Liberator* of Nov. 2, 1848, a committee headed by the noto-

rious Parker Pillsbury, one of the agents of the Garrisonian party (the same who went through a supposititious mock ceremony, in which he catechised and baptised dogs on the Lord's-day, in the name of the Holy Trinity, in order to pour contempt on the ordinances of religion), proposed a series of resolutions, of which the first declared, 'That the perversion of the first day of the week to the miserable purposes of sectarian worship, at the dictation of an unrighteous priesthood, who are either too ignorant to understand the law of God, or too dishonest to explain it to the people *as it is*, is an outrage upon all truth and decency; and is an obstacle to the progress of anti-slavery and other reforms, that cannot be too often nor too strongly rebuked.' The second resolution declares it to be an 'imperious duty to rescue that day from such abuse and to appropriate it to the work of redeeming man from both *secular* and *ecclesiastical* despotism'—after the example of Christ. The third resolution declares 'the religion of *the country generally*,' in consequence of what many, who profess it, hold and practise on the subjects of slavery and war, to be 'a compound of folly and depravity that finds no parallel in the history of the darkest periods of the past.' The fourth resolution is this: 'That to sustain such a religion'—the religion, remember, of '*the count. y generally*'—'by supporting its priesthood, or attending its Sunday and other performances, or lending it any countenance *more than should be given to GAMBLING HOUSES, OR HOUSES OF ILL FAME*, is to rivet faster the chains of the slave, to oppose the progress of truth and humanity, and to encourage an order of things more to be dreaded than open Atheism.' But enough. I trust I have abundantly established my second charge against 'the most devoted philanthropists,' as Mr Thompson would say—against 'the most audacious blasphemers,' as I would say—'which the world contains.'

What think you, Mr Thompson, of these resolutions? How does the last one commend itself to your delicacy and taste—not to say, to your religious sentiment as 'a reverential believer in the Bible'? And yet this resolution was proposed by a Garrisonian, and he an agent of the society, at a public meeting, and that an Anti-slavery meeting of what appears to be an influential auxiliary to the American Anti-slavery Society. What then? When

I accuse the Garrisonians of 'proposing infidel resolutions at public meetings,' are you still prepared 'solemnly to aver that 'such a charge is no more true than would be charges of *murder, rape, and arson*'? Or will a shrewd public be tempted to laugh outright at your 'solemnity;' or rather perhaps to heave a sigh that one possessed of such thrilling eloquence should proceed, as if to assuage its excessive fervour, to make his own word on any subject 'of none effect whatever'?

'It grieves me much (replied the peer again),
Who speaks so well should ever speak in vain.'

My third charge against the Garrisonians is, *that they do their utmost to identify Christianity and slavery.* This, indeed, has already been sufficiently substantiated in the extracts above given;—as for example, in that cited from Henry C. Wright's series of letters in the *Liberator*, in which he declares that the pro-slavery sentiments of the men he names, have the *imprimatur* of the God of the Bible, and on this ground exclaims, 'Such a being is to me a devil. Away with such a being from the earth.' The same writer says, in a letter to Mr Andrew Paton, Glasgow, published in the *Liberator* of Feb. 4, 1848: 'I despise the being worshipped as God by manstealers and mankillers—by slaveholders and warriors and their abettors; for, *his worshippers being witness*, he sanctions slavery and war:' and throughout the same letter he sports in the most impious and revolting manner with the Sabbath, the Lord's Supper, and other Christian observances. True, he speaks of slavery as at war with Christianity, but it is Christianity in his own factitious and bastard sense of the term—a Christianity without an inspired rule, without ordinances, and without a church. Christianity in America, in the distinctive and proper sense, he constantly identifies with slavery; and it comes in wholesale, along with the Government, for unsparing condemnation. 'Is not the Republic,' says he, 'a huge liar? Is not the American Church, with its Sabbaths, its sanctuaries, its slave auctions, its gallows and battle fields, its slave-trading priests, elders, deacons, and members, a disgusting liar, hypocrite, and blasphemer? Well, dear friend,' he sneeringly adds, 'I have spoken and written this on Sunday,

which is called "God's day," the "holy Sabbath." Nothing is more common in tracing the agents through their rounds, than what is recorded of Lucy Stone, viz., 'not to spare in the least the hypocritical piety of the *Christian Church, so called.*'—(*Liberator*, Mar. 8, 1850.)

It would be easy to multiply such extracts; but 'enough is as good as a feast.' Mr Thompson ought to know as well as any man, and better than most men, that the most prominent feature of Garrisonian advocacy is the unblushing attempt to identify with slavery both the Church and the State, without a single mitigating admission, as far as I can perceive, in favour of either; each being represented as essentially and irremediably bad. In this manner they pour impious, impudent, and awfully criminal contempt upon the choicest blessings of Divine providence, taken wholesale, and perpetrate an outrage on the first principles of all religion, Natural and Revealed.

What, then, Mr Thompson? Was I wrong in saying that your wayward clients in New England do their utmost 'to identify Christianity and Slavery'? Do you reply that they do not—in their sense of Christianity? I answer that this explanation would not be quite so far amiss in the mouth of a thorough Garrisonian—an out and out 'come-outer;' but it comes with a grievously bad grace from an 'evangelical Christian,' 'a reverential believer in the Bible,' who cannot, on Bible principles, concede to them a Christianity in any other than a spurious and bastard sense of the term. Do you still persist, then, in solemnly averring, that this 'charge is no more true than would be charges of murder, rape, and arson'? Has the *Liberator*, by some typographical perversity, said precisely the opposite that it meant? Or are 'murder, rape, and arson,' great swelling words of vanity,' with which to colour a foul surface, as with daubs of cart paint? The phrase smacks more of Boston than of Helicon, and ornaments our imaginations with such fascinating pictures as flare up, now and then, in the meridian of New England,

'When some great *Garrisonian* painter dips
His pencil in the gloom of earthquake and eclipse.'

My last charge against the Garrisonians, mentioned by Mr Thompson, is, that 'they inoculate with their poison every fugitive slave that comes in their way.' This surely requires no elaborate proof. I do not charge this upon them as a *crime*, but as the *consequence* of their anti-Biblical and anti-ecclesiastical opinions on the one hand, and of their desire, as sincere and philanthropic men (qualities I never

denied them) to instruct the poor ignorant fugitive, on the other. The simple fact is this: The fugitive arrives, generally speaking in a state of great ignorance, and predisposed to imbibe the views of the benevolent men who befriend him. Stung by a sense of wrong, he is peculiarly receptive of whatever faith appears to smile on the slave; and all the more if it gets a shape antagonistic to the religion professed by the master. So powerful is this influence that some of the finest of the negroes fall before it. The Rev. Henry Highland Garnet, the able and eloquent advocate of the slave, told me, that but for the influence of a pious parent, he would in all probability have been in the ranks of rationalism. These facts are 'for a lamentation.' They burn the brand of eternal infamy on the pro-slavery churches, and will testify at last to 'the dark damnation of their deed.' But what is the duty of evangelical Christians in relation to this evil? Is it not, other things being equal, to strengthen the hands of evangelical rather than of 'heterodox' abolitionists, that fugitives may come, in larger numbers, under the influence of a sound evangelism, and the stain on the churches be diminished in proportion? To Abolitionists of every shade, as far as their influence is for good, I say from the heart, God speed! But I put it to Mr Thompson, as an 'evangelical' believer, if, while equally furthering the cause of abolition, he can also further the cause of evangelism, he ought not to do it, when there are evangelical anti-slavery societies in America that are, to say the least, as devoted as any of the others, instead of lending all his influence to a movement which presents an aspect of the deadliest hostility to all evangelism, and which, though sincerely aiming, I doubt not, at the emancipation of the negro's body, is nevertheless fitted to mislead and thereby enthrall the negro's soul?

I have thus endeavoured to make good every count in my indictment against the Garrisonians; and may be able, if need be, ere long, to amplify my illustrations.

As it is, what we have given is a mere gleanings from a few stray Nos. of the *Liberator* which happened to be at hand. They are surely sufficient to prove it to be a thoroughly infidel paper. Mr Garrison's statements are seldom so strong as those of his correspondents, whom he allows to go to any length. One of his correspondents, says the *Oberlin Evangelist* (for Dec. 20, 1848), starts off with the proposition—*The Bible a self-evident falsehood.* Tom Paine never showed more bitterness against the Bible.' Parker Pillsbury, in a column of the *Liberator*, headed, 'Reformatory,' says that 'the authority of the Bible is a piece of deception

which the clergy practise upon the people' ; (June 30, 1848). While H. C. Wright, in a letter to a lady in Glasgow published in *Liberator* of May 5, 1848, says that 'Anti-slavery is—GOD MANIFEST IN THE FLESH'!!

Allusion has already been made to a piece of blasphemy enacted by one of the agents of the society, and one of the contributors to the *Liberator*—Parker Pillsbury. At Danvers, Massachusetts, about a mile from Salem, he delivered a lecture one Saturday evening, in which, says an eye and ear-witness, in a letter in the *Oberlin Evangelist*, of 5th Nov. last, 'he assailed the name of Washington in the vilest manner, calling him a "bloody manstealing slaveholder," who "grew rich in selling his neighbours and stealing their hard earnings;" in which also he so cursed his country, and vilified the Christian religion, that I then concluded he had reached the lowest depths of blasphemous infamy.' (We may here remark, by the way, that it is a favourite pastime with these Bostonian heralds of universal peace and philanthropy to empty their brimstone vials on the names of the most illustrious Patriots and Fathers of their Republic, and on those free institutions which men of all political hues have less or more admired. One of them *naively* remarks: 'The devil laughs in his sleeve every time he thinks of the United States'—a satanic experience which may well be supposed to wax and wane with the varying vicissitudes of the Boston movement.)

To return, Pillsbury next day (Sabbath) 'went through a mock ceremony,' says the *Salem Register*, 'of taking several dogs into the church; questioned them as to their doctrinal opinions, and made them give replies satisfactory to himself; and finally administered the ceremony of baptism in the following words: 'I baptise thee Bose, in the name, &c., I baptise thee Tiger, in the name, &c.' Garrison calls this a 'satanic misrepresentation,' after admitting the most satanic essentials of the transaction; for the only overstatement consists in the circumstance, that the dogs were not present—or rather were present only in imagination; but the mockery went on exactly as if they were. This is demonstrated by the testimony of eye and ear-witnesses; and some abolitionists (thorough infidels, of the Garrisonian school) who were present, 'acknowledged the truth of the statement, and thought it was a capital hit.'

'This dog-baptising,' adds the correspondent from Danvers, in the *Oberlin Evangelist*, 'seems to be a favourite recreation of Pillsbury's. A gentleman of the highest respectability has just informed me that he heard Pillsbury go through a similar ceremony in an anti-slavery meeting

in this town some two years since, in which he pretended to baptise a Newfoundland dog by immersion. An abolitionist also informed me a few days since that he has heard Pillsbury baptise his dogs as many as five times, and once, he thinks, in Faneuil Hall, in Boston.' The letter of this correspondent is dated the 20th of October last; and the fact about Pillsbury took place on the 29th of June preceding.

Not to crowd your columns with further illustrations, let me now ask, What counter proof has Mr Thompson advanced? First, a volley of *bruta fulmina* as to my sectarian rancour and falsehood, which, on the firm ground of the foregoing proof, I hurl back on his own head; and, secondly, his testimony as 'the latest and best informed witness on the subject of their proceedings;' seven out of eight months spent within the last year in the United States, having been spent among the Garrisonians; during which the honourable gentleman never heard a speech or resolution 'inconsistent with the views of Drs Wardlaw, King, and Anderson.' I accept this testimony, without questioning Mr Thompson's word, and without requiring to question even his competency to weigh the *differentia* of theological beliefs; but beg to ask, first, How the experience of a few months, during which he could not be ubiquitous, can be sufficient to warrant a general assertion of my 'utter falsehood' on the one hand, or of the utter blamelessness of the Garrisonians on the other; especially when he knows (or shame to him if he does not) that thousands of evangelical abolitionists in America, as devoted as any to be found among his 'heterodox' clients, see it to be their duty to act independently of the Bostonian movement? Is it likely, moreover, without ascribing to Mr Garrison, as a tactician, more than is due, that in the presence of a guest, known to be 'a reverential believer in the Bible,' any resolutions would be proposed that were very sensibly at variance with his great principles of evangelical belief?

But secondly, can the facts of seven months unmake the facts of previous years? If not, the honourable gentleman owed us something more than his personal experience during that time to warrant the unceremonious and grossly insolent assertion that my statements were 'UTTERLY UNTRUE.'

Mr Thompson, in his letter, merely professes to give his 'testimony,' and 'trusts very soon to have the opportunity of rebutting the calumnies of Mr Guthrie more effectually.' If this means that he is to be soon in Glasgow, we shall, if within the bounds of possibility, be present to hear, and to act as the occasion may permit and require. If the Glasgow public have not the advantage of a thorough, open, and

sifting scrutiny of the facts, it will not be the fault of those who are active and interested in the New Society. The direction in which the tide of a public meeting may happen to turn, is a matter of comparative unimportance in a question of this sort. Mr Thompson is endowed with powers of eloquence amply sufficient, I doubt not, to bury far higher names than mine under momentary stigmas, amid the responsive thunders of an applauding multitude. The ungracious nature of my position, the chivalrous character of his, and the liberal and generous impulses of a Glasgow public, are not unlikely to determine the predicted result. But this will not be to rebut my charges 'effectually.'

No; let Mr Thomson be informed that the late visit of his Bostonian friends, and the circulation of the *Liberator*, have deposited a poison in Glasgow, the extent of which is not generally known. Let him know that the ladies did not originate the New Society till the couch of some of them had been watered with many a bitter tear over beloved relatives who had inhaled the breath of Bostonian rationalism. Let him be reminded that pure Evangelism has its claims as well as Abolition, and that it is a serious thing—O how serious!—to lend fascination to an Anti-Christian influence, even at the well-meant dictate of a generous impulse.

Mr Thomson's own religious faith is 'evangelical.' This constrains me to ask if, with his eye on the cross where 'One died for all,' and realising the smile of Him who said, 'Think not that I come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil,' he can find no harder word than '*heterodox*' to designate the views of those who discard the Bible as a rule of faith, and say of that fearful and glorious name, 'Jehovah our God,' 'Such a Being is to me a devil?' 'Away with such a being from the earth!'—or, whether men who are thus engaged in a crusade against that revealed religion, in which, as in a heaven-descended palladium, all liberty, all philanthropy, and all our hopes are bound up, and would leave us, if they could, to Reason's cheerless and malignant lamp, have a claim to be characterised by any 'reverential believer in the Bible' as 'the most devoted *philanthropists* the world contains'? May God, in mercy, preserve the world from all such philanthropy, and direct men to that other and better 'philanthropy' which is found in the original of Titus iii. 4, and flows through the channel of the great Propitiation!

For the present, my task is done. In the light of the foregoing evidence—which I defy all sophistry to evade—Mr Thompson stands convicted—I say not of calumniating

my character, for this, in the present business, is of comparative unimportance—but I will hold him convicted of entirely misrepresenting the true facts as to the American Anti-Slavery Society, and that, too, under the large pretension of being ‘the best informed witness;’ of throwing his shield over an infidel movement which would subvert all ecclesiastical organisation, pluck the Bible, as the great Light, from the Christian firmament, and tear up the pillars of the social framework,—and of doing this under a solemn profession of the Evangelical Faith. By this, Mr Thompson, if he desists not, will compromise his character irretrievably as a Christian philanthropist with all, whether here or in America, who take the Bible to be the supreme, authoritative, and infallible standard of faith.

The Garrisonians may mean and wish well: thus far, and further, may they be denominated philanthropists; but so far from being ‘the most devoted philanthropists the world contains,’ with their present aims I must brand them as the deadliest foes of humankind. There are some things worse than slavery or even war. Infidelity is worse; anarchy is worse. If war slays its thousands, one week’s anarchy, on either side of the Atlantic, would slay its myriads and its millions. *The Garrisonians seek to compass the triumph of both*; and if some British philanthropists will step forward, in the garb of Evangelism, as their indiscriminate eulogists, and lift their heel at any dissentient with the air of one who addresses himself to the summary process of crushing a reptile, it is time for Christians and Christian ministers, to watch their movements, and look under the mask.—Yours truly,

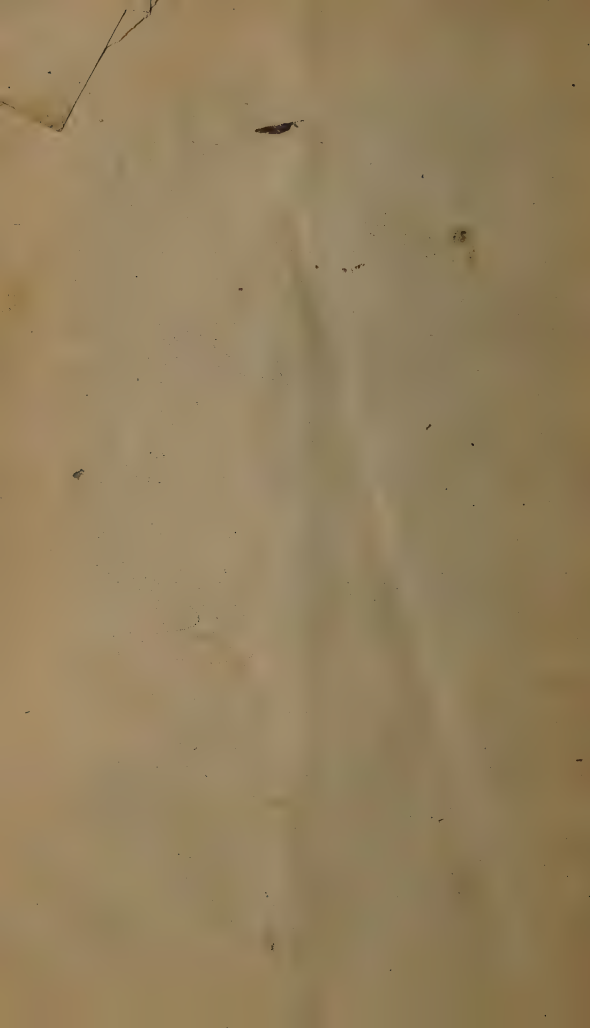
JOHN GUTHRIE.

Greenock, Dec. 18, 1851.

P.S. As the Ladies Committee intend to throw off some copies of the foregoing correspondence, I add this postscript merely to request, in a spirit of unfeigned respect and affection, that the Ladies, and others, in Glasgow, who co-operate with the Garrisonians, would carefully and prayerfully ponder the foregoing evidence, and investigate the subject still further for themselves. I have refrained, in these letters, from making any allusion to them, because I am persuaded that, with the exception of

some who have imbibed the Bostonian rationalism, they would shrink as sensitively as ourselves from any assault on the Bible and our common Christianity. I have no quarrel with any one of them. I am not acquainted with any of them—except the two esteemed ministers who spoke at their last meeting. To Mr Smeal, who, I presume, is their most active and prominent member, I would not for a moment, any more than to myself, impute any conscious indifference to the claims of the Bible. I believe these friends are sincerely honest and Christian Abolitionists, whose zeal for the slave is allied to a charity that is little inclined to suspect, or hunt out any evil, and which is ever ready 'to cover a multitude of sins.' This charity, however, has its limits; and when the light of facts and testimonies are once thrown around our path, our responsibility becomes, in consequence, momentarily increased. *I implore my unknown friends to consider, as in the sight of God, and on their bended knees, whither they can aid in circulating the 'Liberator,' and in contributing to the support of the Garrisonian agitation, without lending a helping hand to one of the most daring forms of Infidelity which the world has ever seen.*

J. G.





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