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Without Concealment, Without Compromise.

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COMMUNICATIONS.

Chester County, Pa.

[illegible] 12 mo. 1840

To the Editor of the National A. S. Standard.

[illegible] Vol. Eleven Number of the Standard of 11 ult. [illegible] Friends' Meeting [illegible] Philadelphia [illegible] Yearly Meeting [illegible] Society passed a strong resolution with not one non-assenting voice against the measure. Some an expression seemed peculiarly called for in this case, owing to the fears of some of our friends, that any action touching measures to aid a State Convention to call Parties off from the ground of the opposition. Consequently, a committee was appointed subjected unprepared to respect to more of them than then have [illegible] consideration and [illegible] Society. The two individuals who [illegible] negative publicly declared [illegible] be condemned. [illegible] Society [illegible] to meet this question [illegible] effort to no purpose [illegible] of some of his positions [illegible] which he offered [illegible] labored hard to prevent [illegible] resolutions be adopted [illegible] tory to any charge [illegible] ciples potentially [illegible] low his dose, [illegible] intended to regret to us in New York [illegible] the ground of the resolution, and [illegible] Yet if he does, the [illegible] correct position [illegible] he would [illegible] in his bearing [illegible] points in [illegible] seemed the most [illegible] mander of the [illegible] stone, of which there could be no doubt left, when they were withdrawn after the rejection of the [illegible] might do some unintentional mischief to the respected author of these resolutions. I will here give a correct transcript of them. Indeed, I have already anticipated some remarks that would more properly follow them. They are as follows:

Resolved, That, inasmuch as our national parties, ecclesiastical, as well as political, are, and from *the nature* of the case, *must* be pro-slavery; moreover, abolitionists to such parties, can properly be treated as the abolitionists on the point of slavery.

Resolved, That, inasmuch as it is not to be expected that a political party will nominate any other than its own members for office, it follows, that abolitionists cannot vote for the candidates of either of the two national political parties.

Whereas, the policy of casting scattering votes consists in the expectation that such votes tend to bring one or both of the rival parties to lend their nomination, to the views of those who cast such votes.

Resolved, Therefore, that since the Whig and Democratic parties are [illegible] abolitionists are left without justification for casting scattering votes.

Resolved, That, whilst we honor the zeal and abolitionist for obeying his conscience, and refraining from the polls, and whilst we urge no person to vote, who feels a his duty not to vote, we cannot but lament that he should be his arguments shut up voting abolitionists to the necessity of voting in concert for sons of suitable qualifications.

These resolutions open a wide field to remark, too wide for the time and limits I have prescribed myself. I shall therefore [illegible] of the more prominent of his positions, among which are the declarations that the "National parties," "are, and from the nature of the case, *must be pro slavery*" "that no *person* who clings to such parties" can "be trusted" "that it is not to be expected that a political party will nominate any other than its own members for office" "that the Whig and Democratic parties are irreclaimable on the point of Slavery," and therefore "abolitionists are left without justification for casting scattering votes," "and *also* that "*unanswerable* arguments shut up voting abolitionists to the necessity of voting in concert for men of suitable qualifications."

Every one will here readily perceive that the argument of the whole hinges upon the position, that the two great parties are and must be pro-slavery—that they are *irreclaimable* upon that respective proposition, when it by no means admitted, nor believed by the great body of abolitionists. The base [illegible] command, as I evidently is, the whole argument [illegible] ground. Why it is the very question of [illegible] which is necessarily urged to our efforts "How are you going to accomplish emancipation? what is your plan?" are the every day questions which have been, and still are asked,—and as often answered by us in our little circles, and by the Sunday and Garrisonian our great Conventions.—that slavery being wrong, we expected to convince the people of it by the ordinary means of moral suasion, by the circulation of books, periodical publications, and the living agents, and that our plan was merely the *creation*, use of these instrumentalities the constant agitation of the subject Well, but the people won't hear you they'll never be convinced of your doctrines—they "are" and will "be pro-slavery!" "they are" "unchangeable" and "are your preaching is vain." Then we have put to the sublimity and high character of moral power—quite potent in subjugating time and custom-honored usages,—in sacrifices in reaching the heart and conscience of men, in all ages and under all circumstances, to exhibit its power in melting the most stubborn dispositions of our nature, or habits against—in humbling the haughty and proud and bringing the lofty down, and in abasing the poor and bringing to naught the desires of men, and establishing the prevalence of justice and liberty of money and prayer, wherever it has been faithfully preserved in unto the end.

Has, then, our beloved South lost her confidence and faith in moral power? Has the task of preaching light counteracting the [illegible] preaching" become wearisome? Trust and believe, our faith in the moral doctrine of the Gospel has not failed. On what ground make a distinction between operating upon the prejudices moral means, and upon political means? Certainly, let with a make [illegible] and consequently the reactionary place him with or multitude who deny the possibility of [illegible] political means [illegible] moral other [illegible] place him [illegible] political [illegible] immoderate, [illegible] have, by well [illegible]

Again, it [illegible] mean that a man cannot "be trusted" who [illegible] of us we [illegible] but it [illegible] who has [illegible] political [illegible] [illegible] [illegible]

Christian Witness.

W. H. Burleigh, now has retired from his post as editor of the Pittsburgh Christian Witness. The last number of the paper contains his valedictory, but gives no reason for the change. He is a very sprightly as well as vigorous writer, and as an editor, has exhibited much tact and ability, but his strong attachment to Christian and abolitionist absolutism. He is the only one of the Burleigh stock that is very conspicuous, and perhaps the only one that is the divinity in our nature has not fallen into the surplice and gown, many of the warmest minds. His piercing sagacity, although somewhat agonistical, is a very good piece of composition and evinces a chastened and subdued state of mind, which leads us to hope that he will yet be a champion of liberal course and return to the abolitionists. We would not impeach his motives, but we believe he has acted precisely and rashly under the influence of bigotry and prejudices which cool reflection and a more dispassionate investigation of facts will dissipate.

The following extract from his valedictory concerning with pleasure, assuring us that he has literally fulfilled his duty, and that he has not partake so largely, under all the excitement of the case, of the bitterness.

Now is the editor of the Standard means by all this, simply that he and myself disagree on some points in reference to anti-slavery movements, and if believing, as a matter of course, that his views are correct and mine wrong, he chooses to express in the way he thinks best from my conclusions, and to expose their folly and tolly, I have nothing to say. Let him argue down or laugh down my heresies, if he can. He may rest assured that I can do justice to a sound argument, even if it overthrows favorite doctrine; and relish good humor, even, and at times, even when exercised at my expense. Let him, and his friends, and all with the decision, that I love not my myself, I am "the friend of no party or sect" I am a Seceder Reformed Presbyterian, and I am "the friend of no party" I am a Seceder Reformed Presbyterian, and I am "the friend of no party" I am a Seceder Reformed Presbyterian, and I am "the friend of no party

The Poor Debtor.

BY WILLIAM LEE HARRISON

[A case like the following could not the abolitionist so fancy, nor the exaggeration of fiction. It have chosen the simplest language to illustrate the barbarism of a system, which, as far as it extends, is even more surpassed by African slavery, namely, the system of imprisonment for debt.]

Prisoners have legal rights as well as other men. But their rights are forgotten and disregarded, like the rights of the Jews. They have no rights, tie on your law! And shame on your courts that will administer it. We do not believe that the judges on the Bench of this county know what an infernal prison-house they have set out here in the genteel town of Hopkinton. In the secrets of that prison house could be revealed to them, it would make them honorable knee to stand on and like spirits upon the fretful porcupine. The law does not contemplate any such kennels. It has no purpose to be answered by any such. The law is humane—and just humane. It presumes innocence, it punishes to reform,—and not to revenge. It is not a tyrant, and has no tyrant's dungeons. This Hopkinton jail is a tyrant's dungeon. It is no lawful keep. Law never built such a structure,—and it would not commit a man to it.

We went to visit our beloved brother Wood in this doleful place. It is in the back part of a human dwelling. The stench that issued from the contined and grated window of the cell, and the cold entry that ranged before it, was intolerable to us. We had to approach it, or we could not see our friend. We did not see how he could live in it. He approached the aperture eagerly, and gave us his hand through the bars of iron. He said he was happy, and had passed a peaceful night—and had no desire to come out, while the cause of his imprisonment remained unremoved. His brother Morrill, who placed him there, wished him to come out, he would with cheerfulness. It was not a desirable place he said, of itself—but he felt no disposition to complain of it as a place in which to bear testimony to the Truth, and to suffer for it. The apartment was quite small for an individual's sleeping room. Four men were shut up in it at night. In one corner of it was their straw couch—and in the other——their Necessary! Two small, gloomy windows admitted the reluctant light of heaven, through bars that seemed placed there as much to keep that out, as to keep the wretched inmates in. Two of the men are confined on charge of arson—and the other is a poor insane man, who has endured confinement in that diabolical cell for nine tedious years.—Last winter he said he went without fire. He bears it with a piteous patience. "He had rather be out," he said, "he always suited him better to be out, taking care of the cattle, than be in the house about the fire." Poor maniac brother. He has foregone the light of day and the soothing influences of nature more than half a generation in this loathsome dwelling abode. The affectionate demeanor of brother Wood toward him was a cordial to his dismantled spirit. And so it was to the other poor prisoners. They appreciated his kind admonitions,—and for the brief period he was with them, their slow time passed swiftly away. And though they must miss his society greatly, it will still continue to soothe their desolate spirits, to think there is somebody, who cares for their souls and pities their distress, and does not sympathise with the barbarity that shuts them up in a cell like that.

Brother Wood was not put there for a crime. He was confined there because he was unwilling to commit one. As a christian he was opposed to the savage custom of war, and the heathenish practice of training men to the butchery of each other. He is the professed follower of Him who declared that all they that take the sword shall perish with the sword,—and that if His kingdom were of this world then would His servants fight—but that His kingdom was not of this world. Asa Morrill, a member of the same church whereof brother Wood was member and deacon, accepted the command of a company organized for the purpose of learning the art of human butchery.—He took his oath to perform the unchristian, wicked, murderous offices. He warned, as in *military* duty bound, his brother Wood, *knowing his sentiments*—to appear at a training, armed &c, as the law directs. He knew brother Wood's conscientious scruples against the military system.—He knew too, that by law the persons called Quakers were, for conscientious scruples the same with brother Wood's, exempted from performing this service. Could he not then fairly have construed the law of exemption as based on the principle of the Quakers, rather than on their sectarian name or profession, and have regarded brother Wood as coming properly within its provisions? Or had he doubted his power to do that—ought not the manifest injustice of compelling such a man to train, or suffer such a penalty, to have made it impossible for a christian to accept or act under the Commission? Ought he not to have signed the Commission rather than imposed one of his Christian brethren—a man whose scruples he himself believed were of the purest and most genuine character. Had the *fighting* system such seductive charms for him, that he must accept power under it, when it involved such hurtful consequences? But we leave that to God Morrill's judgment and conscience. We know without reproachfulness of him. He has since done what he could, we understand to undo the wrong he did his brother Wood, in pursuing him with the penalties of that wicked law—that is, so far as brother W himself is concerned. He sent an order to the jailer, to release Brother Wood, the Postmaster for brother Wood's delivery, and friend Davis was kind enough to go on purpose to bring him home from the prison to his family. The fine would have been paid, had brother Wood consented to its payment. But he declined coming out before he had fully borne his testimony and vindicated his principles. This we are happy to know he has done—and we trust it will produce its salutary and full effect in opening the eyes of professed christians to the horrible inconsistency of bearer arms and "learning war."

Brother Wood was learned in Hopkinton by Mr Sylvester Dunn—son of Reverend Mr Dunn, formerly of Orford. He was educated at Dartmouth College, and we understand was sent to them at law in this place. He was flogged away under cover of night, from his helpless family, and thrown into that loathsome cell after the poor prisoners were in their straw. There he was left without a fire, even to show him the horrors of the dungeon to strangers—to grope his way to the bed in the dark, and sit down upon it to pass the night in terror, sure and sharp. But this was not Mr Dunn's fault. He could not avoid it. Was it not a sweet christian work? Well—Had no one a conscience? Was there no public opinion in this place? Had not the people pledged themselves to see that the law was not violated? Had they not pledged themselves to see that the law was not violated? Had they not pledged themselves to see that the law was not violated? Had they not