

Boston, Dec. 1, 1850.

Dear Sir:

236 Abstaining by medical advice from all public speaking at present, in consequence of a bronchial difficulty, I can only respond by letter to the invitation extended ^{to me} by the committee of arrangements, to participate in the proceedings of the Convention to be held at the Temple on Monday next, in order "to mark the anniversary of the martyrdom of John Brown," and to consider the question, "How can American slavery be abolished?"

My method of abolishing slavery is before the country, and has been for the last thirty years. I see no inducement to change or modify it, in any material respect. Briefly, it is comprised in these particulars:—

1. To brand slavery as essentially, self-evidently and eternally unjust, as applied to any portion of mankind; and, therefore, not to be made a debatable question, nor a matter of policy, nor dependant upon any contingency for its abolition; on the contrary, it is to be abhorred, denounced, assailed, in season and out of season, without forbearance or mercy, without compromise or procrastination, by every legitimate weapon, until it cease to pollute and curse the land.

2. Being a system of unparalleled enormity, its upholders and abettors should be the objects of continual warning,

entreaty, expostulation, rebuke, exposure and assault. No religious body, claiming the Christian name, and exercising any discipline whatever, should allow any such to be recognized as competent to membership. None of them should be elevated to any position of public trust and emolument. They should be subjected to universal moral and social outlawry. Public indignation should burn like fire against them. They are the deadliest enemies of domestic tranquillity, of public order, of sound morality, of sacred law, of general prosperity. Towards the objects of their oppression, they reverse all the rules of justice, all the requirements of humanity, all the axioms of political economy, and consign them to a fate a thousand times more to be dreaded than untimely death. They perpetrate all crimes in the one act of making merchandize of their fellow-creatures, and hence give unbounded scope to licentiousness, brutality, robbery and murder; and ^{when} their conduct is called in question, instantly their passions are "set on fire of hell," and they behave like demons. Witness the present state of the South, blending as it does the maniacal ravings of Bedlam with the torments of the damned!

3. For the slave, every demand is to be made that one human being may claim of another. Immediate and unconditional emancipation — the recognition and protection of his manhood by law — the power to make contracts, to receive

wages, to accumulate property, to acquire knowledge, to dwell where he chooses, to defend his wife, children, and fireside. Were the patriots of 1776 justified in rising up in insurrection, and resisting British oppression unto death? Then are the slaves of the South to be justified, a thousand times more, in imitating their example, and making "Liberty or Death" their motto—enduring as they do, to quote the language of Jefferson in their case, "a bondage, one hour of which is fraught with more misery than ages of that which we rose in rebellion to oppose." Did our revolutionary fathers deserve foreign sympathy, and was it meritorious on the part of France to aid them to achieve their independence? So do the slaves deserve as much sympathy and aid at the hands of all who believe in the Bunker Hill process of making tyranny bite the dust. Was it to the immortal honor of Lafayette, that he drew his sword and perilled his life for our deliverance? Still more is it to the glory of John Brown and his associates at Harper's Ferry, that they staked all that was dear to them, and nearly all perished, in the attempt to liberate the sable bondmen in Virginia. "Sic semper tyrannis!" Brand the man as a hypocrite and dastard, who, in one breath, exults in the deeds of Washington and Warren, and in the next, denounces Nat Turner as a monster for refusing longer to wear the yoke and be driven under the lash, and for taking up arms to defend his God-given rights. If the doctrine of non-resist-

ance ought to be spurned for oppressed white men, it is equally to be spurned for oppressed black men. Weapons of death for all, or for none, who are struggling to be free. Let Hancock and Adams be covered with infamy, or the black liberators who aided John Brown be honored in history.

Thus do I defend the manhood of the humblest slave as on a level with that of his lordly tyrant, and thus do I place them together on the same equality of natural rights. Thus do I test the nation by its own revolutionary standard, taking Bunker Hill monument for my measuring line. No matter for race or complexion — "a man's a man, for a' that." But, for myself, I believe in the inviolability of human life, and therefore disarm, by my principles, alike the oppressor and the oppressed. I believe in the immense superiority of spiritual over carnal weapons, and so seek not the overthrow of slavery by a bloody process. But, assumedly, were I a convert to the doctrine of '76, that a resort to the sword is justifiable to recover lost liberty, then would I plot insurrection by day and by night, deal more in blows and less in words, and seek through blood the emancipation of all who are groaning in captivity at the South.

Finally, I am for taking ^{away} all the progs which now ^{and eternal} sustain the slave system, and thus effecting its speedy overthrow.

Yours, for no union with slaveholders,
James Redpath, Jr.
Wm. Lloyd Garrison.