

Copy of letter from A. W. Weston  
Weymouth. Sept 15. 1850

Eliza Wigham.

Dear Friend,

A day or two since I received  
the Resolution of the Edinburgh  
and Glasgow Emancipation Society &  
your letter accompanying;

The Boston Bazaar Committee  
are so scattered at the present  
time, many of them not residing  
in Boston, others at this season  
of the year being at the sea  
side or travelling that it will  
probably be some time <sup>must</sup> ~~will~~  
elapse before it will be in  
my power to bring you com-  
munications before them.

This is the less consequence, <sup>time</sup> because  
I hardly suppose us a Committee

they would feel inclined to  
take any specific action thereupon.  
They are a courteous and knowledgeable  
ment of the reception of the  
resolution, <sup>an expression of surprise</sup> & deep regret, that  
our Edinburgh friends should have  
been conscientiously impelled  
to adopt their present conviction  
of duty. Our Committee is composed  
of ladies of very diverse religious  
sentiments, <sup>but</sup> agreeing in opinion  
with the Constitution of the A. S. S.  
Society, & labouring according to their  
respective means & opportunities for  
the pecuniary success of the  
Bazaar the receipts of which  
are mainly devoted to the support  
of the National A. S. Standard, edited  
by Mr Gay assisted by Messrs Dunning  
& Lowrie. Without the Bazaar we  
do not see how the Standard could

be maintained. This paper is devoted  
to the support of Anti Slavery alone,  
and expresses no opinion <sup>either</sup>  
on points of theology or the other reform  
along movements of the day. Of course  
the opinions of the editors on extraneous  
subjects must as an incidental  
circumstance, or occasionally appear  
but no censure of the Standard  
for the introduction of opinions  
either heretical or irrelevant  
has ever been made to my  
knowledge either at home or  
abroad.

Our receipts at the last  
Bazaar were three thousand, three  
hundred & odd dollars. ~~of which~~  
~~\$2400 were paid to the Am. Soc.~~  
~~for the support of the Standard.~~  
Deducting from this sum the  
necessary expenses, <sup>of the Bazaar</sup> which this  
country with the strict economy  
are necessarily large, the  
freight & duties on our foreign

Contributions are amounting to \$225  
every dollar is given to the paper  
support of the Standard. This paper  
containing opinions, arguments, appeals  
warnings denunciations on the subject  
of American Slavery expunged alike  
with discretion & earnestness are  
circulated as extensively through  
the Southern States as the  
mails & our means will permit  
is sent extensively to Southern  
members of Congress & ~~members of~~  
its publication has had a large number  
of influential & thoughtful  
people who tho' not Abolitionists are  
well disposed to aid the Cause &  
from whom if from any where our  
works must be received.  
To cut off the supplies of the  
Standard is to weaken the most  
conservative position entirely thro'  
the A. S. Society has at its disposal  
I use this word conservative in  
its popular sense as opposed to radical

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through going etc. This is a paper  
which can wound the feelings of  
no one who loves the slave whatever  
be his sectarian prejudices. It  
rejoices in any testimony in favour  
of human freedom whether coming  
in <sup>the shape</sup> of a paper, Book or an Epistle  
from the year by meeting, & we  
its friends & supporters ~~are~~ cheerfully  
& thankfully work with all classes  
& conditions of men, yet & with  
men of all creeds & of no creed  
in carrying forward the work.

Things being thus, I cannot see  
how the Edinburgh friends can  
conscientiously feel easy in their con-  
science to withdraw their aid from  
not on the Bazaar. Nor is  
dollar of their money goes to the  
support of heresy and then withdraw  
it is grieved by such among the  
Abolitionists as belong to the (so called)  
Liberal sects as an additional proof  
that all evangelic people prefer  
faith to Humanity. There is a  
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reproach brought upon those  
doctrines which I as well as  
you believe to be the Truth.

And now with regard to the N. E.  
Convention & the Resolutions referred  
to. Of course in a Meeting where  
entire freedom of discussion prevails  
the body as such is responsible  
only for the Resolutions adopted. The  
friends in Edinburgh appear to be  
aware of this for they refer to a  
special resolution (the 19<sup>th</sup>) as  
affording subject for complaint.  
Now as the resolution immediately  
preceding (the 18<sup>th</sup>) declares that the  
Abolitionists claim the Bible as their ally  
& have always appealed to it as such,  
it seems to me an extremely unwarrantable  
proceeding to infer on the  
strength of the 19<sup>th</sup> that they  
designed casting contempt or reproach  
on the Scriptures. I have <sup>re-</sup>read the  
Resolution as attentively as I am  
capable of doing & I can find no such

construction upon it. I do see that  
it is capable of leading to an unprop-  
er theological debate & therefore  
there may very naturally arise  
some ~~debate~~ controversy as to the  
propriety of bringing it forward.  
Tho' on the Business Committee of the  
Convention, which presented me  
from being present at any of its  
sessions, but I must confess that when  
I read the Resolutions in print, the  
only one that I hesitated about was  
the 10. The very supposition that the  
Bible condoned <sup>sanctioned</sup> slavery, galled  
so harshly on my ear, that I always  
shrank from it, but when I remembered  
that the great Church of America  
with a few insignificant exceptions  
avows & acts upon the doctrine, I  
saw the reason why Garrison drew  
up the Resolutions as he did. I can  
not call it a blasphemy as one. We  
can utter no more dreadful blasphemy  
of God or than to say that He

sanctify American Slavery. Can  
you point to any Abolitionist  
there has done ~~this~~ this fearful thing  
besides at the door of the American  
Church.

I do not wish to say any  
thing unkind. Pardon me if when  
I am about to add how that  
appearance. I believe it is the  
private opinion held by some Abolitionists  
that influence (perhaps  
consciously or not - I cannot say) the  
action of the Edinburgh Society.  
I think this state of feeling probable  
as Mr Barclay & some other ladies  
of Glasgow in which various opi-  
ions of Mr Wright are set forth for  
which the Abolitionists are no  
more responsible than for the repetition  
of the same sentiments by the Friends.  
I think this Circular put forth  
before the N. E. Convention was held  
has or carried <sup>the present</sup> ~~the~~ state of feeling  
in Edinburgh.



But ~~at the present time~~ <sup>now</sup> I have  
~~scarcely~~ <sup>very</sup> time ~~left~~ <sup>at present</sup> to pursue this  
subject farther. The Wilbur Proviso  
has been abandoned by Congress, immense  
commissions both of money & land made  
<sup>of that sort</sup> for the support of Slavery in Texas,  
The fugitive Slave Bill by which any  
person sheltering a runaway makes  
himself liable to fine & imprison-  
ment, has become a law of the land  
Mr Elwin the Senator from Boston  
voting for the same. Is it under  
these circumstances that the  
friends of the Cause in Edinburgh  
with draw their assistance from people  
whose ~~beliefs~~ <sup>as the census reports are</sup> are really effecting  
~~the matter at issue~~ in the work  
I trust that they may be directed  
to <sup>of Abolition</sup> ~~at once~~ <sup>to</sup> ~~withdraw~~  
to a better conclusion for the Slave's  
sake, for their own sake, & for the  
sake of the religion that they  
profess. Withdrawing from the help  
of the American Slave at the  
present crisis is a melancholy  
way of showing their love &  
reverence for God.

I am thankful, my dear friend  
that a remembrance, including  
your mother & yourself are of a  
different mind. Whatever con-  
tributions ~~to the cause~~ <sup>this year reach us from Edin-</sup>  
burgh be they never so trifling  
will be received with deeper  
interest & thankfulness than ever  
before. There can be no coldness between  
us, there could have been none  
had your decision been otherwise  
& <sup>do</sup> not think that we <sup>can</sup> enter into  
I believe I may speak for the  
friends generally) any other sentiments  
than those of gratitude & kindness  
to our Edinburgh friends who have  
helped us so materially & unobtrusively.

I have written this very hurriedly;  
it is as you perceive a private letter  
& not addressed to your Committee, for  
I have no authority to speak for  
others, nor yet the time that the  
importance of the subject demands  
see I to ~~have~~ <sup>enter</sup> it thoroughly. I have  
not had your letter by me when the  
writing. Accidentally meeting Mr

Garrison in Boston yesterday I  
~~showed~~<sup>gave it</sup> him to read, & he begged  
to keep it a few days, as he wished  
to write, I think to your Mother.

Of course you are at liberty to show  
this to any ~~other~~ members of your  
Society if you please if you think  
fit. I have only expured my  
individual views, & yet I do not  
think they will differ greatly from  
the other members of the Boston  
Committee.

One word more & I have done.

I agree entirely with you in the  
opinion that it is right to  
come from ~~any~~ every thing but duty  
for the sake of peace & harmony. I  
have done so. My religious opinions  
differ very materially from those of  
Mr Garrison & many other friends  
with whom I can yet labour in  
this cause most cordially. I agree  
with most of the great orators  
to be <sup>(so called)</sup> from the basis of the all  
evangelical churches, though being

at this time, in consequence of  
their share in the slavery position  
in communion with now of them  
I do not choose to call myself  
a member of any particular  
denomination. I church govern-  
ment my sentiments agree with  
those of the congregation, for  
I was educated among them, & of  
late years, have esteemed the subject  
as particularly important. As church  
services, sacraments, going to meeting,  
etc. my sentiments have been but  
slightly & <sup>in my</sup> ~~little~~ altered. I always <sup>A.S. Amos</sup> ~~thought~~ there  
matters have merely the external  
of religion, means of grace, <sup>godly</sup> ~~religion~~  
itself, that I have no horror of formal  
& have an entire toleration for all modes of  
worship, knowing how much education  
& temperance have to do with those  
things. I have been other systematic  
that you may be aware that I  
have written <sup>uninfluenced by any</sup> ~~nothing~~ <sup>as a</sup>  
my party with "liberal opinions" so called  
otherwise I should not have alluded to  
the subject.

With very affectionate regards to the  
beloved ones of your most truly

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