

Boston, June 1, 1841.

Beloved Friend:

76 Your last epistle was refreshing to my spirit. I am happy to know that, notwithstanding all the wicked devices of the relentless spirit of sectarianism to blast my character in England, you are still my friend, faithful and true, and cannot be made to believe a lie. While the machinations of my enemies give me no uneasiness, and have never deprived me of one hour's sleep - and while I esteem it a very small thing to be judged of man's judgment - it would argue on my part great insensibility of mind, if I did not feel truly and deeply grateful for all that you have done in my behalf, and to promote the welfare of our primitive anti-slavery organization. - Elizabeth, you have won for yourself the esteem and admiration of all those whose good opinion you could desire, at this crisis, on this side of the Atlantic. We know, from experience, what you have been called to suffer in espousing an unpopular cause; how friends have been converted into enemies; how your good has been evil spoken of; and how large an amount of moral courage you have needed, as well as faith in God, to sustain you in all your trials. Be of good cheer! If we suffer with Christ, shall we not also reign with him? Let us rejoice that we are counted worthy to suffer for his sake.

It is a most extraordinary thing, that I am put on trial for my religious opinions among the abolitionists of England! Pray, what have they to do with those opinions, as abolitionists? Who are they, but persons belonging to every religious sect, every political party, every shade of religious belief? Standing with them on the anti-slavery platform, what right have I to rebuke, censure or denounce them for a difference of views on other subjects? Or what is their justification for making an attack upon me, in this behalf? I am willing to give them the right hand of fellowship, in an anti-slavery capacity. Why cannot they exhibit as catholic a spirit toward myself?

It is equally extraordinary, that my bitterest opponents in England are found in the Society of Friends - seeing that I am persecuted here for the crime of cherishing their peculiar sentiments, substantially, in regard to the sabbath, the church, and the ministry - and seeing, too, that those who have

raised a hue-and-cry against me are "hissing priests"! The lead and front of my offending consists in my being a Quaker indeed! How shall it be ~~to~~ accounted for, that such men as Joseph Sturge and Josiah Hooper are disposed to believe all that may emanate from the lips of those sturdy upholders of priestcraft, Nathaniel Colver and Amos A. Phelps? I am an "infidel," forsooth, because I do not believe in the inherent holiness of the first day of the week; in a regular priesthood; in a mere flesh-and-blood corporation as constituting the true church of ~~Christ~~; in temple worship as a part of the new dispensation; in being baptized with water, and observing the "ordinance" of the supper - &c. &c. &c. I am an "infidel," because I do believe in consecrating all time, and body, and soul, unto God; in "a royal priesthood, a chosen generation"; in a spiritual church, built up <sup>of</sup> lively stones, the head of which is Christ; in worshipping God in spirit and in truth, without regard to time or place; in being baptized with the Holy Spirit, and enjoying spiritual communion with the Father - &c. &c. If this be infidelity, then is Quakerism infidelity.

[With regard to the "Church, Sabbath and Ministry" Convention, it should be understood that it was called not to determine what is or is not inspiration, or whether the bible is or is not the only rule of faith and practice, but simply to hear the opinions of "all sorts of folks," in relation to the Church, the Sabbath, and Ministry - leaving every one free to appeal to that standard, which, in his judgment, might seem to be infallible. Hence, the Convention could not have properly entertained or decided upon any "extraneous" question. - It was a trick of priestcraft, to induce the Convention to cut off free discussion, that led to the introduction of the bible test by Colver, Phelps, Torrey, St. Clair, &c. These dissuagators and defamers resorted to this device merely to make capital for new organization, and to bring a false accusation against the leading friends of the old organization, some of whom happened to be in the Convention. All who were present saw at once the spirit that animated this band of priestly conspirators; so that they took the cunning in their own craftiness, and carried the counsels of the forward headlong.]

You state that Anne Braithwaite has made certain accusations against me, founded upon remarks alleged to have been made by me at her house. How be it from me to accuse her of wilful misrepresentation; but this I deliberately affirm, that she is mistaken, and that the language which she attributes to me, or any thing equivalent to it, never came from my lips. I shall write to her on this subject. As to my remark at William Ball's, which has made me an offender for a word, I did not suppose that it could be misapprehended by any one, especially a Friend; but, that it has been, only shows that "blindness has happened in part unto Israel." By having Christ incarnated in each one of us, I meant no more than the apostle did when he said - "If any man have not the spirit of Christ, he is none of his"; - when he said - "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness"; - when he said - "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me"; - when he said - "Until Christ be formed in you"; - when he said - "That Christ may dwell in your hearts by faith"; - when he said - "Christ in you the hope of glory"; - when he said - "When Christ, who is our life, shall appear," &c.; - when he said - "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" - when he said - "If any man be in Christ, he is a new creature," I meant all this, precisely this, and no more. I was endeavoring to set the Calvinistic dogma, that we cannot be perfect in this life, and must look to an outward Saviour to make amends for our own wickedness by his personal righteousness. I was inculcating the duty of personal holiness - of putting on Christ, and so, by a figure, incarnating him in our own bodies - of exercising that faith which overcomes the world - of believing the declaration that "he that is born of God doth not commit sin." And this is "infidelity," in the estimation of Anne Braithwaite! Is it so? You will remember that we had some religious conversation together - especially on our way to Windsor; and that I was strenuous in contending for "total abstinence" from sin, and "immediate, unconditional, everlasting emancipation" from the bondage of Satan, through our Lord Jesus Christ. I believe the reception of this doctrine is essential to salvation, and that it is because it is so seldom preached and believed, that our nominal Christianity is so spurious. If Christ cannot cleanse me from all sin here, he cannot do it any where. If he cannot save me in this world, then it is because the devil is mightier than he. How much sin may I commit, and be delivered from the power of sin? How much may I serve Belial, and yet be loyal to Christ? How much impiety is compatible with holiness? How can that faith which overcomes the world, be overcome by any thing that is in the world?

[Have you attentively read the little religious work I left with you, by J. H. Noyes? If you have done with the file of the Perfectionist which I left in your care, I will thank you to send it to me by a private conveyance whenever perfectly convenient.]

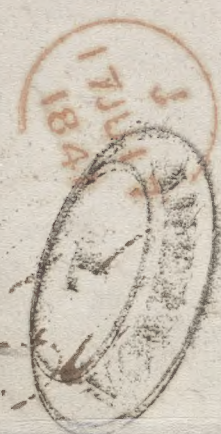
We are all waiting impatiently for the arrival of our bro. Collins, who proposes to leave Liverpool on the 14th inst. He has made no small stir in Glasgow, and I trust given a powerful impulse to the cause of universal reform on your side of the waters. I long to see him, and hear from his own lips all his adventures. He has had to pass through a severe ordeal; but I hope it will appear, in the sequel, that the smell of fire is not to be found in his garments. I am delighted to hear how well my dear friend Remond behaves. He is a moral hero, and will be cordially received for his fidelity to our cause whenever he returns to the United States, convey to him my warmest <sup>regards</sup> ~~affection~~, and assure him that though I am a very neglectful correspondent, I am nevertheless his very faithful friend. I prize his letters ~~to me~~ very highly, and wish him to multiply the number.

Prepared for a journey  
 1843 - The Society see a London state Chapel Court  
 back, W. L. Garrison Chairman, and W. P. Ripon Secretary,  
 it was unanimously voted, that a committee be appointed to  
 see the World's Convention to consider the subject of the  
 rights in the 15th inst. The following are  
 the committee: - W. L. Garrison, John W. Allen, John  
 W. P. Ripon, Wm. W. Chapman, Robert Davis, Secretary  
 of the World's Convention, Henry C. Wright,  
 Wm. W. Chapman, William Brewster, Henry C. Wright,  
 Samuel J. May, William Brewster, Henry C. Wright,  
 Charles C. Burleigh, Francis Jackson, &c. These are  
 Remond and Burleigh to see to Remond. It is thought  
 to leave Birmingham and my best regards to Prof. Adams.



~~Elizabeth Pease~~  
~~Christopher Pease~~  
 Frederick Douglass

PLING  
 41841  
 41841



Joseph Sturge is with us, and behaving in a very mean and cowardly manner. I have seen him, but he was not at all disposed to free conversation. He is acting wholly with the new organizers, and yet in a numby-pamby manner. He is not adapted to the present state of our country. What he is attempting to do, I cannot distinctly learn; but I suppose his visit has some reference to the getting up of another pseudo "World's Convention."

The late meetings of the American S. S. Society surpassed all in point of zeal and interest, I have ever attended in New-York. The New-England Convention has just closed, and it has been a grand one. Mrs. Child is now at the head of the Standard, and every thing looks well.  
 Your admiring friend,  
 Wm. Lloyd Garrison