

Boston, June 22, 1839.

Dear bro. May:

Thanks for your kind letter of the 15th inst. I shall endeavor to hold myself in readiness to be with you on the 4th of July, though I have not, as yet, written a single word of my address, and am just as ignorant as you are of what will be its topics.

Helen and the children will probably accompany me; but you may not expect us until the morning of the 4th - and we shall probably return to Boston the same evening. We shall decide about this more definitely, as the time draws near. Your proffered hospitality is gratefully appreciated.

I showed your letter to Mrs. Child and Mrs. Chapman, and hope they will forward some resolutions to you, according to your desire. Possibly I may send a few, but do not rely upon me. They all ought to be apropos to the day and the occasion.

Have you any hope or expectation, that Mr. Adams will be present? I presume he would decline, if an invitation should be extended to him. How would it answer to examine, in my address, some of his objections to abolitionism?

I shall not be prepared to discourse to your people, respecting the essentials of Christianity, for the present.

Our little non-resistance circle, in this city, have been much enlivened, the present week, by the presence of Samuel Bradford, of Greenfield, Lagrange Co., Indiana. He has been deputed, by some brethren in the far West, to visit this city, expressly for the purpose of seeing the friends of non-resistance, and laying before us some very interesting facts in relation to a pacific organ-

ization which has been formed in his own town and vicinity. He is a self-taught, uneducated man, but has an excellent simplicity of character, and a naturally vigorous and philosophical cast of mind. He has been an avowed and practical non-resistant for the last ten years; and his principles have been unto, for preservation, better than the musket or bowie-knife, or the sword of magistracy. Others have been associated with him for some time past; and though they reside in a frontier State, where they are continually exposed to outrage and danger, the Lord has protected them from all harm. They have formed themselves into a church, on the principles of non-resistance, and subscribed their names to a Declaration of Sentiments. They hold to baptism by immersion, and the breaking of bread every first day of the week: in this particular, they are a sect — and, so far, in my opinion, are in legal bondage. Bro. Bradford is very catholic in his spirit, and yet very sanguine that all non-resistants will be organized in a body, precisely after the model of the western experiment! He is certainly mistaken. There never has been, there never can be, a union of ^{all} professed christians, so long as temple-worship, the observance of forms and ceremonies, the administration and reception of ordinances, the sanctification of a particular day, &c. &c. are made essential to christian character and fellowship. About all these, theologians and polemics may wrangle, until they are all voiceless with bronchitis — in vain: they but gender to bondage, to variance, to wrath, to perpetual strife — while the moral precepts of the gospel admit of no controversy, but commend themselves to every man's conscience, and overleap or swallow up all sects and parties, as such. O, there is nothing like the liberty which is enjoyed by those who are the sons of God! They are indeed the Lord's freemen. No man, no body of men, may say to them, "Go to this mountain in Samaria," or "Go to Jerusalem," to worship;

or "Observe this rite," or "Partake of that ordinance." Christian worship is nothing but christian obedience; and obedience is not a thing of form, or locality, or time, or circumstance. The whole gospel is summed up in a word of four letters - love - that love which worketh no ill to his neighbor, and is the fulfilling of the law. Christianity is a dispensation of glorious realities: - why, then, should we cling to husks - shadows - burnt-offerings and sacrifices?

I find I am getting into a discussion, when I only intended to write a mere paragraph in answer to yours.

Notwithstanding the clamor that is raised about the non-resistance principles and doctrines, I am more and more satisfied that they constitute the very Kingdom of Heaven which the Prince of Peace came to establish; and also the real atonement which Jesus died to make, that the world might be reconciled unto God. They are, in fact, the end of the law for righteousness, to every one that believeth.

In the Emancipator of the present, ^{week} I have made a reply to Mr. Birney's article, respecting the Constitution of the American A. S. Society and the "no-government" question, which, if you find time, please give a careful perusal. It occupies five columns. Bro. Leavitt's introductory remarks show a disturbed state of mind.

Susan Coffin spent the evening and night at our house the day before yesterday. Mr. Coffin's health is improving; but there is, probably, no hope of his recovery, unless he could go through several courses of the Thompsonian medicine.

I send, with my own, Helen's kind remembrances to Mrs. May, and yourself. Whether madman or heretic, I am

Your admiring friend,
Wm. Lloyd Garrison.

Rev. Samuel J. May,
South Scituate,
Mass.

Wm Lloyd Garrison
June 22, 1839.