











# ABADDON'S STEAM ENGINE, CALUMNY, DELINEATED:

BEING AN ATTEMPT TO STOP ITS DELETERIOUS RESULTS

ON SOCIETY, THE CHURCH, AND STATE,

Called Bitterness, Eph. iv. 31. Compared by Adam Clarke, L.L.D. to  
HIERA PICRA, or *The Holy Bitter.*

A Medicine of the last century, compounded of a variety of Drastic,  
Acrid Drugs, and Ardent Spirits: administered in a great  
variety of cases, which produced immense evil.

TO WHICH IS SUBJOINED,

## THE INFERNAL TRIUMVIRATE:

OPPRESSION, DEPRESSION, AND EXTORTION.

“ Troy soon shall wake, with one avenging blow  
“ Crush the dire author of its country's woe.”

O thou man of God, there is death in the pot. *2d Kings*, iv. 40.  
He that uttereth slander is a fool. *Prov.* x. 18. It is the glory  
of God to conceal a thing. *Prov.* xxv. 2. Thou shalt not go up and  
down as a tale-bearer. *Lev.* xix. 16. (or *Pedler*, in the *Hebrew*; that is  
to say, *The Devil's Pedler.*

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BY A LOVER OF MERCY REJOICING OVER JUDGMENT.

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## TO THE READER.

THE merciless breakers of *bruised reeds*, who *outknaved the Priest and the Levite*, in the Gospel, by not only passing the unfortunates, but also by giving them a louring glance, a bad name, or a kick, are humbly requested to apply at his Satanic Majesty's Council Chamber for a license to inform against Swindlers, Drunkards, and other criminals, contrary to Law and Gospel, as we are determined to stretch the string of charity, rather than act upon presumptive, circumstantial evidence, or *exparte* testimony. "The voice of the country has decided, irrevocably, in the condemnation of CAUSES—that scheme of concealed intrigue and corruption has been unfolded, and called forth the execration of all men who feel a reverence for the principles of the revolution." We contend against the Hydra-headed monster, Slander, in this book, by law and testimony, reason and revelation, beseeching the people and the elders, to enact simple and distinct statutes, defined and limited, under the purview of which, the court and jury may find the slandering felon guilty.

To restrain slander, and prevent our civil and religious rights from being prejudiced, and taken away by tyranny, "Experience had taught the founders of our government, that freedom had

been destroyed through the want of adequate checks upon men of ambitious or desperate desires; hence, in modern times, the *maxim* has been universally recognized by the friends of human liberty, *that governments should be founded and written in well digested forms, and not exposed to the caprice or passions of men.*" To this luminous extract, we shall only add, *a government of Scripture, and not of Priests or Levites.* Therefore, to the law and the testimony we go; if they speak not according to this, from the cottage to the altar, and the throne, it is because there is no light in them: A part of which law is, *Love thy neighbour as thyself—Whatsoever ye would that men should do to you, do ye even so to them; for this (and not lawless slander) is (the sum of) the law and the Prophets.* Matt. vii. 12.

## PREFACE.

MEN of Israel, help by all your energies, plunge the bucket of faith into the perennial, healing, inexhaustible river of life and love, which runs through the midst of the paradise of God, and, in united phalanx, pour forth into the fire engine of Christian charity, the unceasing supply ; work with faithful hearts, peaceable, stedfast, yielding, and persevering hands, until, by keeping down the fire of hell, which works the large boiler of the devil's steam-boat, Slander ; the hot burning atmosphere of defamation shall become more dense, the machinery loose its propelling power, the buckets of clattering backbiting, cease to disturb and poison the waters of social happiness, and Lucifer's pedlers no longer scald, nor be scalded by the high-rectified steam which bursts forth from his original manufacturing conclave in hell, which has, heretofore, and, until now, been productive of a world of iniquity.

Our object is to dissect the hypocritical defamer, who covers malice with the silver dross of pretended necessity, ambition by the guise of strict severity, while many maintain a holy, stiff, frigid distance, to keep up self-conceited sanctification, under the whining fear of injuring men who are better, politer, and wiser than themselves, by ho-



nest familiarity. We hope to make manifest, that an *Hiera Picra bitterness*, that is to say, an *holy bitterness*, (for that acrid, drastic drug, *Hiera Picra*, means *holy bitter*;) is not the wisdom from above, but, on the contrary, is the bilge water of commercial malignity, the regurgitating bile of Abaddon's implacable gall-bladder.

Let none attempt to pass under the guns of mount Zion with impunity, by virtue of having the colours of Jesus Christ flying, while they carry on a war in disguise against the royal law of love, and a smuggling trade with the church of the malignants, under a secret license from the devil, with the poor pitiful apologies that their fathers were plain spoken men, and to punish the wicked, when the truth of the matter is, that we can prove them to be of their father, the devil, while they seem to be religious, but bridle not their tongues, nor libelling pens.

We shall also take notice of the cases of many who, very politely, very religiously, and very like a fox, compliment you, advise you, pray for, and slander you, with a "Lord pity him, he is the worst foe to himself," with a hypocritical smile and stab, professing that they always put their friends upon their guard against horse stealers, swindlers, pickpockets, drunkards, house burners and breakers; when, at the same time, they are men-stealers, character filchers, backbiting pickthanks for slandering pickpockets; are murderers of more bodies and souls than all the Cæsars and other butchers in the universe, both civil and religious. Millions of psalm-singing, doggerel, canting puff-balls, who deny that it is slander to circulate the crimes of individuals, while they ball out, "I tell nothing but the truth," will find their cases attend-



ed to, and their slanderous truths proved to be as far from God's truth as the declaration of a drunken man is from republicanism, when he boasts that he is for equal liberty, and gives no further proof of it than that of throwing up strong whigs in spue and vomit, and treading in the dust the rights of man.

Thousands of cowardly, raspish roarers, and cacklers, profess to be so innocent of what they say against the absent, that you never can fathom their hearts until, upon approaching their slandering mansions, you hear them kaw like crows, "*there she comes,*" when, upon the signal, they all fly off, as those carnivorous fowls, to their respective hiding places. This also shall be delineated.

Hecatombs upon Hecatombs, of Luciferian trading companies, accompanied by their officers, and distributing post officers, peddlers, smugglers, and post-riders, in and out of the churches, are establishing, as far as their influence can have effect, the detestable doctrine of exparte evidence, that is, hearing one side only, which opposes the first rule of legal evidence, that "It is a settled rule of law, that no evidence is to be given against a prisoner but in his presence." 2 Hawk. p. c. ca. 46, which axiom of law is founded on this principle, namely, "That the opposite party is not present to have the benefit of a cross examination." 5 Mod. 165, M'Nally upon Evidence, p. 10.

And although the sixth rule of evidence is, that "one who can only witness by hearsay, is not a lawful accuser within any statute." 2 Hawk. p. c. ca. 25. And, that the abominable and illegal doctrine, or, as sir *Edward Coke* terms it, the *strange conceit*, that one may be an accuser by hearsay, was utterly denied by the justices in Lord

Lumley's case, Hill, 14. Eliz. 3. co. 15, M'Nally upon Evidence, p. 17. Although, we repeat, the above is the language of justice, yet despots, not having God before their eyes, act by virtue of decisions and commissions issued from Appollyon's four courts of calumny; this also shall be considered.

We read in Peake upon Evidence, p. 15, "The law never gives credit to any one, however high his rank, or pure his morals, but always requires the sanction of an oath." Yet millions believe, judge, and sentence millions to tortures, imprisonments, confiscations, banishments, and death itself. Yea, alas! tell it not in Gath: we have done something like it, even at the horns of the altar! These things shall be noticed.

"A pardoned man is not guilty; his crime is purged; but merely for the reproach of it, it shall not be put upon him to answer a question whereon he will not be forced to disgrace himself." *Lord C. Justice Treby. Peake.* 141. Yet, nevertheless, we, whose mercy is called upon to glory over justice, work old Satan's cunning, question-asking pump, as though the spiritual ark was sinking for want of it. This, also, should be touched upon.

"It frequently happens that persons are made defendants with others, for the mere purpose of excluding their testimony." *Peake*, 159. It also has been often practised in Asia, Africa, Europe, and America, in the churches and courts where such cunning usurpations should not be suffered.

"In an information against the wife for adultery, the husband cannot be a witness." *State vs. Gardner*, 1. Root, 485.

"The rule of law does not merely prevent a husband or wife from giving evidence, for the

purpose of criminating each other ; it goes much further, and precludes any evidence which has the *least tendency* to it." *Lord Justice Hardwich* said, "The reason why the law will not suffer the wife to be a witness for or against her husband is, to preserve the peace of the families, and, therefore, I shall never encourage such a consent." Peake, p. 179, 180. How contrary to this prudent, scriptural, and legal doctrine, has been the current coin of thousands, even in the bosom of the sanctuary, we leave to the judgment of the truly prudent and experienced. O! what villainies go down under the garb of power!

Partial or interested sheriffs are not competent to empanel a jury : yet thousands of the clergy, in ancient and modern times, have produced, and still re-produce multifarious oppression, by such illegal, partial conduct, to the great scandal of religion. Witnesses are not allowed to be competent who are *propter delictum*, that is, guilty of certain crimes ; still, however, any ruffian, will serve the turn of an open-mouthed, hard-hearted, humped-up railer, with a beam in his eye ! Jurors must not be *propter defectum*, defective in understanding ; yet weak heads and narrow hearts often serve the turn of ambitious judges better than long heads or strong heads. Jurors are not allowed to be *propter affectum*, that is, given to *bias* or *partiality* ; nevertheless, those are always the choice of the judges who form the devil's council chamber of injustice, conclave, and exparte defamation. Jurors must be *omni exceptione majores* ; that is to say, *above or beyond all exception*.

This is what we ought to aim at, namely, to lay aside partiality and tyranny. If a juror mentions any thing against the accused, which was not said

in open court, it vitiates and destroys the verdict ; yet thousands of sacerdotal conclaves in caucuses, throughout the four quarters of the globe, have allowed the introduction of such private villainies, without even admitting the person accused to have any hand in the oppressive ecclesiastical laws, under the purview of which they were to have their civil and religious rights administered, prejudiced, and taken away, or even to appear, as did the heathen Romans, by impartial impleadings face to face. This is lording it over God's heritage with a witness, with no better satisfaction, check, or remuneration, than the inflammatory haughty answer, that "*we are sent of God to rule over you.*" Upon this point the church has been much harrassed ; we do not pretend, in the present work, to enter upon what is too heavy for us, we mean church government ; but just to give some hints to those whom Paul calls novices, that is, "young plants," "puffed up" like bladders, "puff balls."

Although not learned, we may receive help to the meaning of the word Slander, in two or three languages ; shewing in association some law authorities. With diffidence we object to the present mode of punishing slanderers, and would recommend *statute law* well defined by the *legislature* ; that when the slanderer of malice and felony committed evils as great as other murderers and thieves ; he should, when it was legally proved upon him, suffer equal punishment ; still leaving it with the jury under the direction of the court to find guilty, according to the intention of the legislature. We therefore have drawn up a number of indictments, as though such laws were actually in force ; the objections to such statutes, from the difficulty of the mode of proof, and the number of



guilty persons, should be no objection to such acts ; for, in the first place, the law in Virginia of 1810, to punish whoever had a slandering hand in a duel, had a happy and immediate effect, to break up the fire and brimstone consequences of those vallainies ; and secondly, the longer the legislature put off punishing the slandering thief and murderer, the more will the iniquity increase in the community, until, as in the reign of Antoninus Pius and Commodus, the malicious state informer or prosecutor is severely punished, even with death, one of whom had his legs broken by Perennius, in the reign of Commodus, for informing against that great philosophical christian, Apollonius.

You ask why we harp so much upon one string ?

We answer, because all men are set as spies upon each other ; because the preachers have harped upon the other strings till they have made the slandering string too strong for the rest ; because population languishes under slander ; because the states and the churches are poisoned therewith ; the winds putrescent thereby ; fatherless, widows, slaves, orphans, and strangers, with mechanics, merchants, sailors, farmers, and preachers, are ruined by it : officers upon sea and land are broke and kept back from promotion by its fangs ; and men in power belied by the envious, ambitious, and avaricious ; because St. James wrote almost all his epistle against it ; Moses and the prophets, Jesus Christ and the apostles called it stealing, foolishness, hypocrisy, lies, murder, and a world of iniquity !

Why does a citizen run with a bucket ? A house, a city is on fire ; and shall we stand all the day idle, and see this Canaan turned into an aceldema, a field of blood, of fire, the fire of hell, and not run with our buckets of law and Gospel ?

Let us form the line, and pass the water of Christian faith, love, meekness, gentleness, and unwearyed diligence, until the fire engine of charity, fed from the water of life, shall have extinguished the electric dæmon, slander, and thrown his infernal rider, the complicated steam boat of political, mechanical, mercantile, incontinent, sensual, and all religious illicit smuggling, trading, and pedling, into the shoreless, bottomless sea of the love of God and man ; so shall there be a great calm.



*Commonwealth of Israel, to wit :*

The law and the testimony, Moses and the prophets, Messiah and the apostles, do present for Jehovah, the King, the Lord of Hosts, that, whereas, hard-hearted malignant, envious invidious, covetous lovemoney, ambitious terrorum, vain double-tongue, hypocritical beam eye, young inflated novice, worrying Lord over God's heritage; with a troop of church gossippers and state lickplates, of the church of the malignants, all being devil's pedlers and postriders in the circulation of slander, not having the fear of God before their eyes, but being moved and seduced by the instigation of the devil, at every favorable opportunity, in the reign of the King, whose name is the Lord of Hosts, King, defender of the faith that works by love, and plays no slandering slight of hand; in this reign, we repeat, in the parish of political shuffling, and religious scuffling, and in all the wards and wardrobes of whispering, backbiting, and hating of God, as aforesaid, and with force of arms, of railing and controversial preaching, in the places aforesaid, feloniously, and of their aforethought malice, in and upon sincere lover, one flesh, husband and wife, disappointed, broken heart, sinking Peter, rising Corinthian, weeping and returning prodigal, forgiven David, sobbing and grateful Magdalene, then and there, in the peace of God, and of the said Lord of Hosts, the only lawful King then being, made an assault, and slandering church affray, and the aforesaid novices, lords, whiffers, groaners, controversial priests, hard-hearted Levites, bruisers of broken reeds, whisperers. state and church receivers, tea, wine, grog, snuffing and smoking slanderers, double-tongued, high-eyed,

tossing-nosed railers, a certain hell-fire machine, called the Leviathan calumny, with two hundred millions of propelling steam boats, puffing and bursting with double rectified secrets, which load the weeping, groaning, bleeding zephyrs, and putrescent winds, producing vipers, firebrands, arrows, and death, which they held in their right hands then, there, and every where, in and upon the aforesaid strangers, fatherless, widows, slaves, free colored people, preachers, men on trial, then and there feloniously, voluntarily, and of their malice aforethought, did shoot off and discharge; and the aforesaid slanderers, with the destructive hell-fire defamations aforesaid, from the whispering railing guns, aforesaid, then and there shot off and discharged the aforesaid peepers, watchers, novices, puffers, raisers, receivers, and publishers, in and upon the left part of the breast and soul of them, the said orphans, widows, fatherless, preachers, strangers, broken and broken hearted lovers, merchants, and returning prodigals, then and there feloniously struck, giving to the said returners, broken hearted, strangers, bound boys and girls, preachers, slaves, unfortunate boys and girls, broken hearted husbands and wives, then and there with the leaden bullets of whispering aforesaid, out of the reviling guns aforesaid, then and there shot off and discharged in and upon the left part of the breast of them, the said Mary, doubting Thomas, restored David, Peter, and the Corinthian, ten thousand mortal wounds of the breadth of property, character, happiness, and appetite, and the length of life and eternal damnation, of which mortal wounds inflicted by the aforesaid novices, canthers, puff balls, drunken railers, religious gossipers, church receivers, revengeful backbiters, and

seven-times Peters ; the aforesaid good, bad, and indifferent sufferers slowly, instantly, and eternally died. And that Poll Plot, Bill Blot, Sall Saucy-face, Prating Partnership, Psalmsinging Longface, Parson Pumpall, prying peeper, white-eyed watcher, leader lackey boy, widow wildjaw, riggling runner, tea talkative, bear-mouthed burlesque, lickplate liar, and trumpeter telltale, feloniously and of their malice aforethought, then and there were present, aiding, assisting, abetting, comforting, and maintaining the aforesaid punners, praters, winkers, raisers, libellers, novices, slowjawed slanderers, Diotrephes's, lion faced lord's over God's heritage, altar-scraping asses, light tongued lasses, and far-rago fulminators, to the felony and murderers aforesaid, in form aforesaid, to be done and committed ; and so the aforesaid iterating and reiterating slanderers, the aforesaid slighted stranger, weeping widow, blackened backslider, returning and zealous Peter, poor prodigal, and weeping Mary aforesaid, in the parish of cup evidence, and wards of church conclave causes, bar browbeat, coquette ingrate, pulpit inflate, and slowjawed long hate aforesaid, in manner and form aforesaid, feloniously, voluntarily, and of their forethought malice, slighted, slandered, received slanders against, robbed, murdered, and brought to damnation, the name, fame, appetite, happiness, peace, property, reason, imagination, memory, judgment, life and soul of the aforesaid innocents, penitents, Mary's, Peter's, strangers, &c. against the peace of these United States, the commonwealth of Israel, the peace of the Lord God, gracious and merciful, the alpha and omega, his crown and dignity. And that one cholera morbus blackvomit, bruise-reed butcher, browbeating bigot, twittering fidget, jabbering

jackall, despotic dryjaw, ever dropping long ear, judge watch mote, idle informer, search warrant blood hound, rough and smooth receive all; with a covey of political roarers, goarers, tearers, swearers and kidnappers, accompanied by a cloud of punners, runners, peepers, railers and retailers, late of the parish of church gossiping, bar, statehouse, political calumniating coxcombs, naval and military supplanting, in the county of licensed bespattering of infamous memory, not having God before their eyes, but being seduced by the instigation of the devil before the felonies and murders, aforesaid, by the aforesaid envious, malicious, talkative, twitterers, long ears, sharp eyes, tossing nosed, tea, grog, coffee, and wine bibbers, doggerel canters, whifflers, brawlers, blating goats, and braying asses, in manner and form aforesaid, done and committed, that is to say, on every interesting opportunity, in the reign of the Lord our righteousness, the only King acknowledged by these United States, King, defender of the injured, the helpless, stranger, slave, fatherless, widow, orphan, bound boy and girl, &c. The aforesaid backbiters, receivers, publishers, unjust condemners, and quivering cacklers, at the aforesaid parish of cup evidence, bar browbeat, and pulpit slander, in a world of iniquity, as aforesaid, and in the county of laughing, twisting, grinning, whispering, and asking Foxite questions, in conclaves, by outknives, whip slaves, jobbers, winkers, tipplers, gluttons, sycophants, church and state bloodhounds as aforesaid, to the felonies and murders aforesaid, in manner and in form aforesaid, to be done and committed maliciously, feloniously, voluntarily, and of their forethought malice, did incite, move, abet, counsel, and procure against the peace of families,



strangers, and helpless in state and church, and of the Lord God, gracious and merciful, who was, is, and is to come, his crown and dignity. And that political mitigate fine, Diotrefes Divine, Partnership Pompous, Bishop Bighthought, Deacon Dreadnaught, Elder Redhot, conclave inquisition, civilian caval, flinthearted steel tongue, and bell clatter ding dong, including a long grining, grunting, hemming, canting, covetous train of insidious vulpine flatterers, late of the parish of Political supplanting, and in the county of Gospel gossiping, all being hypocritical slanderers and devil's pedlers, well knowing the said offenders to have done and committed the said felonies, in manner and form aforesaid, afterwards, to wit, on every advantageous opportunity towards the four winds of heaven, and in all places, in the reign of the Lord of Sabbaoth, the King eternal, immortal, and invisible, at the parish and county of Gospel gossiping as aforesaid, with slandering force and backbiting arms, did assist in oppressing them, the said weeping and returning prodigals, restored backsliders, oppressed slaves, doubting Thomas's, rising Peters, poor hired girls and boys, bound orphans, true lovers, abashed Ephraims, swallowed up of over much sorrow, suffering strangers, broken hearted widows, insane lovers, sinking merchants and mechanics, them the aforesaid rough sly receivers, condemners, church and state officers, gossipers, swindlers, oppressors, &c. did then and there in Asia, Africa, Europe, and America, feloniously, and of their malice aforesaid, receive, aid, and comfort the said slanderers, against the peace of the said Lord our righteousness, who was, is, and is to come, his crown and dignity.

## SLANDER.

The following is from A. Clarke, L. L. D. upon Dæmons.

“ It appears there is but one DEVIL, who seems to be *supreme*, or *head* over all the rest. (The Doctor then gives his name in Greek, and observes that it) signifies an *accuser*, or *slanderer*. 1 Tim. 3. 11. 2 Tim. 3. 3. Tit. 2. 3. Perhaps Satan was called so, 1st. because he *accused* or *slandered* God in paradise, as averse from the increase of man’s knowledge and happiness. Gen. 3. John 8. 44. And 2dly, because he is the *accuser of men*, Rev. xii. 9. 10. See also Job i. 2. The word comes from (Greek) *through*, and (the Greek) *to cast* or *shoot*, because of the influence of his evil suggestions; compared, Eph. vi. 16. to *fiery darts*; and thus it is nearly of the same meaning with (the Greek) he who *pierces through*.”

Adam Clarke, L. L. D. Just so, his children *pierce through*.

The Low Dutch word *laster*, s. *slander*, is calumny, lampoon.

*Lastermond*, or foul-mouthed.

*Lasteren*, v. to slander, reproach, defame, blaspheme.

*Lasterly*, adj. and adv. reproachful, slanderous.

*Agterklapping*, slandering, backbiting.



*Agterklappen*, v. to backbite, to slander.

*Aghterklapper*, backbiter, talebearer.

The *Teutonic*, or *ancient German* word *Verleumdung*, s. pronounced *Ferlimedung*, is calumny, slander, slandering, backbiting, detracting, detraction, false imputation, malicious aspersion, defamation, defaming, decrying, blemishing, traduction, traducing, obtrectation, medisance, French for slander.

*Schaenden*, *schmaehen*, or *schmaen*, v. to abuse, blame, injure, detract, cavil, defame, vilify, revile, disgrace, slander, *vituperate*, that is a blaming or finding fault, rebuke, outrage one, put an affront, abuse, blame, injury or aspersion upon him, blast or blot his credit, honor, or reputation.

*He that uttereth slander is a fool.* Proverbs x. 18.

*Verleumder*, or *Ferlimeder*, a calumniator, slanderer, backbiter, false accuser, sycophant, pick-thank, decryer, defamer or detracter, lastermaul.

*Verleumderisch*, or *Ferlimederish*, calumnious, slanderous, backbiting, traducing, blaming, slandering, *Verleumdet* or *Ferlimedet*, slandered.

*Verleumden*, v. or *Ferlimeden*, to backbite, slander, defame, calumniate, asperse, detract, or traduce one, decry, wound, blemish, asperse, or blot his reputation, speak evil of him, cast an aspersion or blemish upon his honor.

Who, in his reason, does not at first sight discover how much more original and copious the *Teutonic* or *ancient German* is than the *English*? And who also dare deny that from the above explanation from the *Teutonic*, there are slanderous truths as well as slanderous falsehoods?

We shall, in another place in this work, bring in the *French* word for slander, with some indisputa-

ble *law authorities*, as we are not only greatly indebted to the bench, but also to the lawyers in general, for the little legal information which we possess upon slander.

Those who take sacerdotal liberties to speak and write with religious and private severity of others, from the example of prophets, Jesus, and the apostles, should never forget, 1st. That our duty is to love our neighbour as ourselves, always asking, before we expose a brother, how would I like such obloquys? 2dly. Can we take the same liberties as Jesus, who knew the hearts of all men, and knew, as did also the apostolic discerners of spirits, how, when, where, what, and to whom to speak. 3dly. That before St. Paul and the churches gave up certain persons to Satan, or wrote warning epistles to the incorrigible, or rebuked them publicly, as some of our modern would-be-thought apostles; they exercised the utmost extent of merciful reclaiming, spoken of in Matt. xviii. Luke xvii. Gall. vi. and 1 Cor. xiii. And 4thly. That Jesus sent word to backsliding Peter of his resurrection, in three or four days after his public apostacy, and restored him to his ministry in a few days after, instead of blasting his fame, as some of our clerical lords do and have done; and that St. Paul wrote to restore the very wicked Corinthian to the church, lest he should be swallowed up of overmuch sorrow, as are and have been millions by ecclesiastical harshness, slander, and oppression, which often terminates in the civil, spiritual, and eternal destruction of the poor bruised reeds.

*Thou shalt love thy neighbour as thyself*, that is to say, “Every man, as plainly appears, 1st. By comparing this place with verse 34, where this law is applied to strangers. 2d. Because the word

*neighbour* is explained by *another man.*" Lev. xx, 10. Rom. xiii. 8. And 3dly, because in Jer. xxxiv. 17, even a slave is called a brother and neighbour.

Although the Gospel is called *The perfect law of liberty*, James i. 25, and that we only *seem to be religious if we bridle not the tongue*, ver. 26, yet millions "having quite lost the way of nobleness, and climbed up to the height of terribleness." Substitute worryism, lionism, and damnationism, under the equivocal pretext that religious liberty is not altogether republicanism. *Love covereth a multitude of sins*, 1 Pet. iv. 8. "Yea, love covereth all things. He that loves another, covers his faults, how many soever they be; he turns away his eyes from them, and, as far as is possible, hides them from others."

*Neither as lording over the heritage*, 1. Pet. v. 3. "Behaving in a haughty, domineering manner, as though you had dominion over their conscience. The word translated heritage, is literally the portions, ver. 5. elder or younger, *subject to each other*. Let every one be ready upon all occasions to give up his own will." J. W. Yet in the very charge of the Holy Ghost, lording, hearsay, and exparte judging has flown in upon us as the sea upon Babylon; principles in slander, with their aiders, abettors, and counsellors have been, and are encouraged in many circles, even in several of the churches, as also by politicians, civilians, and courts, where malicious prosecutors are often admitted, to the shame of whom we shall produce two edicts of the emperors *Adrian* and *Antoninus*, on behalf of the Christians:

"Unto Minutus Fundanus, proconsul of Asia, Adrian sendeth greeting—

I received an epistle from Serenius Granianus, that right worthy man, and thy predecessor, the occasion whereof I cannot with silence leave it untouched, lest that thereby men be troubled, and a gap left open to the malice of sycophants. In plain words, if any, upon spite or malice, commence or cavil against them, see you chastise him for his malice, and punish him with revengement.”—*Eusebius Pamphilus*, book iv. p. 61.

If all men in church and state would imitate Adrian herein, Luciferian pedlers, postriders, and commercial smugglers, should not be permitted to trade in such stolen goods, devil’s love letters, or freights of slander, upon the high roads and seas of defamation.

Extract of an epistle from Antoninus Pius, unto the commons of Asia, in the behalf of the Christians not to be persecuted :

“The emperor Cæsar, Marcus Aurelius, Antoninus, Armenicus, Pontifex, Maximus, fifteen times tribune, thrice consul, unto the community of Asia greeting—

If any be found busied in other men’s affairs, we command that the accused be absolute and free, though he be found such a one, I mean faulty, and that the accuser be grievously punished.”—*Eusebius*, lib. iv. p. 63.

“This edict was proclaimed at Ephesus, in the hearing of the great assembly of Asia, witness hereof is *Meliton*, bishop of Sardis, who flourished at that time in his profitable apology to the emperor Verus.”

Mark the emperor’s words—“If any be found busy in other men’s affairs, we command that the accused be absolute and free, though faulty, and that the accuser be grievously punished.”



This would be punishing the real malicious sinner, who is the implacable felon, and letting the supposed one go free until prosecuted without malice ; that is to say, scripturally and legally : all of which requires time, patience, forbearance and forgiveness.

“ Apollonius, a person renowned for learning and philosophy, at that time in Rome, was a sincere Christian. He was accused by a slandering informer before Perennius, the judge, a person of considerable influence in the reign of Commodus, the emperor. According to the law of Antoninus Plus, which had been revived by Commodus, requiring that the accusers of Christians should be put to death, Perennius sentenced the accuser and his legs were broken. In this he obeyed the dictates of the law ; in what follows he obeyed the dictates of his own malice, or rather that of the senate. The prisoner was required to give an account of his faith before the senate and the court. He complied, and delivered an apology for christianity ; and by a decree of the senate was beheaded. This is perhaps the only trial we read of in which both accuser and accused suffered judicially.”

If all malicious informers were to have their legs broken, as were those of the aforesaid devil's pedler, they would run very few four mile heats of obloquy for his satanic majesty.

*Adam Clarke*, in remarking upon *Even so must their wives not be slanderers*, 1 Tim. iii. 11. observes, *not slanderers*, (Greek) “ literally, *not devils*. This may be properly enough translated *slanderers*, *backbiters*, *talebearers*, &c. for all these are of their father the devil, and his lusts they will do. Let all such, with the vast tribe of *calumniators* and *dealers in scandal*, remember that the apos-

tle ranks them all with *malicious, fallen spirits*; a consideration which, one would suppose, might be sufficient to deter them from their injurious and abominable conduct."

What can all your backbiting religious roarers, goarers, devil's pedlers, and cacklers, answer in reply to this learned Doctor's dissection of them, which shews their alliance with, and origin from, Apollyon the destroyer?

The same great divine, when commenting upon Eph. iv. 31, 32, thus unfolds the true sense, verse 31. *Let all bitterness.* "It is astonishing that any who profess the Christian name, should indulge *bitterness of spirit*. Those who are *ensorious*, who are *unmerciful* to the *failings* of others; who have fixed a *certain standard* by which they measure all persons, in all circumstances, and unchristian every one that does not come up to this standard; these have the *bitterness* against which the apostle speaks. In the last century there was a compound medicine made up from a variety of drastic, acrid drugs, and ardent spirits, which was called *Hiera Picra*, (Greek) the *holy bitter*. This medicine was administered in a multitude of cases, where it did immense evil; it has ever appeared to me to furnish a proper epithet for the disposition mentioned above, the *holy bitter*, for the religious censorious act, under the pretence of superior *sanc-tity*. I have known such persons to do much evil in Christian society, but never knew an instance of them doing any good."

*And clamor*—loud and obstreperous speaking, brawling, railing, *boisterous* talk, often the offspring of *wrath*; all of which are highly unbecoming the *meek, lowly, quiet, sedate* mind of Christ and his followers.



*And evil speaking* — (Greek) *blasphemy*: that is *injurious speaking*, words which tend to hurt those of whom, or *against whom*, they are spoken.

*With all malice, or all malignity*: as anger produces *wrath*, and *wrath clamor*, so all together produce *malice*, settled, sullen, fell *wrath*, which is always looking out for opportunities to revenge itself by the destruction of the object of its indignation. No state of society can be even *tolerable* where these prevail; and if *eternity* were out of the question, it is of the utmost consequence to have these banished from time. Verse 32, *Be ye kind one to another*: be *kind* and *obliging* to each other; study *good breeding* and *gentleness of manners*. A Christian cannot be a savage, and he *need not* be a *boor*. Never put any person to needless pain.

*Tender hearted, compassionate*, having the *bowels easily moved*, (as the word implies) to commiserate the state of the wretched and distressed.

*A roughness of manners* is to some unavoidable; it is partly owing to the peculiar texture of their mind, and partly to their education. But there are others who glory in, and endeavor to cultivate this ungentle disposition: under this is often concealed a great degree of spiritual pride, and perhaps some malignity, for they think that this *roughness* gives them a *right* to say grating, harsh, and severe things. They should be taught another lesson—and if they will not demean themselves as they ought, they should be left to themselves, and no man should associate with them. They are not *Christians*; and they act beneath the character of *men*.

Union among the followers of Christ is strongly recommended. How can spiritual brethren fall

out by the way! Have they not all *one father*, all one head? Do they not form *one body*, and are they not all *members of each other*? Would it not be *monstrous* to see the *nails* pulling out the *eyes*; the *hands* tearing off the *flesh* from the body; the *teeth* biting out the *tongue*, &c. &c.? And is it less so to see the members of Christian society bite and devour each other? Every member of the mystical body of Christ, should labor for the comfort and edification of the *whole*; and the honor of the *head*. He that would live a quiet life, and keep the unity of the spirit in the bond of peace, must be as backward to *take* offence as to *give* it. Would all act on this plan, and surely it is as *rational* as it is *Christian*, we should soon have “glory to God in the highest, and on earth peace and good will among men.”—*A. Clarke*.

Do all things without murmurings. Phil. ii. xiv.  
 “Without grumblings and altercations. Be patient in, and contented with your work, and see that ye fall not out by the way.”

Let your moderation be known.—“The word (saith A. C.) is of very extensive signification; it means the same as mildness, patience, yieldingness, gentleness, clemency, moderation, unwillingness to litigate or contend; but *moderation* is expressive enough as a general term.”

“Moderation,” says Dr M’Knight, “means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the character and actions of others, sweetness of disposition, and the entire government of the passions.” Let rough jaws chew these remarks.

Lifting up holy hands without wrath. 1 Tim. ii. 8. “Having no vindictive feeling against any per-

son; harbouring no unforgiving spirit, while they are imploring pardon for their own offences.”—  
*Clarke.*

Millions burn the *ussafætida* of slander upon the altar of the church, rather than be without smoke—and set ten thousand characters on fire, as Nero did Rome, who, in actor’s habit, rejoiced at the beauty of the flames from the tower of Macenas, where he played upon the harp, and sung the tragedy of the destruction of Troy; just as if we were under obligations to serve the devil by exparte caucuses and hearsay evidence, and bound by Jehovah to endear damnation to ourselves, by doing the unjust work of slandering supererogation, terminating in our own eternal damnation, under the malicious color of punishing sin, saving souls, and keeping up order. “An *Egyptian*, who acknowledged fire for his God, one day doing his devotions, kissed his God after the manner of worshippers, and burnt his lips, (as slanderers do by kissing that fiery serpent.) It was not in the power of that false and imaginary deity to cure the real hurt he had done to his devoutest worshipper.” No more can the Diana of slander cure her votaries, who communicate the fire of hell from her volcanic hydrophobia, cholera morbus lips, thereby rendering their touch and sound infectious.

“We read a story of a virtuous lady that desired of *St. Athanasius* to procure for her, out of the number of the widows fed from the ecclesiastical corban, an old woman, morose, peevish, and impatient, that she might, by the society of so ungrateful a person, have often occasion to exercise her patience, forgiveness, and charity.”

If she were to make application to some of our clerical bishops, they could furnish a hecatomb of

old maids, and slow jawed stale Bachelors, born upon the mountains of division, baptized in the steam engines of bitter herbs and the oil of vitriol; bitter, hot and sour; some of whom can Lord and libel even at the horns of the altar; although it is said that the servant of the Lord must not strive, but be patient, gentle, and meek to all men. Yea, though James iv. 11. saith, *speake not evil one of another.* “This grand hindrance of peace—and *he that speaketh evil of another,* does in effect *speake evil of the law,* which so strongly prohibits it; and *thou art not a doer of the law, but a judge of it;* thou settest thyself above, and, as it were, condemnest it.” Yet, after all these negative commands, the humped up, pinched faced, tossing nosed, high eyed, grunting, and psalm-singing reviler, goes on, like a bloodhound upon full sight or scent, pumping, prowling, and tearing in pieces! *If any one be ever so religious,* “exact in the outward form of religion, and *bridleth not his tongue* from backbiting, talebearing, evil speaking, he only *deceiveth his own heart,* if he fancies he has any true religion at all.”—*John Wesley.* Let every Methodist hear this from their father. You may preach, pray, and sing, as Paul, Peter, Apollos, and David; shout, and give all you have to the poor, still boasting of inward religion, disproving and fleeing all other vice, yet we only *seem to be religious,* we altogether *deceive ourselves,* all our religion is vain, frothy, and ineffectual, unless we bridle (or muzzle our mouths, *Psalms xxxix. 1. margin*) and restrain our reviling tongues.

“A seventh article in the character (saith A. C. of a bishop) is, he must not be *given to wine.* The word not only signifies one who is *inordinately attached to wine,* a *wine bibber,* or *tipler,* but also one who is *imperious, abusive, insolent,* whe-



ther through wine or otherwise. Kype contends for the latter acceptation here. See his *proofs and examples*.

“*Eighthly*.—He must be no *striker*; not *quarrelsome*; not ready to *strike a person*, who may displease him; (he must not thump, kick, and cowskin Toney and Fanny,) no *persecutor* of those who may differ from him;” not prone, as one wittily said,

“To prove his doctrine orthodox,  
By apostolic blows and knocks.”

Behold them trample on their flocks,  
Supported by each vulpine fox,  
Like tyger, hawk, or goaring ox,  
With flouts and scouts, and outing knocks,  
Then off they soar in air balloons,  
As boreas or hot monsoons;  
So fare you well, and fare you well,  
So fare you well, they are soaring home.

Some roar as Balaam's warning ass,  
And switch a Cushite lad and lass;  
And gold and influence amass,  
Yet still they'll preach, we're naught but grass,  
Adoring all the holy rich,  
They throw the feeble in the ditch.  
So fare you well, &c.

He judges by a sly hearsay;  
His vengeance sweeps you in a day;  
Or, like a slow jaw'd beast of prey,  
He kills by *smile* and *stab delay*;  
And by a cunning Gospel trick,  
He props a tot'ring bishoprick.  
So fare you well, &c.

*Fourteenthly*—“ It is required (saith C.) that he be not a novice, not a *young plant*, not *recently ingrafted*; that is, one *not newly converted to the faith*. It is impossible that one, who is not long and deeply experienced in the ways of God, can guide others in the way of life. But the apostle gives another reason, *lest being lifted up with pride he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows, when they are entrusted to his government. The apostle’s term, *puffed up, inflated*, is a metaphor taken from a *bladder* when *filled* with air or wind. It is a *substance*, has a certain *size*, is *light*, can be the sport of the *wind*, but has nothing in it but *air*. Such is the classical coxcomb: a mere *puff ball*, a disgrace to his function, and despised by every intelligent man. Should we not say to those whom it may concern,

‘ From such apostles, O ye mitred heads,  
 Preserve the church! and lay not careless hands  
 On skulls that *cannot teach* and *will not learn*.’

From these words of the apostle, we are led to infer, that *pride* or *self-conceit* was the cause of the devil’s downfall.”

A young excrescent, loud walloon,  
 Who fights windmills, and bays the moon,  
 A sacerdotal, proud buffoon,  
 A high ey’d, lordly, fell dragoon,  
 In haught’<sup>y</sup> dev’lish union.

Such froggish, doggish, hoggish mopes,  
 Frame whips and scorp’ons, snares and ropes,  
 Like Nero’s, Herod’s, Haman’s popes,

Blighting our church and civil hopes,  
By huffing, puffing union.

See slandering puff balls, light as air,  
Japan'd all o'er with bishop hair,  
Behold them stamp, and roar, and stare,  
As Solomon's not very rare,  
In bladder, adder union.

Such men often have for their staff of honor, such persons as the following :—Tim. v. 13. *And withal they learn to be idle.* “They do not work, and they will not work. *Wandering about from house to house.*—Gadding, gossiping; never contented with home, always visiting. *And not only idle*—If it went no farther, this would be tolerable; but they are *tattlers*, talebearers, whisperers, light, trifling persons; all noise and no work. *Busy bodies*—Persons who meddle with the concerns of others, who mind every one's business but their own. *Speaking things which they ought not*—Lies, slanders, calumnies, backbiting their neighbours, and every where sowing the seeds of dissention.”—*Clarke.*

A slandering truth is the devil's truth: is a practical lie against God, or, which amounts to the same thing, *if ye have bitter zeal and strife in your hearts*, (saith James iii. 14.) *do not glory, and lie against the truth.*

“True Christian zeal is only the flame of love. *Do not lie against the truth*—as if such zeal could consist with heavenly wisdom.”—*W.*

*Buy the truth, and sell it not.*—Prov. xxiii. 23. What truth? A puff ball truth, a whipping truth, a sly matchbreaking truth, a roaring bull frog truth, that he got drunk, or she raised the wind by

brawling in the kitchen? No, no; but the whole revealed truth, the bloody cross truth, a saving truth, the spirit of truth in your hearts, the love of all flesh, the knowledge and practice of your whole duty and interest.

## A LIE,

ACCORDING TO CRUDEN, IS,

1st. A falsity or untruth. *Judges*, xvi. 10.

2d. False doctrine. 1 *John* ii. 21, 22.

3d. An image, or idolatrous representation. *Rom.*  
i. 25.

First meaning—*Judges* xvi. 10 :

And Delilah said unto Samson, behold thou hast mocked me, and told me lies; now tell me, I pray thee, wherewith thou mightest be bound.

The second meaning is, false doctrine—1 *John* ii. 21, 22.

*No lie is of the truth.* Who is a liar, but he that denieth that Jesus is the Christ? He that believeth not God, hath made him a liar. 1 *John* v. 10. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 *John* ii. 4.

The third meaning of a lie—

Who changed the truth of God into a lie, and worshipped, and served the creature more than the creator. *Rom.* i. 25.

*Ye shall know the truth,* of peace with God and man, including power over sin, *and the truth shall make you free.* *John* viii. 32, from the guilt, power, and inbeing of all sin, from whispers, and all such low, cowardly swindlings, which are current coin with thousands of political and very religious



grunters and roarers, under the lying excuse that they relate nothing but the truth, which, when narrated against the truth of God's word, by slandering a brother, is a *lie*, though what is said be a fact; it being manifest, that all are liars who set up a system of defamation against Gospel reformation, of unjust, *exparte* caucus, in opposition to two or three witnesses, and our Lord's seventy times seven, *Matt.* xviii. 22, and of blasting the fame and uncovering shame, in competition with that *charity* which *covereth a multitude of sins.* 1 Peter iv. 8. and *covereth all sins.* Prov. x. 12.

*Every one that is of the truth* (as it is in Jesus) *heareth my voice.* John xviii. 37; which *truth* and *voice* is thus *iterated: Love your enemies.* *Matt.* v. 44, *Luke* vi. 27, 23. Whosoever shall say *Raca* (that is, empty fellow) to his brother, shall be liable to the council. *ver.* 22. Forgive us our debts, as we forgive our debtors. *chap.* vi. 12. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses. *ver.* 15. And *reiterated* as follows: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *Matt.* vii. 12. Enter ye in at the straight gate of love, forgiveness, and forbearance, and not through the wide valves of the devil's steam engine, slander, propelled by the fire of hell into a world of iniquity.

Mr. Wesley's words upon *Every one that is of the truth, shall hear my voice*, are—"An universal maxim. Every sincere lover of truth will hear him so as to understand and practice what he saith. *In truth and love, or faith and love*, as St. Paul speaks. *Faith and truth* are synonymous terms."—*J. W.* upon 2 John *verse* 3. I found of thy children, *v.* 4,

walking in truth. "In faith and love." *The elder whom I love in the truth*, ver. 1. "with unfeigned and holy love." Ver. 2. *For the truth's sake, which abideth in us*—as a living principle of faith and holiness."

What has any admirer of Wesley to say in answer to this, who has *denied* that *love* is the *truth*? Every practice and assertion which professing Christians set up opposite to *God's truth*, is a *lie* against faith and love, allowing even what we say to be a fact; as, for instance, to tell a church or preacher, or for the preacher or church to receive and act upon a *slander* against a member, contrary to Jesus and the apostles, is a *lie*, even if what was said of the man was true, a lie against the Gospel, which points out the more excellent way of love.

Yea, *let God be true and every man a liar*. Rom. iii. 4. Every man who opposes slandering church government, and secret ex parte testimony, to God's impartiality. Yes, let them go on, *be condemned and believe the lie, who believe not the truth*, (of covering sins) *but had pleasure* (like fiends) *in unrighteousness*; in expelling, by lordly, partial, hearsay, in a day, against *faith and love*.

*Brethren, if any err from the truth*, "practically by sin," James v. 19. *he* (who reforms him) *shall save a soul*—from death, running into malicious and inconsiderate slanders, and haughty puff ball airs; he shall save a soul from death, and thousands of others who would be ruined by him; *and hide a multitude of sins*, which he and they would scratch up as dog's do *rottenness and dead men's bones*. He that saith I know him, and keepeth not his commandments, (*to love enemies; to bear each other's burdens; to restore in the spirit of meekness; to tell his brother between him and him; to hide a*

*multitude of sins ; to love his neighbour as himself*) is a *liar*, even allowing what he blubbers out of his neighbour's to be true ; and the *truth*, of *truth and love*, of *faith and silence*, of *forbearance*, and *Gospel order*, is not in him. 1 John ii. 4. Nay, but the cunning of the *hissing, whispering, fiery serpent*, whose very name signifies *slanderer, accuser, or destroyer*.

Again—a disavowal of the Gospel doctrine is a *lie*, because it is against God's record, which slander also is ; as, for instance, *no lie is of the truth*. 1 John ii. 21.

“ All the doctrines of these antichrists are irreconcilable to it,” as are those of oppression and hearsay evidence, instead of free and impartial inquiry, and the loving faith of the Gospel. *Who is a liar, but he that denieth that Jesus is the Christ?* ver. 22. “ Who, (saith Wesley) is guilty of that lying, but he who denies *that truth*, which is the sum of all Christianity.” Here, *truth* signifies the word of *God* ; and a disavowal thereof a *lie* against that word of *truth* ; of which the defamer is virtually guilty, when he publishes what he should conceal.

*The truth that is in thee.* 3 John 2, 3, 4. “ The true faith and love.” *I have no greater joy than this*, ver. 4. “ Such is the spirit of every true Christian pastor.”—*W. To hear that my children walk in the truth.* What truth, Mr. Telltale, and Miss Altarscraper? Not, certainly, a *slandering truth*, which is a *lie* against the faith and love of the Gospel ; but a loving perseverance in the whole circle of the Christian duty. *Fellow helpers to the truth*, ver. 8. preached by the brethren and strangers, ver. 5. *To receive*, “ with all kindness, *the truth* which they preach.”

*For the truth's sake, which abideth in us.* 2 John i. 2. "as a living principle of faith and holiness;" not a tell-tale principle. *Sanctify them through the truth:* The Holy Ghost, which is called the "*spirit of truth,*" who is diametrically opposite to that unholy ghost, the spirit of slandering, malicious lies and truths. *Thy word is truth,* John xvii. 17. "Consecrate them by the anointing of thy spirit to their office, and perfect them in holiness, by means of thy word," saith Wesley.

Pray Mr., Miss, and Misses Luciferian Trumpeters, how long, think ye, would it take slandering truths to sanctify us; that is to say, prohibited, unscriptural, whispering truths, to make up God's loving, forbearing, sin-covering, forgiving, and reclaiming truth? And 2d. How many millions of those fine, religious, devilish, stranger-running, merchant breaking, negro whipping, match breaking, mechanic starving, nymph killing, preacher spoiling, soul damning, and church dividing truths, will amount to the unerring *spirit of truth,* which is to sanctify us? Until you can answer these queries in the affirmative, we shall beg the favor of stigmatizing your diabolical lickplate, altarscraping, bespattering truth, by the opprobrious epithet of *lies* against the Holy Gospel of God.

"Truth is also taken for *testimony,* because it is a witness between God and man, of God's will, and of man's duty."

*Bind up the testimony, seal the law among my disciples.* Isaiah viii. 16. "By the testimony and the law, or doctrine, he understands the word of God. ver. 20. Law and testimony, the main scope whereof is the doctrines of the Gospel."—*W.* Not the devil's gospel of slanderous truths, to disgrace our brethren, and prejudice their civil and religious



rights by secret, sly hearsays. Had the prophet have said, bind up the testimony of gadders,adders, backbiters, railers, receivers, and whisperers, and seal the lawless obloquys of supplanting, gossiping, devil's pedlers, and tyrants, we should long e'er now have fulfilled both law and testimony.

*Therefore be not thou ashamed*—"When fear is banished, evil shame also flees away—*of the testimony of our Lord*—the Gospel, and of testifying the truth of it to all men."—*Wesley*, upon 2 Tim. i. 8.

Upon the whole, we might, with the same plausible pretensions to truth, say of a puncheon of poison, mixed with a gill of rum, that it was the best West-India rum, because it had '*best West-India*' upon the head of it, as to attempt to pass slander for Christian charity, under the malicious excuse that what we narrated, had some facts mixed up with the poison of asps, which excites us to conclude this point by observing, that as God and mammon. Christ and Beliel, are not the same; no more are the devil's slandering, smuggling truths, God's truth; nor the poisonous, regurgitating, bitter waters of Satan's slandering steam engine, any thing else but the overflowings of his highest rectified, implacable gall-bladder, productive of the cholera morbus of hell, which terminates in the most direful results in time and eternity. How much better would it sound to ask, with Pilate, the courtier, "*What is truth? What is it worth? What signifies truth? Is it worth dying for? Is it a thing, or nothing? Right or wrong, or mixed up of right and wrong?*" than to pass slandering truth for Gospel, law, and testimony.

If an attempt in the Grecians to check, dismay, and vanquish Philip, king of Macedon, was called

by Demosthenes, acting *nobly*, though their valour was stigmatized as unsuccessful by their maligners, shall we be accused of presumption, for attempting to neutralize the acidity of malignant tempers and humors, which are forming concretions in the stomach, bowels, lungs, and heart of society, productive of, and resulting in, the most direful ulcers, noisome and grievous sores? We hope not, but that the community will join in with us, in christening slanderers as men stealers and murderers, as Lucifer's smugglers, under whose lincenses, charts, and commissions they sail; carrying on an illicit commerce, in blasting good, bad, and indifferent, name and fame, their abominable holds being stowed away with malefic stores, imported from the bottomless pit, and trimmed by the devil's double geared jackscrew of defamation, with the colours of religion flying, such as moral virtue, dignity, decent pride, a religious nod, a divine wink, a holy groan, as if they travailed for poor sinners, a prophetic shrug, portentous of future evil, an inflated white ey'd sigh, or marvellous law! concluding with a long, quivering, sorrowful prayer-smile and stab-signal, L-o-r-d p-i-t-y t-h-e-m, they are the worst foes to themselves, as they break bruised reeds; shewing thereby, like mount *Ætna* shaking, that they are loaded with internal fire from hell, or an overcast, angry heaven, the seat of phenomena, that a vial of wrath is coming, or, as a troubled, black, inflated, turgid ocean, portentous that they are about to be guilty of shipwreck.

Our object, then, is to prove them liars, carrying on a war in disguise against religion, under the colors of affected sanctity; against the peace of society, colored by justice and mercy; against truth and candor, under the pretence of truth and can-

dor ; against honesty, coloured under the necessity of putting men upon their guard ; and, in fine, that they 'carry tales to shed blood,' stimulated by cupidity, whim, and vanity, and, therefore, ought to be punished as such villains deserve, by statute law, in proportion to their criminal intentions and actions. Many blind guides strain out gnats from the church and states, and swallow the camels of injustice, partiality, impatience, hearsay evidence, and slander ; and with a heart double hooped with flint, a brow of adamant, a forked, barbed tongue of steel, dipped in poison, the poison of cunning, sly, private defamation, pierce and poison thousands. Yea, the camel of unmerciful judging, of talebearing, is retained, instead of the following : *But we were gentle among you, even as a nurse cherisheth her children.* 1 Thess. ii. 7. Not as some of our modern, raspish, cattish, lion-like roarers, who affright their children, who disinherit them by sacerdotal fretfulness in the nurse keepers, and doctors of the church, who give violent sudorifics, emetics, and drastic medicines ; instead of the sincere milk of suffering long, of a l-o-n-g, patient mind ; instead of hoping the best of a brother, when faith in him fails ; instead of telling a brother privately, until 'seventy times seven,' if he repent.—*Matt.* xviii. 15, 22, to the end of the chap. *Luke* xvii. 1 to 5. *Titus* iii. 2. *Eph.* iv. 31, 32, *Col.* iii. 8 to 14. *James* iv. 11. 1 *Peter* ii. i. We want patient nurses, that will not break the bones of the children by throwing them down upon the pavement, for every trifle ; the church nurse may be a slanderer, and often is a receiver of stolen reputations. *Psalms* xv. 1. 3. The servant of the Lord must be gentle unto all men, patient, or (forbearing, margin) 2 *Tim.* ii. 24. Neither as being

lords (or overruling the majority) over God's heritage. Such lords, in severity, are backbiting usurpers. "When ye received the word of God, ye received it not as the word of men, but (as it is in *truth*) the word of God." 1 *Thess.* ii. 13. What is this word of truth? To put him out, if you have hearsay, suspicion, and lordly power enough to carry the unjust point? No, no, but *in the mouth of two or three witnesses*; not one talebearing cup-cackler. *If they will not hear the church.* Matt. xviii. Not to put her out, put him out, but *restore him in the spirit of meekness.* Gal. vi. 1. "It is written, that the testimony of two *men* is true." *John* viii. 17. *Deut.* xvii. 6. Yet we are come to this, that the whispering of one half-grown girl will do with some of your very suspicious great men. *Put on bowels of mercy,* saith Paul, *Col.* iii. 12. If any have a quarrel, (or complaint, margin) *forgive.* ver. 13. No, no, put him out, say your ill-bred lords. To the law and the testimony, which is the *truth*, and not to unmerciful tyrants over God's heritage, against *mercy and truth.*

Church governors ought, *in all things* relating to character, to *approve* themselves as the ministers of God, in much (not little slandering) *patience*, by *pureness*, (not by impure hearsays) by *knowledge*, (not juvenile, partial ignorance) by *long suffering*, (not to mew, and jump, like an impatient cat) by *kindness*, (not haughtiness and severity) by the *Holy Ghost*, (not by the unholy ghost of backbiting) by *love unfeigned*, (not by brother and talebearing united) by the *word of truth*, (not by the devil's word of slanderous *truth*, which is a *lie* against God's truth. 2 Cor. 6, 4, 6, 7.) *not handling the word of God deceitfully*, (not whispering wherever we go,) *not walking in craftiness*,



(going up and down as the devil's pedlers, craftily finding out every villainy, and telling of it to our sly friends;) *but have renounced the hidden* (private slandering; *things of* whispering and cunning judging) *darkness, by manifestation of the truth,* (not of hearsay truth and lies) *commending ourselves to every man's conscience in the sight of God.* 2 Cor. iv. 1 to 3.

O! how little do double rectified church oppressors resemble our merciful and faithful high priest, who sent word to backsliding Peter of his triumphant resurrection, who gave that hungry sailor his dinner, and then restored him to his apostolic office. One of your keen-tongued great men, sharp nosed small men, chissel lip'd cat men, would have puffed at him like a porpoise, shut their snap turtle eyes and lips upon him, like a vice upon a *broken reed*. Yes, when his mouth was under, they would put down his nose also, and rejoice in the last bubble which arose upon the surface, because it fulfilled their evil thinking prophesy of the heart broken Peter. Shall mankind always submit their civil and religious liberties of justice, truth, and mercy, to such open-mouthed prowlers? No, no—To the law and the testimony, *Isaiah* viii. 16, 20. the testimony of Jesus, *Rev.* i. 2; to the law of truth, *Mal.* ii. 6; not whispering lies against truth; to *grace and truth*, *John* i. 17; not to graceless, snuffy, smoky, church, or state, slandering truths, lawless nods, winks, and devil's love letters: to the doers, then, of the law of love, *Rom.* ii. 13; of *the perfect law of liberty*, *James* i. 25; the fulfillers of the royal law, *James* ii. 8. These are our truths, law, and testimony: upon these principles we construct the following pages for the universal good, not for false or lawless bigotry for a party.

Suppose the justices who compose a general court, were, with jurors and witnesses, to hold an *ex parte* council on various occasions, upon hearsay evidence, of crimes committed by certain citizens, and prejudge them; thus prejudicing their civil rights, would not the legal evidence of such injustice form a ground for their impeachment, by an action that would lie against them, and also vitiate and destroy the verdict of the jury, while it would weaken the testimony of the witnesses? And shall not we, who are called upon to judge nothing before the time, to know no man after the flesh, be upon our guard? We, who have the charge of congregations, who may, by a single step of severity, upon suspicion, hearsay, or partial testimony, envelope and destroy our brethren in time and eternity! We, whose justice is always to be tempered with meekness, patience, gentleness, and mercy. One word, upon an unhappy occasion, has often produced the most direful results, especially against the poor, the weak, the wavering, and the *vexed heart of the stranger!* Let us take particular care how we bark and spur upon our own ground. Why, O why, do we put on that stiff, puff ball look? Why riggle our japaned backs, sacerdotal hair, slow, selfish bow, and all important self, into superior favoritism, at the expense of humanity, good breeding, honesty, manliness, justice, the loyal law, and our brother's overthrow? Shall we go to hell for Diotrephes's monopoly? Our law judges no man before it hear him, and know what he doeth. Is whispering the hearing spoken of? Is hearing one side, by having both sides of our partial cake buttered, *scriptural hearing?* Is judging in the absence of the accused, without being confronted by the opposite side, by *cross examina-*

tion, knowing what the poor, oppressed, and slandered innocent doeth? Is jumping upon the appalled brother like a cat, and worrying him as a mastiff, without giving time for repeated hearings, justice? Is being judged by a prejudiced tribunal, justice? Is it justice, where there is not always a check upon check? Is it an impartial code or administration, where, I say before the trial, that "I shall say so;" and "will you do so;" and "we shall decide so, in caucus fashion;" and that too, when *our all is at stake*, and the *previous question* proposed and taken, instead of free inquiry; instead of *mercy glorying over justice*?

We have been long tossed up and down in the tempestuous ocean of political and religious ambition. Exclusive privileges have been sought for, and obtained, by the cunning, over the candid; the avaricious, over the benevolent; the pompous, over the humble. Many, having quite forsaken and lost the good old way of true, humble greatness; are climbing up to the dangerous acme of sacerdotal *littleness*.

The cogitations and agitations of envious souls, (as bodies surcharged with bile) are overflowing by malignant regurgitations, through the ducts of society, resulting in the *black vomit of defamation*; which, poisoning the atmosphere of all companies, is inhaled into the bowels, brains, blood, and whole system of civil and religious economy. The plague having thus obtained fixedness, discolors the coral lip by the deadly, hellish tinge of pale blue envy; the vivid glow of the cheek with sallow saffron; the brow of heaven is perverted into Leviathan ferocity; that eye of sympathy, to the fiery glance of dire portentous wrath; whilst the smiling mouth gnaws the under lip, as indicative of some deadly

passion ! The hearts of almost all society, joining in the murderous perturbations and undulations, of which those are the signs ; run for, and grasp at, wider fields of power, oppression, riches, and revenge, until the horrific fangs and spoliations having long accrued to society, by tyrannical, imbecile servants, having rode upon political and religious horses, trampling broken reeds in the dust ; restraining popular revenge, is thereby heated, as Nebuchadnezzar's furnace, and burns up their direful malignant oppressors ; or, like mount *Ætna*, roars, shakes its fiery top, pours down its indignant lava, and burns up the briars and thorns in one day ! To avoid which, let us restrain personal slander ; limit, check, and define, privilege and power. To obtain these ends, we shall consider those words of the prophet Ezekiel :—

*In thee are men that carry tales to shed blood. In thee have they taken gifts to shed blood.* Ezek. xxii. 9, 12.

Fine work for Christians to be about. “ To carry tales to shed blood,” to shed blood by *whispers*, for *gifts* too ; “ In thee, (saith the prophet) have they taken gifts to shed blood.” If you look at the marginal explanation of *tales* in the text, it will be found to read, “ *men of slanders ;*” as much as if the prophet had said, lightly as you may think of *tales* in *English* they mean *slanders* in the original *Hebrew*, and although you leave it entirely to a jury and court to punish slanderers, as the jury and court may adjudge proper, without a special statute, yet herein you are guilty of partiality in the codes of your jurisprudence ; for in thee are a set of men and women, who, under the color of the Glory of God, the safety of the republic, the punishment of the guilty, the saving of the innocent,



justify all their slanders : thus coloring the malicious murders of the tongue and pen, under the hypocritical mask of pretended necessity, and, therefore, should be restrained by special, defined, limited statute.

St. Paul saith, "Speak evil of no man." *Titus*, iii. 2. The slanderer singles out an extraordinary black case of evil, without full proof, only by hearsay and malicious suspicion, and under that pretence justifies all his felonious defamations. "Thou shalt love thy neighbour as thyself," saith God ; we plead necessary slanderous informations, in bar of the fulfilment of the equitable precept—"Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets," saith Jesus. *Matt.* vii. 12. For which law and prophets they substitute Lucifer's lawless obloquys, still crying out necessity !

Solomon saith, "It is the glory of God to conceal a thing." *Prov.* xxv. 2. But, contrary to God's glory, the slanderer, as the devil's constable, acts by virtue of his hellish search warrant, and reveals every thing he hears or suspects, to the present and eternal injury of his brother. "Love covereth all sins ; but (whispering) hatred stirreth up implacable strifes." *Prov.* x. 12. An honest, still-tongued man, will faithfully take the beam out of his own eye ; but a whispering hypocrite, will steadfastly and suspiciously behold the "mote in his brother's eye." *Matt.* vii. An altar-scraping tell-tale, a church lickplate, like Peter, can bear with his brother only until *seven times* ; while a saint mercifully endures until *seventy times seven*, *Matt.* xviii. 21, 22. If a well-bred Christian be offended by, or at his brother, he goes and tells him of his fault between him and him alone, like

a man; but an open-mouthed maligner runs like Jehu's chariot with Satan's license, and disburdens his heart burning backbitings, to some receiver of murdered and stolen reputations in the church. A faithful soldier of the cross forgives seven times in a day, if his brother repent. *Luke* xvii. 4; while a puffed up, impatient reviler bawls out, "what! if he got *drunk publicly!* fine work, indeed, always sinning, and always repenting;" and this he pronounces with as great a puff as an offended dog, when he sneezes out a load of foul matter from his nostrils, falsely and foolishly imagining that he has a license to alter God's rule herein, because the matter transpire publicly! Thus, and thus go on the implacable breakers of bruised reeds, as the devil's pedlers.

When a poor, frail brother is overtaken in a fault, those who are spiritual restore such an one in the spirit of meekness, considering themselves lest they also be overcome, herein bearing each other's burdens, and so fulfilling the law of Christ. *Gal.* vi.; whilst an unforgiving, fretful railer, who lords it over God's heritage, thinking himself to be something, because he has the charge of a church, when he is nothing but a double rectified novice, sticks his tongue and pen into the poor backslider's heart, and pierces him through with many sorrows! A meek and holy saint, above all things, has fervent charity, and covereth a *multitude* of sins, *1 Peter* iv. 8.; whilst a pedling talebearer sitteth and speaketh against his brother: thou slanderest thine own mother's son, *Psalms* l. 20.

Having thus contrasted the patient *saint* and high eyed, malefic *slanderer*. we proceed to the division and consideration of the text.

“*In thee are men that carry tales to shed blood. In thee have they taken gifts to shed blood.*”

And, in the first place, let us explain what is meant by *tales*, in the text; called *slanders* in the margin.

2dly. The *signs, lies, and theft* of these *tale carriers*.

3dly. That they are *murderers*, for the Holy Ghost saith, “they carry tales to *shed blood!*” their object is murder.

4thly. That the love of *gain* prompts them. “*They have taken gifts to shed blood.*”

Inquire we, then, what is meant by *tales*?

You will not forget that *tales* in the text, is called *slanders* in the old marginal *Hebrew*; so that, according to the *Hebrew*, a *talebearer*, (not barely a *liar*) is a *slanderer*; that is to say, any kind of *tales*, productive of mischief, or loss, are *slanders*, whether those *tales* be false or true—For it matters not to the sister or brother, whom we pierce by our *tales*, whether inconsiderate truth, or deliberate malice was the cause of their ruin, for “what signifies the innocency of the motive or intention, when the action is a crime.”—*Massillon*.

And this meaning of the word *slander*, is confirmed by the *German*, or *Teutonic* word *Ferlimedung*, s. *slander*, backbiting, railing, vilifying, detraction, evil speaking, whispering, obloquy, traducing. Bailey derives the verb to *slander*, from *schaenden*, literally to *scandalize*, from the ancient *German*, or *Teutonic*, answering to the words evil speaking and backbiting; either by lies, malicious truth, or inconsideration; even a *caviler*, a *quirk*, or a *malicious interpreter* is a *slanderer*, according to Young’s *Latin Dictionary*.

Boyer's French dictionary explains the verb neuter *medire*, to mean, to slander, rail, speak ill, or revile, to backbite, or traduce. And the word *medisance*, sub. *slander*, or slandering, obloquy, detraction, evil speaking, railing, reviling, or vilifying, backbiting, traducing.

From which overuling authorities we may safely affirm, that there are slanderous truths, as well as slanderous falsehoods, contained in Apollyon's steam frigate defamation.

The gentlemen of the bar smile at the want of information of the law in those who constantly affirm, in the most dogmatical manner, that truth is *not* slander; and, to their everlasting discomfiture, produce the following overwhelming law authorities:—

“It is no excuse *in foro consciencia*, (at the bar of conscience) that the slanderous words spoken are true. For *malicious* slander is the relating of either truth or falsehood, for the purpose of creating misery: for truth may be made instrumental to the success of malicious designs, as well as falsehood.”—*Bacon*, vol. vi. p. 201.

*Slander*, (saith the great law author Espinasse, barrister at law,) is the defaming a man in his reputation, by speaking or writing words, from whence any injury in character or property arises, or may arise, to him of whom the words are used.”—*Espinasse's Digest*, p. 196, chap. x.

And the great Paley, in his *Moral Philosophy*, quarto edition, p. 191, says, “that there is such a kind of slander as may be denominated *inconsiderate*.”

“Inconsiderate slander, (saith he) consists in the want of that regard to the consequences of our conduct, which a just affection for human happiness,



and a concern for our duty, would not have failed to have produced in us. And it is no answer to this crimination to say, that we entertained no evil design.”

Some signs of the disease called *tales*, or *slanders*, are as follow :—

First suspicion.

“ But he was foul, ill favoured, and grim,  
Under his eye brows looking still askance ;  
And ever as dissemblance laugh'd on him,  
He lower'd on her with dangerous eye glance :  
Shewing his nature in his countenance.  
His rolling eyes did never rest in place,  
But walk'd each way, for fear of hid mischance ;  
Holding a lattice still before his face,  
Through which he still did peep, as forward he  
did pass.”

*Spencer.*

Behold a room, array'd in pride,  
As each sits up a target shield ;  
Where angled eyes the weak deride,  
And chase them through the coquette field.  
The vain embattled fops engage,  
In nods, and laughs, and peeps, and puns ;  
With slowjaw'd spleen, and envious rage,  
As langrage, rockets, grape, and guns.

Never did a kicking horse or mule shew a greater propensity for a side kick, by turning back the tale of the eye, than does a talebearer, when he gives the same sign of a crooked heart, by a back glance from his angled eye.

2d. Winking is another “ *hell spot*” of a *talebearer*.

“ A naughty person, (saith Solomon) a wicked

man winketh with his eyes, speaketh with his feet, he teacheth with his fingers ; frowardness is in his heart, he deviseth mischief continually ; he soweth discord." *Prov. vi.*

Take care of all those finger teachers, and feet speakers, for they are sowing discord.

Whispering is another death spot tinged upon the lips of a talebearer.

Whisperers are called haters of God. *Romans i. 29, 30.*

They divide chief friends, saith the wise man.

3d. Asking questions with an inquisitorial aspect, the answering of which opens a wide field of infamy, upon which the slanderer would feast his eyes, and feed his malicious heart, proves us to be calumniators of a very deep die. Some twisting, cackling, skipping, sipping, shuffling young twitterers, have a sarcastic way of squeaking their throats to each other, with a scream of contempt and ridicule, indicative of obloquy against some person or persons present, terminating their turgidity by a guinea hen cackle.

Another "hell spot," or full proof of a slanderer is, his sheepish, hidden smile at the narration of calamities having happened to his competitors, and upon the prostration of a man who transcended him in virtue, talents, success, and public opinion, to rejoice like those who divide the spoil.

Again, when we call up the name of an absent, or shew honor to a person who is present, or expose one who is obnoxious to a third person, and that third person wrinkles the nose, tosses the upper lip, kindles and winks the eye, lowers the eye brows, lolls out the tongue, or twists the mouth to the one side, like the handle of a high seasoned teapot. O ! man of God, there is death in the pot !

A very evident sign of a slanderer is, the inward gall which boils out by a stamping foot, a bear grunt, screwed up eye, frowning eye brow, biting lip, shrugging shoulders, shaking head, haughty and menacing mien, when a backbiter is turned inside out by an ingenious and ingenuous delineation.

Another mark of a talebearer is, when they oppose those who stand up like men for universal charity, watching every word of their mouths, blackening their motives, joining their enemies, envying their success, slighting their persons, and weakening their arguments; thus fulfilling our Lord's words, he that is not with us is against us, and he that gathereth not with us, scattereth abroad.

Ignorance of what evil speaking is, is a certain evidence of our being upon the slandering side of the question. For if we do God's will, by searching the Scriptures, we shall know of the doctrine of love, which is of God, and hatred, which is of the devil. Why, and whence is it that so few know, as that great scholar and divine, John Wesley saith, what evil speaking is? "What is evil speaking?" (saith he). All a man says may be as true as the Bible, and yet the saying it is evil speaking. Suppose I have seen a man drunk, or heard him curse or swear, I tell this when he is absent: it is evil speaking. In our language, this is also, by an extremely proper name, termed *backbiting*. If a tale be delivered in a soft and quiet manner, then we call it whispering. Still it is evil speaking; still this command, "*speak evil of no man,*" is trampled under foot, if we relate to another the fault of a third person, when he is not present to answer for himself. We speak thus out of a *noble, generous,* (it is well if we do not say) *holy indignation* against

these *vile creatures* ! We commit *sin* from mere *hatred of sin* ! We serve the devil out of pure zeal for God. It is merely to *punish the wicked*, that we run into this *wickedness*. So do the passions justify themselves, and palm *sin* upon us under the *veil of holiness*.”

Where is one amongst a hundred of Mr. Wesley's admirers, who does not err from the closeness of his Catholic arguments, and come under the denomination of those who, when they see a man drunk, or hear him curse or swear, serve the devil out of pure zeal for God, by blabbing it out ? And out of mere hatred to sin, thus commit sin ? Where, we ask again, is one in five hundred of all the religious world, who comes up to this great, and for two hundred years inimitable, reformer's injunctions ? “ Resolutely (saith he) refuse to hear, though the whisperer complain of being *burdened* till he speak. Burdened ! thou fool, dost thou travail with *thy cursed* secret, as a woman travaileth with child ? Go then and be delivered of thy burden, in the way the Lord hath ordained.” *Matt. xviii.*

And we may add that those who, as Mr. Wesley enjoins, do not resolutely oppose slanderers, are also, with the backbiter, out of the holy hill, according to the Hebrew margin of *Psalm xv. 3.* wherein it is said, *or receiveth, or endureth* ; that is, he that receiveth or endureth the backbiter without reproof, or the taker up of the reproach which the backbiter drops, is in the devil's right, is out of the tabernacle and the holy hill.

Having, we hope, proved to the conviction of the impartial inquirer, that *tales*, in the original *Hebrew*, mean *slanders*, and also that slander means any kind of evil speaking, or detracting from the



reputation of another, either by lies or truth, by malicious truths, or malicious falsehoods; as also having given a few of the "*hell spots*" of slanderers: We proceed next to prove, that backbiting means to speak *against a person*, and not *lies*, as some imagine, not *malice* alone, not *misrepresentation* alone.

2dly. That backbiters are, as such, incorrigibly incapable of telling the truth, their minds being biassed by the devil.

3dly. That, when in a backbiting manner, they tell a *slanderous truth*, it is a moral *lie* against *revealed truth*.

And first, *backbite*—This word, according to the great Dr. Adam Clarke, is derived from two Greek words, one of which is *against*, the other, *I speak*, literally *to speak against a person*; so that the word don't mean, as Wesley saith, to speak behind the back barely, but any kind of railing, reviling, or evil speaking *of*, or *against* a person, either to the face, or behind the back. What then will the new's carrier do to keep up his or her trade of telling upon all those wicked sinners, whom they have been in the habit of insulting before company, and to preachers, and all others behind their backs? We know what they ought to have had long ago for backbiting, namely—the penitentiary.

2dly. We were to prove, that a backbiter is, while continuing in that spirit, incapable, as such, of telling the truth, his mind being bent upon high coloring. To accomplish which, we ask, with Pilate—*What is truth?* Jesus saith, "*I am the truth.*" John xiv. 6. What example did He, who is the truth, set before us? Why mercy, pity, forgiveness, and covering the sins of Mary, at the table of whispering Simon, the Pharisee. *Luke vii.*

And when a group of women haters, or old slandering bachelors, brought a poor woman taken in adultery, for Jesus to accuse her before him, he took the poor girl's part, instead of joining her dull, dry, joyless maligners, making it the only condition of their throwing a single pebble at her, that they should be what it is impossible for any unmerciful backbiter to be, that is to say, without sin. *John* viii. 7. And we may further add that he said nothing severe to her, nor any word against her, until the slanderers turned their backs upon "*mercy and truth met together,*" in the person of the Messiah. *Psalms* lxxxv. 10; as they would do, were we to follow herein, his example. For be it enacted, that wherever mercy and truth are separated, neither mercy or truth can exist; charity or mercy being the truth, and therefore rejoices in the truth, when it promotes the interest or happiness of even an enemy. *1 Cor.* xiii. 6.

"The Church is called *the pillar of truth.* *1 Tim.* iii. 15. It holds forth the mind of Christ, as a pillar does an edict or proclamation, that all may take notice of it; so that the truths of God are published, (not the nods, winks, sarcasms, and lies of backbiters) supported, and kept from sinking by it; in which sense, teachers, prophets, and apostles are likewise called pillars." *Prov.* ix. 1. *Jer.* i. 18. *Gal.* ii. 9.—*A. Cruden.*

"*Truth is put for the true doctrine of the Gospel.*" *Gal.* iii. 1. O! foolish Gallatians, who hath bewitched you, that ye should *not* obey the truth? And we may add, O! foolish backbiters and tale-bearers, after what we have produced to prove that slanderers are incable to tell the truth, be no longer bewitched by the malignant, who seduce you from the truth of mercy and truth met together, but im-

itate him who is the truth, in covering and forgiving sins; imitate the Church as the pillar of the truth, holding forth the mind of Christ, as pillars do edicts and proclamations, that all may see, read, and obey, so that the truths of God may be published, not Lucifer's obloquys.

What, then, are those charitable truths of God, the holding forth of which, is the duty of Christians, and of the promulgation whereof backbiters are incapable, while they continue traducers?

And first—"O lord, (saith David) *thy commandments are the truth.* Psalm cxix. 151.

They are *negative*, as follows:—

Thou shalt *not* go up and down as a talebearer amongst thy people. *Levit.* xix. 16. If you ask the talebearer where the emphatic word in this sentence is, he or she will reply, *shalt*, as if God *commanded him* imperiously to be a talebearer; whereas it is a *negative* command, and therefore has the imperative prohibitory injunction upon the word *not*—"Thou shalt *not* go up and down as a talebearer," plainly proving that the backbiter is the devil's *pedler*, or *trader*, (as the Hebrew word *talebearer* means, as saith A. Clarke,) when he says, naming a man or woman, he got drunk, or she brawled, railed, or fought in the kitchen; instead, then, of being pillars of the *truth*, holding forth the mind of Christ as pillars do proclamations, they are pillars of *lies* and malicious colourings, turning motes into *beams*, giving publicity to the edicts and proclamations of the father of lies, who was a murderer from the beginning, and abode *not* in the *truth*. "Lord (saith David) who shall *abide* in thy tabernacle? Who shall *dwell* in thy holy hill? He that backbiteth *not* with his tongue, nor taketh up a reproach against his neighbour." *Psalm* xv. 3.

Take notice, he don't say he that *backbiteth*—this is not the emphatic word, but he that *backbiteth not*. Neither doth he ask, Who shall get, or who has gotten into the Church? But who shall *abide* there? And immediately makes it a test of their abidance therein, that they *backbite not*, take *not* up the backbiter's reproach, *not* receive or endure it, as saith the margin: shewing, by these *nots*, the incapacities of backbiters to tell the truth, and their aptitude to lies.

Having shewn who truth is, and that his examples are as opposite to backbiting as heaven is to hell, or truth to falsehood; as also, that the Church is compared to a pillar holding forth the word of *truth*, as pillars, in some countries, do edicts and proclamations, that all may see, read, and obey the laws; as also, that God's commands are called the *truth*; that upon the subject in hand in the Christian merchant's account brought forward, they are *negative* and *positive*, in which St. Paul joins when he saith, "*speakevill of no man.*" Titus iii. 2. And St. James, *speakevill not* evil one of another, brethren: he that speaketh evil of his brother, speaketh evil of the law. *James* iv. 11. They accuse that very law which prohibits their slanders, for saying, "*speakevill of no man,*" and they set up an uncharitable system of backbiting against it. Having, we repeat, brought forward the slanderers *truth*, and proved it to be a *lie* by the *negative* command thou shalt *not*, we, in the next place, pledge ourselves to prove it to be a *double rectified lie* in the AFFIRMATIVE, by the *positive* command, *Thou shalt love thy neighbour as thyself*. Thus saith the Lord—"Thou shalt *not* avenge, nor bear any grudge against the children of thy people; but thou *shalt* love thy neighbour as thy-



*self*. Levit. xix. Until, then, the devil's pedlers, and love letter writers in obloquy, can prove that the command enjoins it upon us to avenge, and would thus read, "Thou *shalt*," instead of "thou shalt *not*" avenge. Thou shalt *not* love thy neighbour as thyself, (because misers, shavers, slaveholders, and slanderers find this equitable precept too honest, just, and merciful, and the lazy, the robber, and the flinthearted say the way is too narrow;) we say, until these points are proved, we consequently set down religious backbiters as liars, though they speak what they call nothing but the truth; it being evident that every thing is a *lie*, which is opposite to the *written word of truth*.

"I rejoiced greatly, (saith John) that I found thy children walking in the truth." What truth, John? Why, that ye have backbit, and carried tales because they were true, because ye have told upon every one who got drunk, like hoarse or squeaking marsh frogs, and upon every couple who disagreed in their families, upon swearers by name, upon liars; but more especially because ye have slandered the poor, the slave, the fatherless, the widow, the stranger, and those who were in your debt, like cowards and assassins. No, no, saith John, but the "*truth*, as we have received commandment from the *father*. And now I beseech thee, lady, (you see how he writes to the ladies) not as though I wrote a *new* commandment unto thee, but that which we had from the beginning, that we *love one another*. And this is *love*, that we walk after his *commandments*. This is the commandment, that as ye have heard from the beginning, ye should walk in it." 2 epis. John. iv. 5, 6. As certain, then, as *love* is *truth*, and the commandment *love*, yea, *the old commandment from the beginning*, so

certain it is, that when we depart from love, to tell what we call truth, that is to say, a slanderous truth, not speaking the *truth in love*, we are liars; we are *shamed, blamed, and shall be damned*, if we continue to think, teach, and practice those *slanderous, malicious truths*, which being opposite to God, produced by the devil, evidenced by backbitings, and declared, by the eternal Logos, his word or spirit, to have been *lies* from the *beginning*; for "he that loveth *not*, knoweth *not* God, as God is *love*." 1 John iv. 8. "Love worketh *no ill* to his neighbour," therefore *true*; hatred and telling backbiting truths, is continually working all kinds of ill to our neighbour; therefore, a *lie*. "Therefore love is the fulfilling of the law." Therefore, backbiting, which signifies to speak against a person, either by *truth* or *lies*, is the violation of the law of God, of the land, of decency, honesty, truth, and love; of course it is hellish anarchy; 'tis Satan's fore courts of injustice and misrepresentation; 'tis indefinite injustice, irreparable ruin! Before it is Eden, behind it a desolate wilderness! "All, therefore, whatsoever ye would that men should do unto you, do ye even so to them; for this, (not telling upon your brother,) is the law and the prophets." *Matt.* vii. 12; certainly, then, as ye would not wish for mankind to "make themselves merry with your faults," nor to tell them at all to your injury, by turning your wife, husband; son, daughter, benefactor, brother, sister, neighbour, debtor, creditor, lawyer, preacher, leader, master, mistress, sweetheart, or enemy of your faults; or if you were a stranger, to be slighted, or otherwise to do any thing contrary to what you would think just by a change of situation; in a word, "*whatsoever ye would*," ought to govern

all our thoughts and actions through life ; but if we do contrary thereunto, we violate the moral, the royal law, and the prophets—consequently, to apply it to the point in hand, we are, in so doing, *liars* against *universal charity* ; so self-evident it is ; yea, it *must be*, that he that will not abide by, and promote Christian charity, will never be bound by *truth*. *Yea, let God be true, but every* (backbiting telltale) *a liar :*” a liar against morality, conscience, revelation, and God !

Having proved, from the “*truth of God*,” that a backbiter, or, which is the same, that a slanderer, as a retailer of reviling truths, acts from a motive which never can be supported, namely, that, while circulating obloquy, he profess and justifies his innocency of intention, when the action is villainous ; thus doing what is contrary to the royal law of *love*, upon which his self-love is *not*, but *should be founded* ; we go on, in continuation, to illustrate the subject by a mirror, a lake, a magnifying, or multiplying glass.

When persons who pass by a mirror are thrown upon their heads by the refraction, we then have a small representation of a backbiter who inverts the order of incidents, his mind being altogether bent upon distortion, contortion, and entire misrepresentation.

Behold an inflated lake, pond, or river, all troubled, restless, turbid, “shewing a surface continually varying ;” in it you mark the features of a slanderer, or, which is the same thing, a defamer ; they misrepresent the landscapes—so do the minds, tongues, and pens of defamers distort the features of moral landscapes ; stuffed up with envy and malice, their eyes are red, yellow, green, or black ; and according to the gall of the heart, and as is the

colour of the eyes, so will be the image upon the diseased retina ; that is to say, as they wish, as they think, as they hear, so they speak, which is always in the marvellous, received and conveyed through a defaced, suffocated atmosphere.

As is a magnifying glass to the eye, turning a musqueto into a large cormorant, bittern, or grey crane ; a merino ram into an elephant, or a sunfish to a whale ; so also is a backbiting disposition to transform the appearance of evil into the most profligate designs and overt acts ; *the lens are diseased*, or, as when a multiplying glass refracts a legion, though but one or two are advancing, so, in like manner, the slanderer sounds the defamatory trumpet of discord, in all companies, setting the world on fire by a small matter, and, therefore, always speaking in hyperboles, comes under the denomination of a liar ; yea, a *troop cometh*, as the mother of Gad said at his birth : which leads us to consider him as a thief, as a robber of the highest magnitude, an universal felon !

“Thou shalt *not* steal,” is broken in upon, and violated every where by those who will not steal a pin ; wife and husband are stolen from each other by slanderers ; matches broken up ; workmen prevented of, and *ruined* in their several employments ; strangers defeated in honest attempts to settle in our beloved Canaan ; while merchants and mechanics are drove upon the rocks of Cilla, and into the vortex of Charybdis !

Solomon saith, *Prov. x. 18*, That “he that *uttereth* slander is a fool ;” that is, the circulator, the maker known, he that uncovers the tale ; thus, in like manner, he who *utters* bad notes, or false coin, is equally guilty of felony with him who makes the bad money. How foolish, then, and lying is, and



must be the whisperer who thinks that uttering, that is to say, publishing the faults of his brethren, is not equally damning, as are the actions of those drunkards, liars, fighters, and swearers, of whom these *very religious* and cunning calumniators speak with an evil tongue, hypocritical groan, and a pitying, white eyed, long prayer, crying out with a quivering tone, L-o-r-d pity him, he is the worst foe to himself.

The avidity with which those well known words of Shakspeare have been received, in the Moor of Venice—

“ He who steals my purse is a *trash thief*;  
 “ But the pilferer of my good name,  
 “ Robs me of that which not enriches him,  
 “ And makes me poor indeed.”

We repeat, the universal agreement of all christendom with that historical great dramatic poet, in that sentiment, proves that slanderers are considered as the most enormous *thieves* in society ; and that we no longer should hesitate to call them *felons*, but have a “ *Be it enacted*,” as well as a *thus saith the Lord*. Surely no one can be so ignorant as not to know that there is one thousand dollars worth robbed from mankind by the tongue and pen, for one hundred by the fingers in the pick-pocket way ; by signs from Satan’s signal book of defamation, such as his telegraphical conveyances, which is enough to make us cry out as Cicero, “ O Cataline, how long shall we bear with you ? ” O slanderers, O Satan’s pedlers, ye privileged fire brands of society. ye barking, biting, dogs of hell ! how long shall we bear with *you* ? Ye plodders, winkers, and noddors, who pray Lord pity them, they are the worst foes to themselves, then stab by the harpoon of the tongue, praying for,

smiling at, whispering against, feeding, clothing, and robbing all around! How ridiculous do we appear to ourselves while declaring against slander, and yet caress backbiters, as the favored, spoiled Joseph's of the church and state? Instead of consigning them to the *penitentiary*, we leave it with a jury without a penal statute equal or proportionate in punishment and obloquy to other criminalites. If there were an act of assembly, which would punish the slandering thief who steals by the tongue, as well as those who steal with the hands, then, in that case, the jury could find them guilty under such an act, as in cases of larceny, without affecting either the trial by jury, the liberty of speech, or of the press, an act which would provide for the liberty of canvassing the conduct and character of our public agents by the tongue and pen, as those are amenable to the people, as their trustees and guardians.

Then, when a jury would find against a back-biter, he could not as he now can, swear out by the insolvent act, but must, like a double distilled villain go into the clang click house of correction; even a *cup cackler* could not then break up a character or a match with impunity, and thus impede population. If a man has any thing against another, let him forgive like a Christian, or sue at law, as a man, and not slander by words or letters, like the devil's pedler! Suppose a person to be going about with a torch, burning the world before him, another with a naked dagger stabbing, and a third with a case of pistols shooting all he meets, would society not wrest the fire from the incendiary, the dagger from the assassin, and the pistol out of the hands of the murderer? And shall not we then cut out the tongue of the slanderer for burning so-

ciety, cut off the hand of Lucifer's letter writers, and suffocate that throat of *Cerberus* for being like an open sepulchre of *hell*, by swallowing up all around? More especially as the rattlesnake gives warning before it bites, the lion roars before it tears in pieces, the dog barks ere he bites, but the sly, insidious whisperer has robbed you of all your future joys, before you discovered his or her hand, or heard their voice speaking out of the dust; your character is decided upon in your absence; nothing, in a few hours, has amounted to most destructive realities; the tale accumulates as it goes, and the mark of eternal infamy is stamped upon you from Dan to Bersheba; and all this by the devil's four courts of injustice; the companion of your bosom is alienated from you, neighbours and friends turn away, the object of your future expectations tosses up the nose at you; money, trade, food, clothing, friends are all gone, gone for ever; down you sink, brood, and languish under the oppressive, overwhelming load, until a house of bad fame entraps one, frost kills another, a third is starved with his family for want, a fourth drowns herself, a fifth stabs, a sixth shoots, a seventh poisons, an eighth hangs himself, while another swallows a dose of laudanum; thousands are scattered from their homes, and expire in the midst of want, waves, wild beasts of prey, more desirable than domestic obloquy. But the evil to the slave and stranger is not to be conceived, suspected in peace, arrested in war, made capable of every villainy, and accountable for every tumult; accused of insatiate ambition in the church as well as the state, he is slighted, hooted, trampled upon, and cast out; injuries are incensed against him, without having one half of that body made up of foreigners to pre-

vent national partiality ! His talents are underrated, his good evil spoken of, his way headed up by cowards, the envious and the malignant, and O tell it not in Gath, even his religious friends, and among them some ambitious *little would be-lords* over God's heritage, who are perpetually riggling for favoritism, supplant them in whispers, letters, peeps, shrugs, and other low-bred, cunning devices ; and thus make up in policy, the policy of littleness and slander, what they want in education, religion, knowledge, and talents. So abominable is it to set up for a colonel's or a general's place in the church, when we possess only the capacities of *imbecility, envy, avarice, sycophancy, and partiality*, to fill them ; when this is the case, corruption succeeds to reformation, the poor, the slave, and the stranger, neglected and trampled upon, in the church and the state, will approximate us to the European aggrandizement of the clergy ; and then the next thing, is a general assessment for preachers, and then—————until some high toned corrupter introduces civil, through religious and military despotism ; to guard against which, let us arise and punish, by statute law, the slanderer, the universal thief and murderer, without infringing the trial by jury, or the safe developement of public characters.

If a man stabs at you, you may parry it, if he shoots, he may miss you ; if he kills you, you no more feel the sting of death ; but the villainous tale hits, and mortally wounds you, whether false or true, until you at last expire, having suffered ten thousand deaths. What, saith the crafty maligner, do you think of a man who did so ; what, said the other ? *oo !* saith he or she, with a shrug, like a humped up crane turning up the white of his eyes,



shivering as under a tertian ague, and groaning in malignant hypocrisy as one who travaileth ! And what is still an aggravation of the evil is, that although the whisperer stab, shoot, and kill, sticking his or her tongue in your heart strings, barbed and poisoned, though they steal all you are, or ever shall be worth, by the tongue and pen, there is not a single law equal to punish them ; or, if you call him a thief, he may sue and recover damages, because that no law will justify such an epithet to a slandering felon. How necessary, then, to make a beginning, to call them thieves by law, and let the jury find them guilty under the direction of the court.

Rollin informs us, that “ the false accuser was condemned to undergo the punishment which the person accused was to have suffered, had the accusation been proved ;” certainly he is a murderer at the bar of conscience. This perfectly agrees with what our Lord threatens to the flint hearted slanderer, saying, *with what measure ye mete, it shall be measured to you again ;* and the prophet Obadiah pronounces, *as thou hast done, so it shall be done unto thee ; thy reward shall return upon thine own head.* Solomon observes, *that he that diggeth a pit shall fall into it.*

The restrictive law in the revised code of Virginia, vol. i. p. 294, under the title ‘ False News,’ is a weak *preventive* justice, as it is small in its penalty, as a rule of remunerative or distributive justice. That act makes the circulator of ‘ false news’ pay only forty dollars, and binds him to keep the peace if he does not give up the author, which is but a weak restraint upon the Leviathan slander ; but little satisfaction to injured society, and an unsatisfactory cord to bind the hands of the almost

ruined person from taking revenge. Whereas, were malicious slander, which *compasses*, which *intends* death, which *procures killing*, punished, as are other accessaries to murder, there would then be some equivalence in the penalty to the crime, as well as equality and impartiality in the legislature, the code, and the administration of justice. For instance, when the "circulator of false news," procures the chasing of a man off from his home, his property, country, and friends, or is circulated out of his circulation, by being stabbed, shot, poisoned, or, what is worse, by legal murder, through Luciferian circulation of lies, mammoth truths, or persons bribed into circulations by the power of gold, paper, and silver circulating mediums, procuring cuts, beatings, batterings, abusings, confiscations, banishments, breaking off marriages, parting married people's hearts, what a pop gun is forty dollars as a penalty? Or, when slaves, strangers, poor bound boys and girls, lose their reputation by irreputable news through Satan's eating, drinking, laughing, winking, shrugging, grinning, nodding, grunting, groaning, whining, cackling, writing, singing, canting, praying slanderers, with all the signs in his calumniating signal books, and telegraphic dispatches, you might as well look for the check or overthrow of false, malicious, or inconsiderate slanders by your forty dollar penalty, as to expect the blowing of all our ships of war out of the water, with all our brave tars within them, by the far fetched breath of European bulls, bull frogs, and bull dogs, assisted by Algerines, &c. Slander, as the behemoth of Job, has iron loins, gall navel, sinews of spring steel, ribs of brass, and a heart of flint; or like great Leviathan, who is able to stand before him? Lay thine hand upon him, remember

the battle, do no more. Shall not one be cast down even at the sight of him? None is so fierce that dare stir him up; who then is able to stand before him? Who can discover the face of his garment? Or who can come to him with his double bridle? Who can open the doors of his calumniating face? His ~~adder~~ teeth are terrible round about; his scales of excuses, supported by jury decisions, church oppressions, and neighbourhood scandals, for defamation, are his pride, shut up together in civil and religious hypocrisy, as with a close seal; one excuse (like the scales of Leviathan) is so near to another, that as no air can come between the scales of the one, so no law, jury, nor penalty, can come between the excuses and exculpations of the other; for the whisperer's apologies are so closely compacted one to another, that they stick together so that they cannot be sundered; by his sneezings, a false light doth shine as an *ignis-fatuus*, and his eyes, to the credulous, suspicious, and ambitious, are like the eye lids of the morning; out of his slandering mouth go burning lamps, fed by gall, wormwood, and ratsbane, blackening, burning, and poisoning the atmosphere, while sparks of fire leap out from the tongue; out of his snorting nostrils goeth a sneering smoke, as out of a seething pot or caldron, or a clattering steam boat of hell, bursting and scalding all around; his hypocritical, tarnishing breath kindleth the coals of anger, malice, wrath, guile, envy, jealousy, and revenge, and a flame goeth out of his mouth set on fire of hell, and productive of a world of iniquity, as though hell and earth had the cholera morbus of implacable bitterness. In his selfish, stiff neck remaineth strength, and joy is turned into sorrow, into the shadow of death before him; the flakes of his con-

catenated malignity are joined together; they are firm in themselves, and supported by Abaddon's pandemonium phalanx, so that they cannot be moved; the slanderer's heart is as firm as a stone; yea, as hard as a piece of the nether mill stone, "double hooped with flint," with a steel, poisoned, serpentine tongue. When slander raiseth up himself, the mighty are afraid; the sword of him that layeth at him, cannot hold for want of law and merciful churches; the spear of conscience, the dart of common law and revenge, nor the habergeon of God's eternal, vindictive, just remuneration; for he esteemeth the iron hand of law as straw, and the brass of conscience as rotten wood. The darts of education and public opinion, unsupported by statute, are, by him, counted as stubble; he laugheth at the shaking of the spear of the monster, death; sharp stones are under his rough shod feet; he spreadeth sharp pointed railings and revilings upon the mire of the muddy circles in which he moves through church and state; he maketh the deep of this malicious world by the buckets of his steam boat slander, to boil with a maddenning rage, like the devil's brew pot; he maketh the sea of this collected, inflated, muddled universe smooth and slow, by bribes and friends, for his defamatory purposes, like a pot of ointment; he maketh thick darkness after him—a darkness which blinds, admits of no dissipating light—a darkness which may be felt; one would think the deep to be hell.

"O Cataline, how long shall we bear with you?" O that the Hercules of the law and the Gospel, may conquer the hydra slander upon the fields of equal justice, mercy, and truth.

"Troy soon shall wake, with one avenging blow  
Crush the dire author of its country's woe."



Among which, let us take notice of the unjust coward's previous question.

Doth our law judge any one before it hear him, (saith Nicodemus) and know what he doeth? *John* vii. 51. What is it to hear and know? Hear also Jesus. "It is also written that the testimony of two men is true." *John* viii. 17. What is testimony? Certainly not hearsay evidence; for saith M'Nally upon evidence, the sixth rule is, that hearsay is no evidence; hearsays are lies, are malicious and inconsiderate truths circulated from, and for the devil's four courts of unmercifulness, cruelty, hypocrisy, and injustice. A witness is sworn to tell the truth, and nothing but the truth: "He must not be a council or attorney of either party, or interested in the event of the cause."—*Abridgement of the laws of the United States*, by William Graydon, esq. p. 248.

Now, Mr. and Misses whisperers, put your signgiving hands to your hearts and say, Lord, if it takes, according to the Saviour of men, the testimony of *two men* to make the truth, two sworn men, sworn before a court, cross examined, confronted by their antagonists and impleaders, O, how wickedly have I taken the cackling of one half, or one fourth grown girl or blundering boy? And to aggravate my iniquity, have been interested in the event of the slandering tale! The acritude of the itch for slander produces the scab of disgrace, vitriolizes, heats, and burns the moral palate, sharpens and turns the jaws into the biting hydrophobia, thereby communicating through the maddening saliva of the mouth, the plague of racing, prattling, growling, biting, and worrying all within our defamatory reach upon all favorable opportunities. Talebearing taints, by its putrescent

qualities, the whole of the surrounding atmosphere, thereby (as the fabled Upas of Jaya,) rendering poisonous the respiration of all circles. It is the offspring of the universal spleen of the heart, regurgitating bile of the liver, and quinsy of the throat ; 'tis Lucifer's hydraulics, or poisonous bilge water poured and pumped forth from the alimentary canals of hell, thus inundating the church and state with the overflowings of his highest rectified implacability ! It ascends through his patent pump, the throat, by the poisonous, ceaseless lever, or pendulum of the tongue, pen, and pencil. The direful contagion whereof, when inhaled, produces a barking tetter, more deadly than the juice of the "*cursed hebenon distilled,*" which caused the murder of Hamlet, king of Denmark, by pouring it into the porches of his ears ; for it is infectious. Slander vitiates the heart, intoxicates the head, and establishes perpetual motion in the tongue, scattering firebrands, arrows, and death universally therefrom ! It is Abaddon's compound mechanics, his lever, wedge, pulley, screw, and incline plain, by which (as Archimedes professed he could,) he shakes, shocks, convulses, and tears in pieces both earth and sea ! 'Tis his chymist to mix, and physician to convey the subtle fluid to the pulpit, press, bar, and statehouse ; and his mortifying syringe to squirt the muddy, fœtid, putrid waters of obloquy. It is Satan's vat to tinge, stain, and give a new color ; his limner, to transform, by diabolical metamorphoses, both vice into virtue, and virtue into the deepest tincts of vice ; his optician, to hear and see through Luciferian optics, all bodies multiplied and magnified into the greatest hyperboles ! His muddy, inflated, wet dock of strife, contention, misrepresentation, theft, and murder,

in which his bigoted, partial high priests of calumny, immerse the fallen sons and daughters of Adam and Eve, from which they immerge tenfold more the children of hell, than before their descent into that contaminating mud pool of the misrepresentation of moral landscapes ! 'Tis his clerk, to libel by private and public satires and lampoons to saturity ; his orator, to calumniate ; postofficer, to receive, register, tie up, and seal ; and driver, to carry mails, nods, puns, whispers, letter bags, &c. Throughout every angle and triangle of Abaddon's race ground, from a novel-reading room to church and state caucus's. 'Tis his pedler, to trade in talebearing, whispering, and dividing chief friends ; his dog, to bark at and worry good, bad, and indifferent reputations ; bull, to bellow and goar ; cat, to mew, jump, and tear bond and free, and cat's paw for others. 'Tis his church gossipper, and state lickplate. Slander is a night owl, to prowl for his Satanic majesty ; to pursue, seize, and kill, making feathers and flesh fly ! His hypocritical crockadile, to weep over its helpless prey, crying "L-o-r-d p-i-t-y t-h-e-m ;" yet all the while stabbing like Joab ; such tears are enough to *scald a crockadile*. A brawling backbiter brays like Satan's ass, prays as his saint ; for those whom she drowns in a cup of tea, or a glass of julap ; some railers roar, tear, and slay by wholesale and retail ; others blate as a goat, whine as a dear little l-a-m-b ; whisper as a pure nymph ; speak fine as a humming bird, for some silk-furred cacklers, who have been baptised in the Satanic milk of roses, are accustomed to cut throats by, and upon downy pillows with a hiss, whizzing out at last like the rakings of Satan's stagnated sewers strengthening the air. A slandering Balak puts out the

eyes with a bribe ; backbiting Balaam curses for it ; it makes a Peter dissemble, a Judas betray his master, and Diotrophes strive for pre-eminence ; Alexander, the coppersmith, slandered Paul for money ; Porphyry, Voltaire, and Hume slandered from an enmity to Christianity : none of whom could be depended upon, where either *Christ* or a *priest* was concerned. Slander is the devil's trumpeter, to blow up discord, sounding charges upon life, liberty, and personal security from a windy Xantippe in the kitchen, up to a thundering lion in the chair, or upon the throne of a Cæsar ; it always fulfils the old maxim, " he who acts by another, acts for himself." 'Tis Satan's cable, spun and twisted upon the whispering ropewalks of hell, one strand of which is the raiser, the second, the receiver, and the third, the publisher. In short, it is a universal, sleepless robber, firebrand, and murderer, which, when supported by power in the reigns of Nero and Domitian, procured the murder of five thousand Christians each day, for years ; it cuts off the wheat, burns up grain, chaff, and stubble ; before it is Eden, behind it a desolate wilderness. A horse thief is honest, the pick-pocket a trash thief, the profane reverend, drunkard sober, fornicator virtuous, and even the murderer *merciful*, when compared with the *slanderer*, whose villainy is called a *world of iniquity*, setting on fire the course of nature ; it is an assemblage of all sin, a concretion of every vile passion, of hatred, variance, strife, emulation, wrath, envy, pride, vanity, malice, guile, hypocrisy, all evil speaking, revenge, and murder. As then it takes an assemblage of all the criminal passions, intentions, and actions to complete the character of a slanderer, he must be, he is the greatest of all sinners, the most



universal and sleepless felon and murderer ! Why then, do legislators punish other, smaller, and who may be denominated *trash thieves*, robbers, horse thieves, burners and assassins, by fixed, defined statutes ; while they leave such enormous, extraordinary, malefic, mischievous, hurtful, bad, destructive murderers, to the discretionary jurisdiction of a jury, without statutory penalties, all of whom may, and often have been, and yet may be, either ignorant of equal justice, partial, prejudiced, or otherwise corrupted. Merciful and just heaven, stir up the people and their representatives to rise, in remunerative majesty, against this all devouring, all malefic passion, or concretion of every iniquity, which, while other sins, like Saul, have slain their thousands, it, like David, has slain its tens of thousands, has opened its ponderous jaws, its unsatiated, fiery throat, like the grave, like hell, to swallow up all that is untarnished, feasting its envious eyes, and green malevolent lips, upon all that is called man, like a universal cannibal !

What a desolation in domestic happiness would succeed to a developement of all the criminal facts of which doctors and lawyers are in possession, were doctors especially to betray their trust ? And what a noble lesson is hereby taught to the ministers of mercy and peace, to so far imitate the example of still-tongued benevolent Rushites, as not to tarnish the pulpit with obloquy and fiery defamations against other societies, as also to abstain from the circulation of mischievous tales, and the receiving of private communications, the revelation of which is called, in Scripture, working ill to our neighbour, *dividing chief friends*, and breaking through the restraints of *the law and the prophets*. A slanderous, smuggling, hypocritical pirate, car-

ries the watch words and signals of virtue and religion, as the sea smuggler, picaroon, or robber does those of all nations.

Have you heard such a thing? is one of the backbiter's watch words. O, did you hear? another. I'll tell you something, a third. A fourth cries, will you tell if I tell you a fine trick? Saith a fifth, "O, I have found them out." A sixth, don't tell. Lord pity that poor sot, saith a white-eyed railer. O, saith another, I know. Gracious heaven! cries a high-eyed reviler, do you tell me so? "They are all *hypocrites*," saith a tossing-nosed defamer. "I'll be bound," said an old wrinkled-faced puckerer. "Phet," saith a sharp-nosed gobbler, 'she always was a brawler.' L-a-w, squealed a nimble rainbow cackler, she *is* a hypocrite, and he is a drunkard. I d-e-c-l-a-r-e, saith an arch quiverer, I never hide their faults. Pugh, pugh, hugh, hegh, hagh, ha, ha, ha! say others. Wicked sinners, cried a long-toned slanderer, every word a foot and a half long. Some grunt, others groan, others begin to cry whew! hay! Lord, I think, cries out a cunning whisperer, a *rascal ought to be known*. And then for the *signals*—such as bending, twisting, leaning, peeping and muttering like witches; for they never can act nobly or manly, never stand straight; winking, shrugging, puckering the face, wrinkling up the nose, like a dog shaking a hog's entrails, filling the corners of their eyes with wrinkles, shewing the teeth and red gums, laughing at sinking reputations; tottering and quivering the shoulders, crookening their claws, startling out the eye balls, humping up the back bone, and stretching out the neck and bill, like cranes catching fish. Also behold them frequenting the houses of Dons, slighting the poor,

the stranger, the ignorant, and the independent in sentiment; they are altarscrapers for favoritism, on high places in synagogues, giving invitations to the influential, and reciprocating them with adulation. In a word, this world is their God. They are bribers, and may be bribed in church and state; and one certain mark of them is, that they have an angled eye always watching to give, receive, and send abroad double rectified squints of partiality, hypocrisy, ambition, obloquy and revenge. O, brother! Ah, sister! how does he or she come on now? O, ho, ho, bad enough! What, drunk? Yes, O yes—and they have done worse. Law! L-a-w!—tell upon them—have them out; these last words were by a tyrant. Who is that? saith the devil's turnkey, pumping out mischief. I don't know him or her, answers a cunning slanderer, hitching up his, or humping up her forbidding shoulders, and shaking the head as a spaniel dog rising out of the water, or a blowing porpoise. You'll find out the rascal, said another. I'll be whipped, responded a twitterer, if she is not a strumpet, and he a rogue.

Which brings us to the next point proposed, namely:

They "*carry tales to shed blood;*" meaning thereby, you have a kind of murderers, who, not having the heroic spirit of the highwayman, or common assassin, slyly, by nods, whispers, winks, words, and letters, destroy men's lives as effectually as though done by lead, steel, halter, pistol, or pond.

Let us never forget that murder is hatred of man against man, amounting to that state of evil intention which wishes, intends, compasses, and maliciously procures killing, by any means what-

ever, and that all who concur in such unlawful acts, whether before the fact, at the fact, or after the fact, in aiding, abetting, comforting, or receiving the killers, are guilty of murder. Apply this to historical testimony, the arsenal of experience, upon the facts for which we contend; search we beseech you, this blood stained field by retrospective experience, and the horrific, black, direful result will run into the proof of the words of the text, they "*carry tales to shed blood.*"

Slander is a combination of all the passions which constitute the spirit of murder, and make it a capital crime. It is natural hatred, hatred from envy, from interest, vanity, wrath, strife, sedition, voluptuousness, malice, implacability, and revenge. The devil, whose name in Greek, as say the writers, means slanderer, accuser, destroyer; accused God to man, and man to God; how like him his deceived pupil Adam was, is evident in his slandering Eve, his wife, thinking to turn king's evidence, and get her put out of the way, as many slanderers and other murderers have attempted to this day; which villainy, when admitted by the law, and encouraged, opens a door for the accusation, prosecution, and legal murder of the innocent, to clear the guilty, under the pretext of public good. Thousands, thousands of criminals have, in such cases, carried tales as king's and states' evidence, *shedding*, according to our text, *rivers of tears and blood*, in former times. Many prophets and righteous men have been swept off like a flood by the besom of slandering tales; even our inimitably innocent Lamb of God was pierced to the soul by the deadly weapon, which, gathering into a national and ecclesiastical storm, cried out to the constituted authorities, "away with him, away



with him ; crucify him, crucify him ;” which slandering hurricane rolled its millions of Christians into the flames, the bosom of the earth and sea, in the apostolical ages, and those of the father’s following.

Slander is like the cholera morbus, which is bile raised to the highest acrimony after the hot summer months. It, therefore, defiles the whole man, is a world of iniquity, productive of the most universal desolation, carries tales to shed blood, and should be restrained by a Be it enacted, as well as a Thus saith the Lord.

In proof of the necessity of such restriction, we shall produce a few biographical cases from Cave’s Lives, vol. ii.

St. Clemens, bishop of Rome, having been the means of the conversion of Theodore, a noble lady, and afterwards that of her husband Sisinnius, a kinsman and favorite of the emperor Nerva, the gaining so notable a person over to Christianity swayed several others, which drew upon Clemens the wrath of Torcutianus, a man of great power in the then reign of Trajan. Torcutianus stirred up the inferior magistrates of Rome, who also exasperated the people, who complained to Mamertinus, prefect of the city, to carry *tales* of him to the emperor, who ordered him to be banished to the disconsolate city of Cherson, beyond the Pontic sea, where, by the grace of God, he comforted his banished brethren, and brought over many others ; information whereof having been given to Trajan by those who, according to our text, “ *carry tales to shed blood,*” whereupon Afidianus was dispatched to *Cherson*, where he had the holy man carried out on board a ship, and thrown into the depth of the sea, the waves whereof have been often stained

by blood, spilt by slandering tales ! How many implacables, as those Romans were, raise a slandering storm of dire persecution, when a great infidel lady or gentleman is converted ?

In the reign of M. Antoninus and L. Verus, impudent and greedy informers for revenge and gain, spoiled and vexed the innocent Christians, crying, "away with the impious atheists ! Let Polycarp, bishop of Smyrna, be sought for."— Three days before his apprehension, falling, at night as he was at prayer, into a trance, he dreamed that his pillow was on fire, and burned to ashes ; which, when he awakened, he told his friends was a prophetic presage, that he should be burned alive for the cause of Christ. The blood hounds of slander, impelled by a thirst for murder, tortured a boy to discover Polycarp, who met the covetous, talebearing flatterers as the light of the morning spread upon the mountains of calumniating Gilboa ; he saluted them with a benign, cheerful, and gentle countenance, which extorted their admiration and astonishment, who, nevertheless, after their having been fed by the bishop of Asia, delivered him to the proconsul, who, inferior to him in talents and learning, had him burned and stabbed to death ; being another full proof from Ecclesiastical history of the truth for which we contend—" *in thee are men that carry tales to shed blood ;*" or, as the original marginal Hebrew has it, "*men of slanders.*" Many such attempts have been made in this country, but eternal glory to God, he has made use of even unbelievers to counteract them. O how wicked, how sordid has been the religious avarice of ambitious ministers, upon various occasions, to intercept, persecute, and finally exterminate their supposed rivals in sacerdotal ascendancy !

Blocking up their ports, spoiling their tender vines and slaying their Gospel children between the *smooth stones of the brook!!* A further proof, that infidel and slanderous assassination produced the murder of one of the best and wisest of men. Cresens, the philosopher, who declined the challenge of Justin to debate the cause of Christianity with him before the Roman senate, burning with envious rage, that the son of the carpenter should eclipse his glow-wormship in fame, argument, and testimony, raised a persecuting storm against the learned Justin, whose learning and success sharpened the cowardly daggers of persecuting infamy; incapable to contend in arms against the gigantic Christian, Cresens attacked him with all the virulence of unsupportable unbelief. (as infidel deists, and imbecile buffoons do to this day,) accusing him to the emperor slyly and revengefully. Justin himself had publicly told the emperor what he expected should be his end; that he looked that Cresens, or some of their titular philosophers, should lay snares to undermine, torment, or crucify him. Nor was he at all mistaken; the envious man procuring him to be cast into prison, where he was exercised with many preparatory tortures before his martyrdom. He was brought before Rusticus, prefect of the city. The governor pronounced the following sentence: "They who refuse to sacrifice to the Gods, and obey the imperial edict, let them be first scourged, and be beheaded, according to the laws." He and six other holy men rejoiced and blessed God; were led to prison, scourged, and beheaded by the effects of slander.

Another slandering tale, productive of murder, was carried by an enemy of Christ to the Roman

emperor, to deprive a Christian philosopher of reputation and life.

Dionysius, bishop of Alexandria, of very notable parentage, great learning, piety and general usefulness, was accused by an arch Egyptian magician and slanderer, to the emperor Valerian, of execrable charms, associated with other Christians, inasmuch as they and he thereby hindered the emperor's prosperity, and this Egyptian so artfully colored his malicious invectives, as to make the emperor believe that the miracles the Christians wrought were the power of abstracting the mischievous dæmons, whose malevolent influences they banished with the speaking of a word; whereupon edicts were every where published against them, and they, without the least protection, were exposed to the common rage, persecution, and extermination. Æmilian, the governor, cried to Dionysius, the learned, in a horific rage, "*begone to the place allotted;*" when sentence was speedily executed upon this great Christian, Platonic philosopher, and divine, who was banished to *Cephro*, the most rude and barbarous tract of the *Lybian desert*. Here was banishment by slandering "tales to shed blood;" and O, tell it not in Gath, even in this land of equal blood, and unalienable rights; of toleration and religious protection, there are many places where a preacher of the Gospel is suspected and accused of insurrectionary principles, and if an insurrection break out in a county, it is ten to one but some of the creatures of persecuting unbelievers implicates a minister. The attempts against night meetings in some parts, invasive of toleration; and the struggle of a minute minority in an extra session, in Virginia, to make preachers bear arms, is recorded.



From the preceding narrations, we have the fullest evidence that *one slanderer* can produce more *killing* than ten thousand men with knives, ropes, pistols, and all the instruments of death, especially as they have so many millions of accessories; it is upon this account that slander is called a *world of iniquity*, for it was the means of the destruction of millions of Jews and Christians by the calumnies of Heathen philosophers. No doubt they all plead the truth, nothing but the truth; they had it from persons who told the truth at all times, if you believe them—that is to say, whipping truths, stealing truths, robbing truths, murdering truths, truths to prevent a backslider to get work, to get a wife or husband, when they, by being slanderers are the greatest of all backsliders; murdering truths, carrying tales called truth, yet mixed with malice, to shed blood. But if these are truths, then the inspired Moses and the prophets, Jesus Christ and the apostles, are all arrant liars. Liars, for what do you say? Why for teaching that truths, which militate against our neighbour's character, happiness and life, are disagreeable to the law of *love and truth*, or "*mercy and truth met together*," and that they are double distilled lies under the garb of religious truth—that is to say, maliciously religious. We say, we contend that a man might as well attempt to impose the worst New-England taffy upon us for the best Antigua, because he ran it through a cold copper West-India still, full of verdigris, put it into Yankee casks, and wrote in fine letters, "*West India*" upon the head of them, as for a slanderer to pass, without detection, malicious truths, (which are nothing but the devil's lies double rectified,) in his or her talebearing casks, because they bore the lying brands of moral-

ity, public and private good, and gospel upon their slandering heads, painted by the devil's patent limners.

Slandering truths are nothing else but war in disguise against the peace of society, population, conjugal unity, moral principle, and religion, which we prove by producing, a second time, the language and nature of revealed truth.

Let God be true, and every one who contradicts him will be found a liar. *Rom.* iii. 4. The word of God is the word of truth. *Thy law* (saith David) *is the truth.* Psalm cxix. 142. What is the *truth of God*, the slandering opposition to which brands every man and woman with the *justly merited epithet of a liar*? Answ. Thou shalt *not* go up and down as a talebearer. *Lev.* xix. 16. Whosoever, under the pretext of religious zeal, violates this *negative command*, thou shalt *not*, is a *liar* against *revelation*, although the person was drunk whom he named, or angry, or fought, or swore, or lied, or played the harlot; it being evident that as in the Psalm quoted, *Thy law is truth*, an indication of an universal scriptural truth is offered upon the principle of the analogy of faith, of the nature of all, therefore, whatsoever ye would, to the eternal exclusion of what we would not have spoken, were we to love our neighbour as ourselves.— Again, That which is opposite to falsehood and error is the *truth*: In this sense the law and the Gospel of Christ are the *truth*. *O Lord, all thy commandments are the truth.* Psalm cxix. 151. One of which is, If thy brother sin, tell him between thee and him alone. *Matt.* xviii. 15. Note, he did not, like slandering liars, pretending truth, and blubbering out slander, tell you to tell a preacher or elder; therefore, they are liars against

revealed *truth*, who act the contrary. *I have walked in thy truth*. Psalm xxvi. 3 ; that is, in covering a multitude of sins. 1 *Peter* iv. 8 ; not telling upon wicked s-i-n-n-e-r-s. *Love covereth all sins*. Prov. x. 12. Is this the *truth*? Well then, the uncovering of all sins is a *lie* against the truth. *I will praise even thy truth, O my God*. Psalm lxxi. 22. What truth, Mr. Backbiter, do you think? What do you think, Mr. Hope-the-best? Why, please your bespattering majesty, it is—O, say you, I have you—yes, like the fool in Mascherello, you have caught yourselves. No, no, let us have it out of the wallet—the cat out of the wallet, we suppose you mean as the slanderer’s mew and jump has it—let it come then: “Mercy and truth are met together; righteousness and peace have kissed each other.” *Psalm* lxxxv. 10. Now, Mr. Slandering *tell-truth*, telltale, tell malice, tell murder, until you can prove that your malignant truths have mercy, righteousness, public and private peace in intention and action united, we shall take the liberty to christen your truth of the devil a *lie* against mercy and truth met together, against righteousness and peace as kissing each other; for it takes mercy, truth, righteousness, and peace to make truth; therefore, a slandering truth is a double rectified *lie* against *truth*. The slanderer holds the truth in unrighteousness. *Rom.* i. 18, by slandering instead of forgiving; for, in order to do our duty, we must either sue or forgive—sue like a lawyer, forgive like a God, or slander like a *devil*. That is to say, by the defamation of the bar, the slander of a bigoted pulpit, cackling of china cups, quilting frames, drawing rooms, bed chambers, carriages, and other gossiping assemblies; like the religious whiner to a roguish receiver in the

church and state, to nod, wink, and receive the Gospel favoritism, or by tumbling up stumbling tales of falling spirits and wine, and, at the same time, go tilting along, upsetting, petting, fretting, besetting, netting, slaying, and damning hecatombs of reputations in and out of the Church, and then sing new Jerusalem. Do these things, we say, rocking, twisting, praying, and blubbering all the while the old style, or otherwise, *restore your brother in the spirit of meekness*, as *Gal.* has it, tell him between thee and him, (not to a preacher, ruler, or others,) as *Matt.* xviii. 15, has it. If any man have a quarrel against any (or, as the marginal Hebrew has it, a *complaint*;) forgive him even as God, for Christ sake, hath forgiven you. *Col.* iii. 13. Yes, sue like a raspish lawyer, slander as a devil, or forgive as a God—From which digressions we shall again return to historical testimony, the storehouse of experience, to prove that slanderers carry "*tales to shed blood*," as saith our text. A slanderer has no pity, but, like a merciless creditor, seizes his fellow servant by the throat, while the sheriff has him by the neck, the lawyer by the pocket, the jailer by the legs, the hangman by the gallows, and the devil by the soul and body in hell. Such were the Athenians by the persecution of Phocian, a celebrated Grecian general, whom they elected forty-five times to lead their victorious armies, and then, by their talebearing, slanderously accused him of treason, because he was sometimes seen in company with an enemy of Greece. This great man was dragged off to prison, tried by the people, and forced to swallow the hemlock; his dead body was banished out of Attica to Megara, where a lady collected his bones, conveyed them into her house by night, and bu-



ried them under her hearth with these expressions : “ Dear and sacred hearth, I here confide to thee, and deposite in thy bosom these precious remains of a worthy man. Preserve them with fidelity, in order to restore them hereafter to the monument of his ancestors, when the Athenians shall become wiser than they are at present.” The *best*, the *justest*, and most *innocent* of mankind, (saith Rollin) will sink under an *implacable* and prevailing *cabal*. This *Socrates* experienced almost a hundred years before *Phocian* perished, by the same *fate*. This last was one of the greatest men that Greece ever produced, in whose person every kind of merit was united. His wife boasted to a vain Ionian lady of rank, who asked her if she had many ornaments, in the following words : “ For my own part, I have no ornament but *Phocian*, who, for these twenty years, has always been elected general by the Athenians.” After they had *slandered him to death*, they repented of their *tales* ; but what good can such tears produce ? *Can they restore injured innocence ? Can they raise the millions of their slandered dead ?* The constancy of *Phocian’s* mind, mildness of disposition, and forgetfulness of wrongs, conspicuous in his conduct on that occasion, are above all his other praises, and infinitely enhance their lustre, especially as we shall see nothing comparable to him from henceforth in the Grecian history. His infatuated and ungrateful country, not being sensible of their unworthy proceeding until some time after his death, the Athenians then erected a statue of brass to his memory, and honorably interred his bones at the public expense. *Rollin*, vol. vii. Not one, but a benevolent lady of Megara, shewed him the proper honor ; and perhaps she, like *Mary Magdalene*,

might have been rather a cast off; yet from such (as at Simon, the whisperer's table) more mercy and politeness is to be expected, than from one in a hundred of our high eyed, proud porpoises, puffing out their cheeks, moving like hogsheads, with their Herculean bodies; yes, humped up twitterers over cups, clattering religious gossippers, prattling to preachers and all companies against their betters; more, we rejoin, is to be looked for from such as Mary, than from fifty prating Peters crying, Who is that? What has he or she done? What will, or Lord what shall this man do? Poor Phocian's countrymen would not contribute a single stick of wood for his funeral pile, nor even suffer his body to pollute Attica. And yet, strange to tell, ingratitude was publicly punished in Athens by law! His accusers suffered a punishment equal to their desert after his death; but the chief men escaped, as they generally do when they have ruined poor natives and strangers, by raising a hue and cry!! With all these things before us, confirming the assertion of the prophet, "in thee are men that carry tales to shed blood," who is so blind as not to see and acknowledge the national necessity of a Be it enacted by the general assembly of each state, that when by writing or speaking slanderous or malicious words, with the intent of producing death, such killing having thereby been produced, and it appearing upon evidence that the said speakers and writers wilfully, maliciously, feloniously, and wickedly intended, and compassed the death of the person or persons so killed; that, therefore, such malicious slanderer, or slanderers, shall be deemed guilty of murder as accessories before the fact, as though he or they had been accessories as in other cases of unjustifiable homicide—Which

brings us to the next thing to be considered. "*In thee have they taken gifts to shed blood.*"

This is the employment of these blood hounds called informers, to receive half or whole of the state reward; such hellish harpies were banished, whipped, and put to death by Titus Vespasian. Corrupt times produced them, and none but murderers delight in these "*tales to shed blood for gifts.*"

When David fled to *Naioth*, and dwelt there with Samuel, 1 *Sam.* xix. 18, although "it was a school or college of learning or religion, in which place the persons who were educated were devoted to the service of God, whom the Scriptures call prophets, which places, in those times, claimed the privilege of a sanctuary;" yet no place was safe or secure from the effects of the slanderous informer's love of gain. For it was told Saul, saying, "*behold, David is at Naioth, in Ramah.*" And who knows, but that one of the priests who loved money, was hired by Saul as a *spy*, and took *gifts to shed blood*, as a *national informer*. Many, many such there are that, to make money, will descend to be a *lickplate* to a *tyrant*, and carry *tales for gifts*, to shed the blood of *slaves*. Asia, Africa, and Europe furnish us with thousands of such cases.

Slander is an immeasurably deep and wide caldron, into which millions of innocents, good, bad and indifferent reputations are boiled, for food to supply the "church of the malignants." Solomon saith that "*A hypocrite, with his mouth destroyeth his neighbour.*" Prov. xi. 9. And Prov. xii. 6. "*The words of the wicked are to lie in wait for blood.*" These two last texts have been, and are amply fulfilled. A hypocrite, with his slandering mouth and pen, destroyeth his neighbour's life by

exciting jealousies, and his words lie in wait or watch for blood; but "a wicked messenger (saith Solomon) falleth into mischief." *Prov.* xiii. 17. This text is proved by the act of January 26th, 1810, entitled An act to suppress duelling in Virginia:

*Be it enacted by the General Assembly* (of Virginia) That any person who shall hereafter wilfully and maliciously, or by previous agreement, fight a duel or single combat with any engine, instrument, or weapon, the probable consequence of which might be the death of either party, and in so doing shall kill his antagonist, or any other person or persons, or inflict such wound as that the person injured shall die thereof within three months thereafter, such offender, his aiders, abettors, and counsellors, being duly convicted, shall be guilty of murder, and suffer death by being hanged by the neck; any law, custom, or usage of this commonwealth to the contrary notwithstanding.

*And be it further enacted,* That if any person or persons shall, for the purpose of eluding the operations of the provisions of this law, leave the state, the person or persons so offending shall be deemed as guilty, and be subject to the like penalties as if the offence had been committed within this commonwealth, or of aiding or abetting, in giving or receiving such challenge, and a duel shall actually be fought, whereby the death of any person shall happen; or if any person shall fight a duel in this state, or aid, or abet therein, whereby any person shall be killed, and then flee into another state to avoid his trial, in either case it shall be the duty of the executive to pursue all legal steps to cause any such offender to be apprehended and brought to trial in the county where the offence was commit-



ted.—*Supplement to the second vol. revised code, page 43.*

Mark well—the words “*And shall kill his antagonist, or any other person or persons, or inflict such wound as that the person shall die thereof within three months thereafter, aiders, and abettors, in giving or receiving such challenge, shall be guilty of murder.*” Why not, then, by the same rule, hang a person who would maliciously carry any slandering tale as an aider and abettor to murder? Especially as the clause, *or any other person or persons*, (we suppose bystanders, killed by chance medly, is meant) indicates, that the blowers up of discord are to be punished with death for killing by chance. As we say, if the killing “*his antagonist, or any other person or persons,*” not his antagonist or antagonists, or inflict such wound as that the person injured *die* within three months, be punished with death, as also all their counsellors, aiders, and abettors; why not equally, yea, more justly, punish the sower of discord between man and wife, and hang, in like manner, for awakening, for stirring up the roaring, the murdering, the insatiate tyger of suspicion, envy, jealousy, implacability, and revenge, intending by such mischievous tales, the blood, the taking of the life of the person or persons so slandered? Mark, we repeat, the words “*his antagonist, or any other person or persons;*” surely then, if “*other person or persons*” beside the antagonists having been killed upon the duelling ground by chance, (for so it seems to mean by the words *other or others,*) is *just, good, political* cause of hanging principals, aiders, abettors, and other counsellors, according to “*whoso slandereth his neighbour, will I cut off.*” *Psalm ci. 5.* Certainly, then, by the same extention

of the same principle of David and our legislature, those who fetch and carry tales to shed blood, to shed blood for gain, ought equally to suffer the same death upon the principle of equal or distributive justice. As in the tragedy of Othello by Iago, in Shakespeare, wherein a man, by the instigation of slander, was stirred up to jealousy, like a roaring lion, against his wife, so as to take her life and that of others; as also in millions of other historical cases, when men, women, boys, and girls destroyed, and shall destroy, by malicious letters and words, those who are the objects of their envious malignity. What objection, then, could the community have to an act to the following purport :

### AN ACT

Entitled an act to amend the several acts of the Legislature of this Commonwealth, heretofore passed, and for the more effectual punishment of murder, and supplementary to the act entitled an act to suppress duelling.

[Passed January 26, 1810.] *Richmond, Virginia.*

WHEREAS, in the several acts passed by the legislature of this Commonwealth on the subject of murder, the crime was denounced in general terms, and the meaning and intent of all acts aforesaid were, that all murderers in general, by whatsoever means they compassed the unlawful death of any good citizen or citizens of this Commonwealth, should be punished capitally; and whereas, it is doubted by some whether the person is liable to such punishment who wilfully, wickedly, and of malice aforethought, slanders another that he be killed thereby; and whereas, we conceive that the crime

of murder may be committed, has been committed in millions of cases, and is just as detestable and deserving of capital punishment, having more accessories, spreading wider, and lasting longer, when committed by the tongue and pen than by any other, and every instrument of death; and whereas, the act to suppress duelling punishes slandering accessories, not only when the *antagonists* are killed, but also "*any other person;*" and whereas, every good citizen of this commonwealth is entitled, by the bill of rights, and the constitution of this state, to be secured in the enjoyment of his life, liberty, property, and reputation; and whereas, these objects are thought not to have been sufficiently guaranteed by the present state of society, from the manner in which juries are often picked and packed—as also, from many of their decisions in cases of slander; and whereas, statute laws enacted by the whole representation of the Commonwealth are more safe, being more collective, deliberative, uninfluenced, wise, defined, limited, and independent, than are those of such small, and often unlearned bodies as are common county courts and juries, possessing such vast and discretionary powers. In order, therefore, to explain the true intent and meaning of the legislature on the subject—

*Be it therefore enacted, by the Senate and House of Delegates of this Commonwealth, and it is hereby enacted by the authority of the same, That from and after the passing of this act, if any person or persons shall wickedly, wilfully, and of malice aforethought, slander any person in the peace of this Commonwealth, by means whereof the person or persons so slandered shall come to their death within a year and a day thereafter, they shall be*

considered as being guilty of murder in the first degree, and suffer death by hanging by the neck until dead.

*And be it further enacted,* That on the trial of the issue on any indictment for murder aforesaid, it shall not be admitted as a plea in justification that the malicious words spoken were true, but that the person having so maliciously spoken shall be held equally guilty, and liable to hanging, as though the words were false; otherwise malice and malicious murder by slander would be patronized, would be legalized by statute.

*And be it further enacted,* That when any malicious slanderer shall, by the raising or circulation of false or true reports be the means of so operating upon nice sensibilities, as that the person or persons so slandered shall weep, lament, and hide from society, so as by brooding over their helpless, friendless, unsupportable load of grief and anguish of soul, they shall languish into the silent tomb, no more to hear or feel the voice of the malignant oppressor, then shall such relentless maligner be banished from the society of the civilized as a restless and implacable incendiary.

*And be it further enacted,* That all minor offences committed by slander, by which the suffering party shall be injured in his or her good name, fame, or property, it shall be the duty of the judge, on the trial of the same, to ascertain, as nearly as may be, the amount in money of the damage so sustained, and the person or persons found guilty shall be condemned to the penitentiary in the same manner, and for the same length of time, as for larceny, theft, or robbery, committed by burglary, arson, or otherwise: Always, nevertheless, taking for their rule, the well known words of Shakes-



peare, (as they do not seek redress by due course of law, but by slander,) that other thieves are to be considered as stealing but *trash*, when put in competition with *slandering thieves*, character burners, and murderers of soul and body, and estate.

*Signed by the constitutional authorities, Speakers and Governor, and tested by the Clerks, March 24th, 1818—Richmond.*

A right to investigate “the conduct and character of our public agents, who are the trustees and guardians of the people, and who, at all times, are amenable to their constituents,” might, is, yea, ought, nevertheless, to be left open, to guard against innovation, and prevent our relapse into former establishments of church and state united.

“In the multitude of counsellors there is safety.” *Prov. xi. 14.* For we stand in need of not only legislative statutes, but also judicial explanations. “You are told, gentlemen of the jury,” said chief Justice Parker, (in the case of Phillips, for the murder of Dennegri, at Boston,) “that you are the judges of both the *law* and the *evidence*; practically, gentlemen, you are so: that is to say, a general verdict of guilty or not guilty embraces a decision upon the facts, and upon the law applicable to those facts. But you will not differ, gentlemen, from the opinions and decisions of wise and learned men, as reported in our books of law, nor from the direction of the court. The responsibility, in regard to the law, rests upon the court. If the court mistake the principles of law, and the jury under that direction, bring in a verdict of condemnation; the court, gentlemen, is responsible, and you will stand acquitted to your consciences.”

From the foregoing reasoning of the learned

Judge *Parker*, we may discover first, the necessity of statutory laws upon all cases, leaving it to the jury to find a general verdict of guilty or not guilty, embracing a general decision upon the facts, and upon the law applicable to those facts ; secondly, that a jury never was designed to differ from the learned reports of the books of law, as explanatory of the spirit and letter of the legislature ; thirdly, that the responsibility of acting up to, and explaining the law, devolves upon the judges ; and fourthly, that if the court mistake the true principles of the law, of which they are to be the judges, then, consequently, the responsibility resting upon them, the jury acts conscientiously by going according to the direction of the court. “ Whenever, (saith Judge Parker,) a person attempts to do another a great bodily harm, or to do any unlawful act, and death ensues, he is responsible for all the consequences.” That is to say, any *felonious, unlawful act*, we suppose he meant, which certainly slander is, and when it maliciously intends, compasses, and produces death, ought to be punished with death, as it is a procurer thereof, and that as an universal cannibal ! “ *An ungodly man diggeth up evil, and in his lips there is a burning fire.* Prov. xvi. 27. Here is a never-failing sign of an ungodly man or woman ; profess what you may, shout, stamp, stare, cry, sing, yet if you are digging up evil with the devil’s grubbing hoe of slander, recollecting and relating crimes which have long lain under the ashes of the dead, in thy lips there is a burning fire of hell. “ *A froward man soweth strife, and a whisperer separateth chief friends,*” *verse* 28. Who then dare deny that a whisperer is a thief ? “ *A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty*

tongue." *Prov.* xvii. 4. This text proves you to be a wicked doer, even for giving heed to slander, and liars, if we listen to bad, wicked, vile, corrupt tales of our neighbour; and *verse* 9, "He that repeateth a matter, separateth very friends." So that, to tell of drunkenness, private intrigue, and other evils of which connections are guilty, separates friends, produces quarrels, parts man and wife, and consequently often produces death. A wicked man taketh out a gift out of the bosom to pervert the way of judgment. Yes, as our text reads, "In thee have they taken gifts to shed blood." Wrath is cruel, and anger is outrageous; but who is able to stand before envy? (or jealousy, as the marginal Hebrew hath it.) *Prov.* xxvii. 4. Alas! "Jealousy is cruel as the grave." *Song* viii. 6. The grave, the grave, cries the man or woman when stirred up to direful vengeance against their companions, by those who "carry tales to shed blood for gifts." Certainly, then, as the slanderer procures death, so should be the law of remuneration. "*As thou hast done, so it shall be done unto thee; thy reward shall return upon thine own head.*" *Obad.* xv.

As to accessories in crime, they are of two kinds, first, before—second, after the fact. "An accessory before the fact is defined to be one who, being absent at the time of the crime committed, doth yet procure, council, or command another to commit a crime. An accessory after the fact, is when a person, knowing a felony to have been committed, receives, relieves, and comforts or assists the felon. Herein absence is necessary to make him an accessory; for such procurer to be present, he is a principal."—4th *Blackstone*, p. 36.

According to the foregoing reasoning, it appears

that a slanderer is at least a *procurer* of murder, by giving intelligence to a jealous, envious, vengeful husband against his wife of having been, or of continuing to be in habits of adulterous love with one or more, which, when told to such a jealous husband, is full proof that the teller intends that the husband should kill her and the adulterer or adulterers; or, when told to the wife that the talebearing murderer intends and compasses the life or lives of those against whom they inform, and that when a murder is, or murders are committed, through such slanders, and thus the revengeful, jealous husband or wife imbrue their hands in each other's blood, as also in the blood of their carnal lovers, then, in the fullest sense of the word, the slanderer has been proved to have "carried tales to shed blood," according to our text. But if he or she received or receives a reward for the bloody watching for evil adulterers, as also for communicating the information thereof to the blood thirsty husband or wife, then the last part of our text is fulfilled, "In thee have they taken gifts to shed blood." Alas! these things have been produced millions of times by the blood thirsty slanderer, not only between man and wife, but also between lovers of various kinds, by which whole hosts have been slain; how often have malicious jealousies been blown into a national flame against innocent foreigners, to the great scandal of the countries wherein they have been insidiously raised and published, and the relentless butchery of the poor stranger, foreigner, and slave, of whom it is to be feared that the blood of their ten thousands lay even at our door, by the raisers and publishers of tales to shed blood for gain, giving informations of private intrigues, some of which are true, some doubtful,



and more false—and this too by poor and rich, from motives of gain, envy, malice, and revenge! And all these things having been winked at, without defined, limited statutes to justly punish the slanderer, makes the voice of our brothers and sisters' blood cry against the states from the ground, whilst the murmuring zephyrs loaded, and fatigued winds waft and blow along the voice of our jealous, murdering *Ramah*, in lamentation, weeping, and great mourning, upon the side of their slandering oppressors, being bloody slanders; but there is no sufficient national restraint! Merciful heaven! If policy stimulated the legislature of Virginia, in 1810, to pass a law which punishes all aiders, counsellors, or abettors in a duel, with hanging, when the "*antagonist, or any other person or persons*" is killed; without all controversy, then, the malignant raiser and communicator of a tale of adultery, intended for, and productive of *murder*, yea, the murder of a wife or husband by the hands of their "*one flesh*," as also that of thousands of others, deserves equal legislative vengeance: more especially, as the law against duelling only takes away cowardly assassins, gasgonading adulterers, envious lovers, vain politicians, and the like; whereas, the slanders of which we speak, "exercise their fury upon the good grain, equally as upon the chaff, upon the sacred as well as the profane," the innocent as well as the guilty!

"Curs'd sport that owes its pleasure to another's  
 pain,  
 And feeds upon the sobs and groans of dying nature."

Such was Iago, in Shakspeare's Moor of Venice,

who excited the jealousy of Othello against Desdemona his wife, and Cassio, which makes him cry out, death and damnation! Get me some poison, Iago, this night;—I'll not expostulate with her. He cries to Desdemona—get you to bed on the instant, I will be returned forthwith—dismiss your attendant there—look it be done. Desdemona cries, “I will my Lord.” [Desdemona *in bed, asleep.*]

Othello enters with a light, and talks of killing. Then heaven have mercy on me, cries Desdemona, that death's unnatural that kills for loving. Alas! why gnaw you so your nether lip? Some bloody passion shakes your very frame—

O banish me, my Lord, but kill me not.

Othello cries, Down strumpet!

*Des.* Kill me to-morrow—let me live to night.

*Oth.* Nay, an you strive—

*Des.* But half an hour.

*Oth.* Being done,

There is no pause.

*Des.* But while I say one prayer.

*Oth.* It is too late. [*He smothers her, and stabs her with a dagger.*]

The slanderer's wife tells Othello, after he had killed his wife, that her husband Iago accused Desdemona falsely. Iago hears her, stabs his wife, runs out, and she dies asserting Desdemona's innocence.

The arch slanderer Iago had got hold of a handkerchief which Othello gave his dear Desdemona when they were married, as a perpetual love pledge. Iago said to Othello—

Tell me but this—

Have you not sometimes seen a handkerchief,  
Spotted with strawberries, in your wife's hand?

*Othello* said, I gave her such a one ; 'twas my first gift.

*Iago*. I know not that, but such a handkerchief (I am sure it was your wife's) did I to day See Cassio wipe his beard with.

*Oth*. If't be that—

*Iago*. If it be that, or any that was hers, It speaks against her, with the other proofs.

*Oth*. O That the slave had forty thousand lives ; One is too poor, too weak, for my revenge ! Now do I see ; 'tis time.—Look here, Iago, All my fond love thus do I blow to heaven : 'Tis gone—

Arise, black vengeance, from thy hollow cell !  
Yield up, O love, thy crown and hearted throne  
To tyrannous hate ! Swell, bosom, with thy  
fraught ;

For 'tis of aspick's tongues,  
O blood, Iago, blood !

In short *Othello* enters his wife's chamber with the handkerchief, which *Iago* purloined to excite the jealousy of the harpie.

He enters and cries—

That handkerchief, which I so loved, and gave thee,

Thou gav'st to Cassio.

And so smothers, stabs, and kills his dear *Desdemona*.

And shall such slanderers go unpunished ?

And if even *Desdemona* had been guilty, this would not have exculpated *Iago*, as his intention was *to shed blood*, to raise an earthquake, an abominable phenomenon of jealousy ; jealousy productive of revenge, as cruel as the grave—of revenge against the dear, the lamb-like *Desdemona* ! Thus it was done, in another instance, against *David*, the

Lord's anointed, and the priests, (for none are too sacred for the slanderer) by Doeg, the Edomite, in revenge for an old grudge; we refer you to 1 *Sam.* xxii. 22, and to the tragic poem of David, condemning the spitefulness of "Doeg, the chiefest of the herdsmen that belonged unto Saul," which Psalm lii. David dedicates "To the chief musician, Maschil, a Psalm of David, when Doeg, the Edomite, came and told Saul, and said unto him, David is come to the house of Abimelech." The referring letter *b*, in this title, points to the words of our text in *Ezek.* xxii. 9. "*In thee are men that carry tales to shed blood.*" David first asks, "Why boastest thyself in mischief, O mighty man?" Alluding to slanderers who, when they are, or have been the destruction of others, glory in it; and immediately denounces the divine vengeance upon their slandering, murdering, guilty heads, by the direful prediction that as *the goodness of God endureth for ever*, "God shall likewise destroy thee forever, and root thee out of the land of the living; thy tongue deviseth mischiefs, like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying more than to speak righteousness; thou lovest all devouring words, O thou deceitful tongue." This makes him complain in *Psalm* lvii. when he dedicates it to the chief musician *Al-taschith*, *Michtam* of David, when he fled from Saul and hid in a cave, in the wilderness of *En-gedi*; which *Al-taschith*, *Michtam* means *destroy not*, being a golden Psalm of David—He laments, "My soul is even among lions, *verse* 4, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." "The words of his mouth were smother than butter, but war was in his



heart; his words were softer than oil, yet were they drawn swords." *Psalms* lv. 21. Surrounded, yea, besieged upon all sides from the secret, sacred bed chamber, up to the horns of the altar, with these mighty, insidious, slandering murderers, razor tongued whisperers, putting on a fine edge, to cut throats and marriages; lion like slanderers, who roar out, and tear in pieces; deceitful, private slanderers, who work under our garrisons, and blow them up; lying slanderers, who love all devouring words; sword slanderers, who slice, cut, and pierce us through; smooth *butter slanderers*, who pump us, watch us, smile upon us, and stab us; *soft, oily slanderers*, who turn up their eyes to the ceiling in half milk and rose winks, smile upon us with dove's eyes, cooing turtle's voice, hair of St. John, dimples of gold in silver cheeks, teeth of sanctified ivory, lips of innocent coral, tongue of holy sympathy, eyebrows and lids as the light of the morning spread upon the mountains, a tongue of oil immersed in love, fluttering and faltering in pity, the body rocking in pensive deception, while a prayer, tear, or a groan, the whole length of the slow jawed slanderer's murdering nature, seals the present and future damnation of their helpless and undone victims of irretrievable sorrow, of eternal ruin! Encircled, we lament, with these hydras, why hesitate to attack slander by statute, as it is the most universal thief, magnified robber, and eternally insatiate, double refined liar, hypocrite and murderer?

Deliver me not over unto the will of mine enemies; (ought to be our prayer) for false witnesses are risen up against me, and such as breathe out cruelty. *Psalms* xxvii. 12. A false witness is guilty of murder in the sight of God, at the bar of con-

science, and ought also to be at the tribunal of man, when he swears away the life of an innocent person. It is the opinion of Blackstone, that he is a murderer in *foro consciencia*. At all hazards, we may safely say, that such are as worthy of death as those who carry a challenge to fight a duel; and such are accounted capital offenders in Virginia, if one of the "antagonists" be killed, "or any other person." "Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts." *Psalm xxviii. 3.* Would to God that none but the professedly wicked would act thus; but alas! alas! brethren in the Lord, yea, in the *sanctuary of the altar, supplant*, and that too in their own *community*—yes, they often distress, distract, and shipwreck even the poor stranger by peace, peace, to the face, while mischief is in their hearts, and sudden destruction from their slandering tongues. "I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." *Jer. xx. 10.* As this is the current coin of every slanderer, whenever, therefore, by such defaming, reporting, enticing, prevailing, and revenging, death is maliciously and wilfully produced, at the bar of the conscience of every state, a statute law ought to exist to punish them capitally; otherwise the blood of the slain will lay at our national doors for neglecting distributive justice, and be required at our hands, according to those well known words—"At the hand of man, at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by

man shall his blood be shed: for in the image of God made he man ;” and, therefore, murder is treason against God ; and therefore also, man is his lawgiver, representative, and avenger. “ For all they that take the sword (unlawfully to kill either by slander or otherwise) shall (it is my mandate) perish with the (legal) sword.” *Matt.* xxvi. 52. “ If any man hath an ear, let him hear ; he that killeth, must be killed.” *Rev.* xiii. 9, 10. In a word, if the policy of the legislature of Virginia, of 1810, (who set themselves so much against divorces, like Christians,) was levelled against duels, fought mostly by the means of slanderers, so as to work that august body up to hang some men who are thought, by some, skilled in the law, not to kill, nor *intend* to kill of *malice aforethought*. If, we repeat, the “ *adversary, or any other person,*” being killed in a duel, brought down the vengeance of the statute of January 26th, 1810, upon the heads of principals, aiders, abettors, and counsellors, even to hanging by the neck until dead ; or, if not killed, that all principals, aiders, abettors, and counsellors are disfranchised : Surely, then, we see no reason to withhold our assent to a law of equal penalty against malicious, slandering murderers, when they intend, and it may have been proved that he did kill by the effects of that crime of crimes, called by James, “ *a world of iniquity !*” As also, that when the slanderer failed of his or her end, he or she should be either, also, like the dueller, disfranchised, or confined to hard labor in the penitentiary. No doubt population would proceed as much faster then than it now does, as a swift, thundering steed does an old spavin, galded, wind-broken mule ; inasmuch as though it is now impeded, by slander preventing marriages under whin-

ing, lying, and interested pretensions; then we should have the studden sails set, "and the wind right aft."

In the second section of the act of March 16th, 1809, page 340, under the title Libel, abridgment of the Laws of Pennsylvania, by John Purdon, jun. we read, that "In all actions or criminal prosecutions for a libel, the defendant may plead the truth thereof in justification, or give the same in evidence."

Yet, in page 109, of the act of the 31st March, 1806, we read, sect. 5. "If any person or persons shall presume to publish in any newspaper, or post handbills written or printed, or otherwise, any other person or persons as a coward or cowards, rascal or rascals, liar or liars, or use any other irritating or abusive language, for not accepting a challenge or fighting a duel, such person or persons shall, for such offence, being thereof convicted, be subject to the same punishment as though he or they had fought a duel, as provided by the first section of this act."—Which act, in its first and second sections, reads as follows:

SECT. 1 "If any person, within this commonwealth, shall challenge, by word or writing, the person of another, to fight at sword, rapier, pistol, or other deadly weapon, or if any person so challenged, shall accept the said challenge, in either case, such person so giving, or sending, or receiving any such challenge, shall, for such offence, being thereof lawfully convicted in any court of record within this commonwealth, by the testimony of one or more witnesses, or by confession, forfeit, and pay the sum of five hundred dollars, and shall suffer one year's imprisonment at hard labor, in the same manner as convicted felons are now punish-



ed ; and moreover, shall forfeit, and be deprived of all rights of citizenship, within this commonwealth, for the term of seven years."

Thanks to heaven, and to the immortalized legislature of March, 1806, here is an overwhelming exception to the justification of an infamous *libel*, though *true* ; and herein we rejoice that they enforce that part of our Lord's sermon on the mount, " Whosoever shall say to his brother *Raca*, (that is, from the Hebrew word *rack*, saith A. Clarke ; it signifies a *vain, empty, worthless fellow, shallow brains*, a term of great contempt,) shall be in danger of the council."

And, SECT. 2. " If any person shall willingly and knowingly carry and deliver any message, purporting to be a challenge, he shall pay five hundred dollars, and suffer one year's imprisonment at hard labor, and forever hereafter be incapable of holding any office, &c. within this commonwealth." " In the same manner as convicted felons," saith the act.

If, then, to save the state from confusion, and preserve such refractory gasgonaders as duel gladiators from death, stimulated the enlightened legislature of 1806, to make slanderous words, written and circulated, amount to felonious acts, and punished them accordingly, by such an inimitable statute, (except that of Virginia, January 26th, 1810) would it not be equally wise, politic, and just, to make slanderous words spoken, written, and otherwise uttered, to be also *felony*, when they shall be proved to have been so spoken, written, or otherwise uttered, of malice aforethought, to produce *killing*, and other losses to appetite, memory, peace, health, property, life, conjugal harmony, civil losses, punishments, vexations, and deadly

prosecutions, to which direful results we may add the loss of heaven, and the damnation of hell? More especially, when we have discovered that slander is the devil's compound mechanics, producing perpetual motion in tongues, pens, fists, cowskins, sticks, steel and lead, ropes, poisons, cups, glasses, nods, winks, mysterious whispers, ludicrous grimaces, distrustful glances, earth-quaking shrugs, and hydra headed signs, from the stamping foot up to the stiff, surly, sly, palechin, grinning jaw, serpentine upper lip, tossing nose, winking, screwed up, and fiery opened lightning eye, Vesuvius eyebrow, and harpie dishevelled hair, propelled by the large boiler of Satan's steam engine in hell, smoking, heating, tarnishing, and bursting from a windy kitchen up to the horns of the altar, flowing down upon society like vials of the lowering heavens, inundating us as the sea which shipwrecks from a canoe, up to a first rate ship of the line; in a word, slander being the overflowings of the highest rectified implacability of hell, is the cholera morbus of that bottomless pit, is its fiery bile raised to the greatest acme of irruptive irritation, and disgorged over this (thereby) shaking, tottering, putrescent fire and brimstone, Sodom and Gomorrah—and should be punished by *statute law, referred to the jury.*

“The sense in which words are received by the *world*, is the sense which *courts of justice* ought to ascribe to them in actions for slander. Slander imports an *injury*, and the *injury* must arise from the *manner* in which the slanderous language is *understood.*” 2 *Dallas*, p. 59. 1 *Dallas*, p. 114:

The Rev. William M'Kendree, senior bishop of the Methsdist Episcopal Church, was told a villainous tale, slyly and slanderously, against one of

the brethren; and the good father of our itinerant society, our *Elisha*, who walked with Elijah Asbury until he received his senior itinerant mantle, sent him off with a reproof worthy of St. James, for he asked him, "*brother, did you tell him of it?*" Thus did our Joshua fulfil the Scripture, which observes, that "the north wind driveth away rain: so doth an angry countenance a backbiting tongue." *Prov.* xxv. 23; and we hope that the whole triumvirate are of his mind. We wish to God that all our preachers may follow herein his example.

Hear also the *Washington of Methodism*, we mean *John Wesley*. "*Hear evil of no man: if there were no hearers, there would be no speakers of evil. And is not the receiver as bad as the thief? If, then, any begin to speak evil in thy hearing, check him immediately; refuse to hear the voice of the charmer, charm he ever so sweetly: let him use ever so soft a manner, so mild an accent, ever so many professions of good will for him whom he is stabbing in the dark, whom he smiteth under the fifth rib; resolutely refuse to hear, though the whisperer complain of being burdened till he speak. Burdened! thou fool, dost thou 'travail with thy cursed secret as a woman travaileth with child?' Go, then, and be delivered of thy burden, in the way the Lord hath ordained. Matt. xviii. Put ye away evil speaking, tale-bearing, whispering; let none of them proceed out of your mouth. See that you 'speak evil of no man;' of the absent; nothing but good. Let this be the distinguishing mark of a *Methodist*. He censures no man behind his back: by this fruit ye may know him. Suppose having seen a man drunk, or heard him curse or swear, I tell this when he is absent, it is evil speaking."* So much

for John Wesley. See how we, who are called Methodists, imitate him!

“Not to *mention the faults* of any behind his back, and to stop those short that do; reprove in love and meekness of wisdom.”—*Directions to the band societies*, Dec. 25th, 1744, and again in 1812.

Our experience is a lie, if we are slanderers; for he that saith I know him, and keepeth not his commandments is a liar, and the *truth* is not in him. 1 *John* ii. 4.

What are the negative commands on this point?

*Ans.* Thou shalt *not* go up and down as a talebearer among thy people. *Lev.* xix. 16.

What is a talebearer?

*Ans.* A *pedler*, a *trader*, saith the Hebrew.

A talebearer, then, according to this text, so far from being a Christian, is the devil's *pedler*, or *trader*; and by not attending to the prohibitory command, Thou shalt *not* be a talebearer, he, as our text hath it, is a liar, he lies against God.

What! if he or she got drunk, and I told a preacher or leader, and I knew it to be a fact?

*Ans.* Yes: The telling of the fact in a talebearing, unscriptural way, is the *lie* against *God's truth*.

Whew! Then the truth is a lie, you say?

*Ans.* Undoubtedly it is a lie against *God's truth*; that is the Scriptures of *truth*.

What dost thou mean by God's truth?

*Ans.* I have produced it in that emphatic *negative*, Thou shalt *not* go up and down as a talebearer: he then is a liar who does go up and down as a talebearer, for he sins against the words of *truth*, prompted by the father of lies.

But suppose a preacher or leader ask me—must I not tell him of their crimes to keep up discipline?



*Answ.* When preachers ask such questions unscripturally and slyly, they are suspicious turnkeys for Lucifer, working his chain pump, to produce by the sucker of the tongue, the putrescent bilge water of hell, which they squirt through the syringe of slanderous whispering, and contaminating destructive oppression, by which hydraulic machine the tree of defamation is watered and nourished, until by spreading its roots and boughs throughout all the circles of society, the surrounding atmosphere is thereby rendered contagious, the respiration of the churches poisoned, and the tongues of all the brethren and sisters turned into infectious, burning, hot, inquisitive, impertinent madness, resulting in the direful hydrophobia of "*a world of iniquity!*"

When impertinent curiosity, that crosses the lines in which other persons move, prompted Peter to ask, Lord, and what shall this man do? The *truth* replied with sharpness, *What is that to thee? follow thou me*; that is, mind thine own duty, Mr. Slanderer.

Moreover, charity thinketh no evil, and, therefore is not a suspicious, busy meddler. 1 *Cor.* xiii. 5.

But suppose I have lost all faith in a brother, what then can I do but blab it out?

*Answ.* Then charity comes in with its hope; for it hopeth all things of the reformation of a brother, when faith in him fails, yea, and suffereth l-o-n-g in this hope with its fallen sister; it is not *vaunting*, or *rash*, as the margin hath it, with a brother or enemy, 1 *Cor.* xiii. 7. Charity rejoiceth in, or, as the margin has it, *with the truth*; for charity is emphatically the *truth* in the *concrete*.

But if he curses, or she brawls, he fights, and she

is a mischief maker, must I not go and tell the preacher, or some ruler of the church?

The truth does not authorise you, for it reads thus: Put them in mind to speak evil of *no man*. Titus iii. 1, 2. Here is no exception, but a positive negative in the indefinite, *no man*. This is the truth—this is the apostolic precept; when then you speak evil of any man, you are a *liar*, though what you say of a person is a certain fact, it being *scripturally true* that he that keeping not the commandments is a *liar*, as saith our text, and the *truth of God's word is not in him*.

But I *will* tell upon such wicked, sinful hypocrites; you encourage theft, adultery, drunkenness, fornication, uncleanness, lies, fighting, and quarrelling, and all villainy, by such silence; speaking of them is a virtue.

*Ans.* Set your foot there, and we shall prove that all you have charged us with is openly levelled at the lawgiver and the law. “Speak not evil one of another, brethren; he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: thou art not a doer of the law, but a judge.” *James* iv. 11. So that you, by telling the faults of your brother, so far from being in the truth or your duty, are speaking evil also of the law, and judging the law, not being a doer of the law, which commands silence, forbearance, and lovingly to reclaim and forgive a friend or foe, but a judge; a judge of the law, and a judge upon the law. You say, then, that the law tolerates sin of every kind by your evil speakings; you blame also the lawgiver, you judge the Almighty God himself, and thus slander Jah Jehovah for commanding you to be silent! No wonder, then, that when you call the *master* of the house a

*favorer of sin*, you would also apply the same slander to those of his household. But thrice happy for our subject, such are proved and found to be liars, and not Jews in heart; for he that saith I know him, and keepeth not his commandments of *silence*, forgiveness, and covering a *multitude of sins*, is a liar according to God's truth, though he or she tell ten thousand of the devil's tattling truths.

“*Truth* is the proper foundation for all credibility; and *God's truth* the only foundation of Christian credibility, or faith. There can be no foundation without *truth*; and, consequently, no *faith* without this foundation.

“But the foundation must be laid: that is, the truth must be *published*, or faith cannot rest upon it. God, therefore, hath revealed and published his truth, which, before his revelation of it, must have been *hid in himself* as its proper essence.

“As all truth proceeds from God, he is, and he calls himself the truth emphatically: he is the source of all reality. What, therefore, proceeds from him must be *true*; and thus the matters which he hath *declared* or *done*, are *manifestations* or *revelations* of his truth *ad extra*, or to his people, and as such are to be received by them.

“These *manifestations* or *revelations* in the word are real and immovable truths, necessary and credible *for us*, *with us*, and *in us*.

“They proceed from Him as their *cause*; are effected by Him as their *agent*; and tend to Him as their *end*. They descend for us as grounds of our *faith*; are with us for strengthening our *hope*; and remain experimentally in us as the means, or earnest, used for our *salvation*.

“When we say *us*, we mean that *the house of God* is the Church of the living God, which some

translate, *pillar and ground*, others better, *the station and seat of the truth*. 1 Tim. iii. 15. God is the *truth*; and so, subordinately, are the *revelations from him*; the church is the *column* raised upon this truth, as upon its proper foundation, and is also the *seat* or *place* where all these revelations concentrate, and where only, as to the application, they will ever be found.

“*Christ* hath taken the name of *truth*. Rev. iii. 14, and is become the *basis* or *foundation* of his people. *Isaiah* xxviii. 16.

“The Gospel, which treats of both *truth in essence*, and *truth communicated*, is the truth of God, because it both proceeded from him as its cause, and returns to him and to his glory as its end.

“Reason seems to show with what strict propriety God hath assumed this name of truth. But it was only the revelation of God himself which could convince, how suitably and justly this bright attribute operates for the eternal welfare and salvation of sinners.

“In *Deuteronomy*, xxxii. near the beginning, *Moses* publishes the name of *Jehovah*—and among other titles, ascribes to him the remarkable one, AL the TRUTH, which is rendered in our translation, *God of Truth*, but more justly by *Montanus*, *Deus Veritus*, ‘God the truth.’ But the apostle *John* says, 1 *John* v. 6. It is the spirit *that beareth witness, because the spirit is the Truth*. The Spirit, therefore, is *Jehovah*, *Alehim* and *AL*, which are among the titles given to the Truth in *Deuteronomy*, above mentioned.

“In *Psalms* xxxi. God is styled *Jehovah AL*, the TRUTH, or of truth, according to our translation; but the Holy Ghost is named the Truth, and Spirit of TRUTH.”



You ask, if a man hath cheated another out of a dollar, don't you think I ought to tell upon such a person to a preacher or magistrate?

*Answ.* "Thou shalt *not* steal." *Exod.* xx. 15. This don't mean not steal by the hands only, but also by any means; for instance, a man robs you of a trifle, and you, by giving publicity thereunto, may, in the devil's court, rob him of five thousand dollars: that is, you prosecute him in Satan's court of a world of iniquity, by the compound interest of sleepless slander, to his or her entire undoing; and even allowing that you could legally bring all such culprits to justice, yet justice itself is a crime, when opposed to the law of love, which we prove by the following passage of Scripture. "The same servant found one of his fellow servants who owed him, and he took him by the throat and said, pay me that thou owest, and cast him into the prison till he should pay the debt; so when his fellow servants (whose mercy had overcome their justice) saw what was done they were sorry; then his Lord said unto him, O thou wicked servant, I forgave thee all the debt, shouldst not thou also have had compassion upon thy fellow servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors (for doing justice) till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses." *Matt.* ix. 24 to 35. He was, therefore, condemned for doing justice, for not imitating his Lord in compassion, and for nothing else; so also shall God damn us if we use justice in opposition to mercy. For if ye *forgive men their trespasses*, your heavenly Father will also forgive you; but if ye forgive *not men their*

*trespasses, neither will your Father forgive your trespasses.*" Matt. vi. 14, 15. If we forgive not, we shall be damned, is the *truth* of God, in opposition to which let every thing, system, and man be a *liar*: otherwise, "*Forgive us our debts, as we forgive our debtors,*" would have no meaning; forgiveness of debts then, is the *truth of God*. Every thing opposite to mercy is the malicious, unmerciful truth of the devil—and that even although it be supported by legislators, judiciaries, and executives; yea, though bulwarked by severe sanctuary caucuses, and delivering up to Satan unmercifully. *For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth (or glorieth, margin) against (or over) judgment.* James ii. 13. Justice rejoiceth in a *church, or court* judgment, which is a *lie*, when coming in competition with the *truth as it is in Jesus, forgiving the debt*, and having *compassion on our fellow servants*, by forgiving, from our hearts, every one his brother their trespasses.

You ask, What! not tell upon a lying thief, and a hypocrite?

*Answ. Thou hypocrite!* first cast out the beam of lying against the truth, (by slander) out of thine own eye, the *hell* spot, stealing good, bad, and indifferent reputations, and then shalt thou see thy duty, clearly how to act in mercy with a stealer of a purse, who is only a *trash thief*, (as saith Shakespeare) when compared with thee.

But I am so tormented with wicked, lazy, dirty, roguish servants and bad neighbours, that I can't help talking loud, severe, and evil of them; how can I do?

*Answ.* As John Wesley said, (when sailors robbed him privately of his money on board the ship,

after some search) "If I have lost my money, let me not lose my senses." Don't go to the devil to have work done. Whosoever shall say to his brother *Raca*, (that is, empty, vain, worthless fellow, from the Hebrew word *Rack*, saith A. Clarke) shall be in danger of the council. *Matt.* v. 22; and if you doubt whether a slave is your brother or not, we refer you to *Jer.* xxxiv. 17. where you may see something else that may open your brawling eyes a little wider than they are. "*Put them in mind to be no brawlers,*" Titus iii. 1, 2, is the *truth*, according to loving, gentle goodness, in opposition to railing, brawling devilishness, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." *Lev.* xix. 18. Here is a double divine truth—Thou shalt *not* avenge, thou shalt *love* thy neighbour with *self-love*. This admits of neither slavery, slander, nor shaving, nor the severities of justice: this is the *truth*, the opposite is *error, falsehood, and lies*, though it have the semblance of policy, justice, church discipline, and sacerdotal holiness for its basis; we mean lies against the Old and New Testament. "Yea, (says Paul) let God be true, but every man a liar." *Rom.* iii. 4. As it is written that thou mightest be justified in thy sayings, and clear when thou judgest, or art judged. *Psalms* li. 4. As the result of David's inspection hath it, *I said all men are liars*, *Psalms* cxvi. 11, whenever, then, we seek our own against the spirit of charity, we are liars against Christian charity; which, as St. Paul affirms, *seeketh not her own*. 1 *Cor.* xiii. 5. Why is it that charity, or love, seeketh not her own sect, own money, own country, own rights, privileges, honor, ease, pleasure, or profit? Why because it loves

its neighbor as itself. And from the same motive, and for the same reason, St. Paul saith, "If any man have a quarrel (or, as the margin Hebrew hath it, a complaint) against any, even as Christ forgave you, so also do ye." Ye, therefore, who wish to know how to dispose of a quarrel, or a complaint against a brother or sister, this is the more excellent way, forgive it; this is *God's truth*, and the contrary is *no*, I'll tell a preacher, member, or leader, is a *lie* against God, is the devil's malicious, altarscraping, unforgiving, talebearing, *truth*; not God's loving, forbearing *truth*, of which, as Solomon saith, that *love covereth all sins*. Prov. x. 12. Our point is proved—he that keepeth not his commandments is a liar, and the truth is *not* in him. Every practice or opinion opposite to the word of God, is an error, an untruth, a falsehood, a lie; in proof whereof, read the following Scriptures: *Let God be true, and every man a liar*. Rom. iii. 4. O Lord (saith David) thy words be true. 2 *Sam.* vii. 28; right judgments and true laws, good statutes and commandments. *Neh.* ix. 13. All other sentences or judgments, whether from or by politicians or judges, either in the state or the church, contrary to God's *right* judgments, are *wrong*, opposite to his *true* laws, are *false*, clashing with his *good* statutes and commandments, are *bad*; yea, every, and all confessions of *faith*, articles of *religion*, codes of *law*, and forms of *church government or discipline*, should be held in *doubt* and *suspicion*, and never be quoted nor practised but in a secondary manner, to be an *handmaid to truth*. The church of Rome saith, so says *one*, the creed and articles, say *others*, our catechism, a *third*, and the discipline, a *fourth*, and so the point is *proved*. The evil is we all build a wall of *injustice, doubt,*



errors, falsehood, and lies, in human heterodoxy, which will be burned up in the millenium of truth. *The judgments of the Lord* (not of Luther, Calvin, Wesley, or Whitefield, nor Leo the 10th) are true (or truth, margin) and righteous altogether." Psalm xix. 9. Many malicious hearsays, productive of false and lying judgments, supported by unrighteousness altogether, have been partially passed in the purest societies, by being led by obscure, ill drawn charts, and carried into effect by hearsay bribery and sacerdotal intolerance. *Thy word is true from the beginning.* Psalm cxix. 160. And we may safely say, that all other systems are lies from their beginning, with all their aiders, abettors, and counsellors, if they in one jot or tittle fritter away mercy from truth, gentleness, long suffering, and hoping the best. *Master, thou art true, and teachest the way of God in truth.* Matt. xxii. 16. Whenever, then, any man tells a truth upon a brother, receives a backbiting truth as a leader in a church, or acts upon it unmercifully and unscripturally, every one who has, or has had a hand in it, is a liar against our master's truth, and that even though the person expelled be guilty, and what was said of him true; it being manifest that all and every concurrence in an unscriptural act, is a lie against the Word himself, and the word of truth itself. What a lamentable state is that church in, which is led by a system of rules not fully founded in Gospel order and discipline, and administered by inexperienced, unduly, influenced youth, supported by prepossessed, revengeful old age, who, turning away their ears from him who is, and it which is the whole truth, mercy and truth met together, are turned to fabulous or scandalous truths, or hearsay truths, founded in talebearing,

and not in the wholesome rules of *Matt. xviii. Luke xvii. Rom. xv. 1 Cor. xiii. and Gal. vi.*; not governed by *the true light*, John i. 9, we wander in the false thick darkness of scandalous letter writing, one member to another, against another; one preacher slandering and libelling to another, to annoy his brother's way; one telling a preacher, whining and blubbering like the *devil's mush pot*, their tears being enough to "scald a crockadile"—oh! oh! sinking down, fainting, dying, and bursting with slander, like the boilers on board his Luciferian, slandering steam boat; on we go, putting the quicksilver of whispering into the family and church caldron; *O man of God*, there is *death and lies*, instead of *truth and love*, in the pot! True worshippers worship the Father in spirit and *truth*. John iv. 23. False worshippers worship the father of lies out of the spirit of truth, by carrying Abaddon's post bag of defamation, with their backs humped up like racoons, by the drawing strings of hell, and their faces all drawn up into angles, triangles, twists, winks, nods, lowers, puckers, and grimaces, as the middling of an old *sow* boiled in alum, with hair and teats protuberant, or the face tightened up like a drum head, but not equally musical.

*I am the true vine.* John xv. 1. Therefore, *every slandering branch in me, that beareth not the fruit of mercy and truth met together, and mercy rejoicing over justice, whosoever acts upon backbiting truth, which is lies and Gospel truth mixed together, as much as God and mammon, is lies against thy truth, shall be taken away.* Sanctify them through thy *truth: thy word is truth.* John xvii. 17; not through whispering and backbiting truths, such as he got drunk, she had a quarrel,

he cursed, she swore, I will tell the preacher—for these are lies against God's truth, and every preacher who receives them, and acts upon them unscripturally, is a *liar*. If he had said, sanctify them through *suspicion*, through asking *slandering, cunning questions*, through *whispers*, and the devil's *libelling love letters*, through *hearsay evidence*, and *rash, unjust judgments*, we should have long ere now been *slanderosly sanctified*. But blessed be God, it is by *love, joy, patience, forgiveness, and overcoming evil with good*. *Thy word is truth*—What does that teach? Go and tattle to leaders and preachers in the different sects and parties, and act upon tattles? No, no; cover a multitude of sins. 1 Peter iv. 8. *Love covereth all sins*. Prov. x. 12. Forgive seven times a day, if he repent, until seventy times seven, that is four hundred and ninety; *restore in the spirit of meekness*, Gal. vi: not put him out, if he is guilty of what would exclude him from grace and glory; but if he will not hear the language of meekness, if he will not hear two or three patient and gentle reclaimers, if he will not hear the church, then put him out—this is the *truth*: the contrary is *lies*, is oppression, though practised contrary to the word of truth by Paul, Apollos, and Cephas. *Brethren, whatsoever things are true*, in conformity to God's truth, think on these things. Phil. iv. 8. That is to say, read and be led more by the law and the testimony, which is the word of truth, than the best rules of church government, explained and enforced by men. Take care how ye trust good men with power. Attend to the word of truth from him who is *a minister of the sanctuary*, (or of *holy things*, margin) *and of the true tabernacle*, (not of our false creeds and devil's pedling) *which the Lord pitch-*

*eth, and not man.* Heb. viii. 2. Attend to this word of truth, we beseech you, to the utmost extent of declared patience, forgiveness, justice, and mercy, upon all occasions rejoicing over justice, then, and not until then, shall we belong to the *true tabernacle which God pitched, and not man*, who, with his wisdom, which is *not* from above, forbids them who follows not us—loves pre-eminence, raises, hears, and sentences very, very often by lying truths: that is, truths mixed up with envy, hearsays, doubts, and revenge. Many who know, who are well acquainted with their *false* tabernacles, which *man* hath pitched in codes of church government, are equally ignorant of the principles, spirit, and rules of the *true* tabernacle of mercy and truth met together, which *God* pitched, and not man. O what a great damnation shall he have in the great day, who has been a pompous, hard-hearted church oppressor! He shall have judgment without mercy, whose mercy rejoiceth not against judgment, *which thing is true in him and in you.* 1 John ii. 8. What thing, John? A true tale of drunkenness to a preacher or church, to have the wicked curser or cheat put out or expelled with a snort, for the preacher to inquire for tales, and paid by some for acting upon them? No, no, no; but *he that saith he is in the light, and hateth his brother*, by whispering and backbiting, called *hating of God*, Rom. i. 29, 30, is in darkness; and that whether he tell preacher or others, as also the preacher, whether the person is guilty or not guilty, provided the steps directed by the law and the prophets, by Christ and his apostles, were not taken. “Do not think to excuse yourself, (saith the immortalized John Wesley,) by saying, why, I did not speak to any one until I was



so *burdened* that I could not refrain. You was *burdened* ! And what way have you found to *unburden* yourself ? You comfort yourself by telling your brother's fault to another person ! Ease bought by sin is a dear purchase." 4th vol. p. 69. *Mark Wesley*—if you reject Christ, Paul, Cephas, Moses, and the prophets !

*Saith he that is true.* Rev. iii. 7. The fountain or foundation of *truth*. What truths ? Why, that whisperers and backbiters (are) haters of God, spiteful, proud. *Rom.* i. 29, 30. And, Lord who shall abide in thy tabernacle ? Who shall dwell upon thy holy hill ? He that backbiteth not, nor taketh up a reproach against his neighbour. *Psalms* xvi. 3 ; in the margin, it reads *or receiveth, or endureth* : That is to say, he that receiveth or endureth a backbiting tale, without reproving the devil's pedler who tells it, is equally out of the church militant, as he who backbites, and he or she who takes up the reproach which the backbiter drops ; for David's *good man* will neither *backbite, take up a reproach*, nor suffer others to *backbite*, nor *take up reproaches against others*. This is the language of *him the holy and true*, the Holy Ghost, the *spirit of truth, whom the (slandering) world cannot receive*. *John* xiv. 17. *Speak evil of no man.* *Titus* iii. 2. If thy brother trespass, go and tell him his fault between thee and him alone, until seventy times seven. *Matt.* xviii. 15, 22. This is the language of the spirit of truth—*The comforter whom I (saith Jesus) will send unto you, from the Father, even the spirit of truth.* *John* xv. 26. The contrary, which is to tell tales to churches, preachers, and others is from the spirit of *lies* ; yea, and all who *receive* such tales are *liars and thieves*, the receivers being as the *other thieves*. What do ye

think? What have ye to say for yourselves, ye whispering, hissing serpents, ye generation of biting vipers, how can ye expect to escape the damnation of hell? O, but say you, he must repent if we wait four hundred and ninety times. *Matt. xviii.* Yes, and there is hardly one in four hundred and ninety, but would repent if Messrs. Wesley, Blair, Massillon, and Tillotson's methods were pursued, but still more so, if the prophets, Jesus, and the apostles were adhered to. *I came into the world* (saith Christ) *that I should bear witness unto the truth.* John xviii. 37; not as some ministers of slander do when they bear witness unto whispering truth, mixed up of *hearsays, malice, corruption, and envy*: he adds, *Every one that is of the truth, heareth my voice*; that is, of God, of revealed truth, which is *forgive, love, and restore in the spirit of meekness.* Gal. vi. 1; not have him up, like a sailor to the gangway, or as a soldier to the guard-house to whip, or put him out, but to *cover a multitude of sins.* 1 Peter iv. 8. *Pilate said what is truth? Jesus saith, I am the truth.* John xiv. 6. I am the fountain, author, and doctor of truth, or of my church, who teach them what course to take to get to heaven; he is opposed to all error, falsehood, and *lies*. Whoever, therefore, teacheth, receiveth, or acteth upon any other system of opinions than this *truth*, is a *liar*, even allowing what he relates or receives to be a fact: For instance, St Peter saith, *honor all men, love the brotherhood.* 1 Peter ii. 17; unless, then, that some slandering *Diotrephes*, or *devil's pedler* can make it evident that receiving sly, secret, malignant *tales* unscripturally, against a member, and acting unjustly by *exparte testimony* thereupon, to the great oppression and damnation of thousands, is *Gospel truth*,

is imitating him who is, who was, and who is to come, to punish such upstart tyrants; we hope to be indulged with the liberty of sounding the following words in their ears, before their high mightinesses get so much power from their wrong, irreverent father, the devil, *in lies*, as to render even rational remonstrance impracticable: *O foolish Galatians, (or slanderers) who hath bewitched you, that ye should not obey the (whole Gospel) truth.* Gal. iii. 1; which is to remonstrate *lovingly, patiently, and faithfully, until seventy times seven*, that is, four hundred and ninety times, privately, with thy brother, if he shew any signs of repentance, before you tell even a *receiver of stolen reputations* !!

*And I saw heaven opened, and behold a white horse, (not the black horse of slanderous truth,) and he that sat upon him was called faithful and true.* Rev. xix. 11. Of course, every whisperer who differs from him is *false*, is a *liar*, even if he tell nothing but the *fact committed*—such as to say he *fought*, she *scolded*, he was *intoxicated*, or she was a *slanderer*; these things having been spoken in an *unscriptural way*, mark the *departure* from him who is *true*, who hath commanded us to love our neighbour as *ourselves*, and first to cast the *beam* out of our own *eyes*. *He that is of a faithful spirit concealeth the matter.* Prov. xi. 13. All the faithful are *concealers*; those who act the contrary part are *untrue*, are *unfaithful*; reprove in *love*, forgive in *charity*, conceal in *faith*, restore in the *spirit of meekness*, pardon as a *God*, sue as a *lawyer*, or slander like your *father the devil*. *Charity never faileth*, this is the *truth*: whenever, then, we begin to *backbite*, we are immediately devoid of *charity*, and are *liars* against loving *faith*.

*For this cause also we thank God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God.* 1 Thess. ii. 13. Are we so blind, then, as not to see and confess that any and every departure from this word of God, and consequently from this truth, is a lie? And that too, whether what we say in a slanderous way be even acknowledged to have been a fact, it being self-evident that God must be true, and all backbiters liars, their truths having no mercy or pity mixed therewith; whereas God's truth is mercy and truth met together. *All the paths of the Lord are mercy and truth.* Psalm xxv. 10. *Mercy and truth have met together; righteousness and peace have kissed each other.* Psalm lxxxv. 10. How much mercy is mixed with ten thousand whispering, envious tales to a preacher, do you think? Or wherein doth righteousness and peace kiss each other, when we unscripturally tell upon, instead of telling to our brother the fault in which he is unfortunately overtaken? As you cannot answer in the affirmative, by proving what it is impossible for any open mouthed or sly slanderer to make evident, the consequence is plain, that although you may have truth in the slander, either as the communicator or receiver, yet that truth being of a hellish nature, having for its basis the malicious intentions of a slandering propagator, prosecutor, and receiver, it is a lie coming in competition with the true rules laid down in *Lev. xix. 16, 18; Psalm xv. 1, 3; Prov. x. 18; Matt. xviii. 15, 22; Luke xvii. 1, 2, 3, 4, 5; Titus iii. 2; Col. iii. 13; Gal. vi. 1 to 4; James iv. 11; Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away*



from you with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. This is (as Paul saith) *the grace of God in truth*. Col. i. 6; the contrary is the devil's graceless *lie* against the above revealed *truths*, even allowing what the sly whisperer told the unscriptural receiver to be a fact; as it is manifest that all who act *against* the word of revealed *truth* are *liars*, though *angels from heaven*. Hear St. John, with John Wesley's comment—*If we say we have not sinned, we make him a liar, and his word (of truth) is not in us.* 1 John i. 10. “Still, if we say *we have not sinned*, we make him a liar, who saith all have sinned, and his word is not in us. We do not receive it; we give it no place in our hearts.” So that any declaration in opposition to his word of *truth* is a *lie*. *He that saith I know him, and keepeth not his commandments is a liar, and the truth (of God's word) is not in him.* 1 John ii. 4. Here is a plain proof, that when the truth forbids backbiting, he is a *liar* who whispers, even granting his narration to be a fact: it is a *lie* against the Holy Gospel.

But, may the objector reply, *if the truth of God hath abounded*, has been more abundantly shewn, *through my lie*—If my lie, that is slandering practice, contrary to (Holy Ghost) truth, conduces to the glory of God, *why am I judged as a sinner?* Can this be said to be sin at all?—Ought I not to do what would otherwise be evil, that so much slandering good may come? To this the apostle does not deign to give a direct answer, but cuts the objector short with a severe reproof—*Whose condemnation is just*: the condemnation of all who either speak or act in this manner. So the apostle absolutely denies the lawfulness of *doing evil*—any

evil, *that good may come*. Rom. iii. 7, 8. In short, if slandering truths, such as he got drunk, she dressed too fine, he is proud, she is vain, he quarrelled, or she whispered, they, the slanderer's naming the person, promotes the glory of God, why are we commanded negatively not to whisper, back-bite, rail, or revile, throughout the Old and New Testament? It would be better even to preach Christ, as some anciently did, *in pretence*, under color of propagating the Gospel *in truth*, Phil. i. 18. than for us, who know the Gospel rules of loving mercy and truth met together, *Psalms* lxxxv. 10, to turn patient, long suffering, scriptural *truth* into slanderous *lies* against Christian charity, which covereth a multitude of sins.

But we speak all things to you in truth. 2 *Cor.* vii. 14. The whole truth, a part of which is, restore thy brother in the spirit of meekness. *Gal.* vi. 1, by gentle reproof, instruction, and private exhortation, lest thou also be tempted. "Temptation easily and swiftly passes from one to another; especially if a man endeavors to cure another, without preserving his own meekness. But verily let every man try his own work. Narrowly examine all he is and all he doth: and then shall he have rejoicing in himself; he will find in himself matter of rejoicing, if his works are right before God, and not in another—not in glorying over others."—*J. Wesley.*

Read the following truths: I will be their God, in truth and in righteousness. *Zach.* viii. 8. Not sly or slanderous truth. Israel shall stay upon the Lord, the Holy one of Israel, in truth. *Isaiah* x. 20. Not upon the unholy one of whispering and revengeful truth. For the word of the Lord is right, and all his works are done in truth. *Psalms* xxxiii. 4.

But the talebearing word of the *devil* to a church in *malice* is *wrong*; and all such slandering, malignant works are done in *lies* against the right word of truth. All his commandments are sure: they stand fast for ever and ever, and are done in truth and uprightness. *Psalm* cxi. 7, 8. Contrary thereunto, all talebearings are doubtful; they cannot stand forever, and are done in *lies* and *villainy*. Only fear the Lord and serve him in truth. 1 *Sam.* xii. 24. Not with the fearless slanderer's whipping truths, malicious truths, truths to have a negro tied up, a stranger blockaded, a match to be broke, or a member to be put out of society; but the truth in love, to cover all sins, *Prov.* x. 12, the multitude of sins. 1 *Peter* iv. 8; to forgive seven times in a day, *Luke* xvii, until four hundred and ninety times. *Matt.* 18. Mercy is great unto the heavens, and thy truth unto the clouds. *Psalm* lvii. 10. But talebearing implacability is enviously small, down to the *hell of hells*; and the aiders, abettors, and counsellors of such slandering truths are *liars* against *God's truth*, which reacheth unto the *heavens*. Mercy and truth shall go before thy face. *Psalm* lxxxix. 14. But the talebearer's truth having no mercy accompanying it, is therefore a *lie* against mercy and truth met together, and that even though what they said was a fact, for the question before us is not whether the thing spoken be a *fact*, but whether that *fact* agrees with our duty, as laid down by him who is the truth, and that word of life, which is the word of truth, in competition to which all persons, every thing, and system are *liars*. I will sing of mercy and judgment, saith David. *Psalm* ci. 1. Not of unmerciful church slanders too, and by unjust and exparte judgment. Let not mercy and truth forsake thee. *Prov.* iii. 3. Not

the unmercifulness of slanderous, whispering truth, but loving, reclaiming, patient, Gospel truth; which is as far removed from the iniquity of the day as God from the devil, as heaven from hell!! Do they not err that desire evil? But mercy and truth shall be to them that devise good. *Prov.* xiv. 22. If mercy and truth, or merciful, instead of defamatory truth, was the religious topic, how soon would our union result in the most heavenly, instead of the at present direful results? Alas! among the works of the flesh, which are manifest, the hydra slander stalks forward with its hellish brood of hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, *Gal.* v. being nine out of seventeen damnable sins named by the apostle, five of which are made plural to shew their legion, namely, emulations, seditions, heresies, envyings and murders. Sanctify them through thy truth: thy word is truth. *John* xvii. 17. How long do you think it would take to sanctify them through slandering truths, such as, O brother or sister tell the preacher, I'll tell the church, he is a drunkard, she is a tattler, which practice is contrary to Moses, Jesus, and St. Paul, all of which forbid Gospel gossipping, which is, by the defamer, put in the stead of mercy and truth met together, righteousness and peace kissing each other. *Psalms* lxxxv. 10. A certain proof this, that although the church gossip, or Luciferian pedler, tells a truth, yet that truth not being mercy and truth met together, righteousness and peace kissing each other; but on the contrary is unrighteous and whispering truth, unmercifulness, productive of discord, which is every where forbidden by the law, prophets, Christ, and apostles, which makes it a *lie*, it being manifest that whatever is opposed



to the *sanctification of Holy Ghost truth* is an unholy ghost *lie!* Yea, (saith Paul) let God be true, but every man (opposed to his truth) a liar. *Rom. iii. 4.*

Mr. and Misses *Truth lie*, read the following Scriptures: I have not written unto you, because ye know not the truth, but because ye know it, and that no lie is of the truth. *1 John ii. 21.* What truth? Why any Holy Ghost truth. Instance one. Yes, we will, as follows: Who is a liar, but he that denieth that Jesus is the Christ. He is antichrist that denieth the father and the son. *ver. 22.* Why is he a liar and an antichrist? *Answ.* Because he denies what the word of truth affirms; by which general rule every intention, affirmation, or practice which opposes *divine truth* is a *lie*, and its propagator a *liar*, though a *bishop*, if he *receive* an unmerciful slandering tale, instead of merciful Gospel truth, peace and righteousness. Read the following truths: The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies. *Psalm lviii. 3.* Corrupt church whispering, herein has its origin, namely, our *birth*; —Where, then, is Pelagianism? For (saith Isaiah) I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. *Isa. xlvi. 8*; of a slandering family. Surely men of high degree is a lie, *Psalm lxii. 9*, being pompously opposed to revelation and religion as it is in Jesus, in the truth by the Holy Ghost; which is the case of the church pedler and devil's trader, when they relate a truth unscripturally.

Ephraim compasseth me about with lies. *Hosea xi. 12.* So have the world and church slanderers who have the beams of malignity and religious hypocrisy in their own eyes, *Matt. vii. 1 to 5*; be-

cause they received not the love of the truth ; for this cause God shall send them strong delusion, that they should believe a (slandering) lie, (to be scriptural truth ;) that they all might be damned who believed not the (scriptural) truth, but had pleasure in unrighteousness. *2 Thess. ii. 11, 12.* God is not a man that he should lie. *Num. xxiii. 19.* And therefore all *liars* against revelation shall have their part in the lake which burneth with fire and brimstone, which is the second death. *Rev. xxi. 8 ;* as are all who tell preachers and leaders, instead of reclaiming their brethren. For without are whosoever loveth and maketh a (slandering truth, which is a Church) lie. *Rev. xxii. 15,* which is a lie against the word of the Holy Ghost. But, blessed be God, loving and forgiving Christians are children that will not lie ; so he was their Saviour. *Isaiah lxiii. 8.*

Slanderers, as were the Cretans, *Titus i. 12,* are all liars. I know thy works, and thy labour, (to keep down whispering) and thy patience, (with backsliding members of society) and how thou canst not bear them which are (slanderosly) evil ; and thou hast tried them which say they are (loving, long suffering, forgiving) apostles, and are not, (they being receivers of stolen characters) and hast found them liars. *Rev. ii. 2.* That is, *liars* against *Lev. xix. 16, 18.* *Psalms xv. 3.* *Prov. x. 12, 18.* *Matt. vii. 1 to 5,* and *xviii. 15,* to the end of the chapter. *Luke xvii. 3, 4, 5.* *Gal. vi. 1 to 5.* If we say that we have not sinned, we make him a liar, and his word is not in us. *1 John i. 10.* Why? *Answer.* Because we deny what he hath asserted, namely, that they are all gone out of the way. *Rom. iii. 12.* So is a whispering truth a *lie* against God's word. They that observe lying (slanderos) vanities, for-

sake their own mercy. *Jonah* ii. 8. He that believeth not God (much less he that sets up whispering for church government) hath made him a liar; because he believeth not the record that God gave. 1 *John* v. 10. So that not to believe scripture truth is a *lie* against God—much more so are those who set up a slandering truth against mercy and truth met together, righteousness and peace kissing each other. *Psalms* lxxxv. 10. Trust ye not in lying words, (which are spoken in opposition to revelation) saying the temple of the Lord, the temple of the Lord, the temple of the Lord are these. (Church whisperers, who tell upon brethren to preachers unscripturally.) *Jer.* vii. 4. To conclude—Let God be true (who hath enjoined us to love our neighbour as ourselves, to tell him between us and him of his faults, to restore him in the spirit of meekness. *Gal.* vi. To cover a multitude of sins. 1 *Peter* iv. 8. To cover all sins. *Prov.* x. 12. To do as we would be done by. *Matt.* vii. 12. and every man (who teaches or practices otherwise) is a liar. *Rom.* iii. 4. Otherwise, let him take the contrary course, and tell slanderous truths, which are forbidden by God's truth, and then the consequence of his disavowal will be, the making of God a liar, according to 1 *John* i. 10. He that believeth not God, hath made him a liar; because he believeth not the record that God gave!!

As it is *malice* aforethought which constitutes the crime of murder, it is immaterial how it is done, whether by slander, lead, or steel; poison, money, or laudanum; by biting dogs or biting men. They have sharpened their tongues like a serpent, (saith David) adder's poison is under their lips. *Psalms* cxl. 3. They go astray as soon as they are born, speaking lies. *Psalms* lviii. 3. Their throat

is an open sepulchre. *Rom.* iii. 13. Hatred stirreth up strifes; violence covereth the mouth of the wicked. *Prov.* x. 11, 12. Here is the source of murder; the natural and habitual aspishness of man, adder's poison from the heart of malignity, through the all infecting, all poisoning, universally contagious throat, morally putrefactive, sharpened into the tongue of a serpent, set *on fire of hell*, until a diabolical gangrene defiles the whole body, politic and religious, thus resulting in a world of iniquity, each of whose malicious murderers is thus described by the wise man: An ungodly man diggeth up evil, and in his lips there is a burning fire. *Prov.* xvi. 27. You here see the true picture of a slandering murderer; they are the devil's *miners*, digging up your ancestors out of their graves; digging up from under the deep oblivion of time and charity, the reputation of the objects of their malignity. In their lips, saith Solomon, there is a *burning fire*; hot, burning slanderers, whose tongues consume name, fame, property, life, and, what is most ruinous, destroy souls in hell fire! whither their digging and burning is hastening themselves. Why then leave it discretionary with a jury without statute, whether such serpents, such malicious murderers, such universal burners and cannibals shall come off with honor from a jury, one third of whom may be under undue influence, the other third badly informed, and the other pot valiant? How much better would it be to make a definitive statute upon such crimes, bringing those slanderers, who commit murder of malice aforethought by their malignant plans, whispers, and libels, under the law of unjustifiable homicide, or killing? As also the slandering felon, who robs us by slander, under that of felony? Surely the



whole representation of the state would be more likely to feel and express the sense of Virginia, and of justice, than ordinary or extraordinary juries; more especially, as they well know by having experienced the effects of slander, how to stem the "all devouring" plague—for, as a full proof of its fountain, *He that hateth his brother is a murderer.* 1 John iii. 15; and to prove, beyond contradiction, that men intend murder by slander we have the following inspired declaration, that *in thee are men that carry tales to shed blood.* Ezekiel xxii 9; or, as the marginal Hebrew has it, *men of slanders*; so that *tales* are called *slanders*, bloody murdering tales, or slanders.

Put them in mind to speak evil of no man, saith Paul to *Titus*, iii. 1, 2. Observe, he don't say speak *lies* of no man, evil speaking being the same as backbiting—which, as the learned Adam Clarke saith, is derived from two words, namely, *against*, and *I speak*, that is, to *speak against a person*.

If a man has done any thing unchristian or unlawful, let the church proceed as our Lord directs. *Matt.* xviii. 15. Let us sue, but not slander; let us not "revenge ourselves by the odious course of libelling," or defaming by the tongue. Carefully read the three first verses of the fifteenth *Psalms*, and you will there plainly discover that to backbite, to take up what the backbiter drops in his or her mad career of scattering firebrands, arrows, and death, or, as the margin has it, *or receiveth, or endureth*, places us in the devil's right, so that to backbite, to take up the reproach which the backbiter drops, or to endure it in our hearing without reproof, excludes us, in David's opinion, from God's tabernacle and his holy hill. Solomon saith, that he that uttereth slander is a fool. *Prov.* x. 18.

To *utter* is to *uncover, reveal, circulate, or publish*. Would you give judgment of two punishments for one crime, or two payments for one debt? No, no, say you. Well, then, is it not enough that a person go to the penitentiary for stealing a horse, suffer and work the worth of six horses, without us slandering him the worth of twenty? The word slander, from *ferlimedung* or *schaenden*, (Teutonic) signifies to cause shame, to scandalize, to reproach, rail, revile, whisper against, to backbite, or speak evil of a person.

The great lord Bacon saith, "It is no excuse at the bar of conscience, that the slanderous words spoken are true." Thereby admitting that slanderous words spoken are true; yea, *maliciously* and *inconsiderately true*, with a *wink* and a *smile*. "Smiling, very often, is the aspect, and smooth are the words of those who inwardly are the most ready to think evil of others." And we may add, that this smiling lip'd murder, belongs to some families.

When Knox, the Scotch reformer, urged the express declarations of the Scripture, which enjoined conformity to the divine law in opposition to human authority—"If so, (said Arbugkill) you will leave us no church. "Yes, (rejoined Knox, sarcastically,) in David I read, *Psalm xxvi. 5*, of the church of *malignants*,\* this church you may have without the word, and fighting against it." This was also the church of *Nero* and *Domitian*; as *St. Melito*, bishop of Sardis, remonstrates with *M. Antoninus*, A. D. 170—"None but *Nero* and

\* *Odi ecclesiam malignantium*: I hate, or have hated the congregation (or church) of evil doers. *Psalm xxvi. 5*, or *malignants*.

*Domitian*, instigated by *cruel* and *ill-minded men*, have attempted to reproach and calumniate our religion; whence sprang the common slanders concerning us, the injudicious vulgar, greedily entertaining such reports without any strict examination."

As *murder*, *confiscation*, *banishment*, and all other rapines and vexations were produced in those days against the innocent by slanderers; so also is it to this day, in church and state—Therefore, all slanderers who belong to the church of the *malignants* are murderers: for he that hateth his brother is a murderer. 1 *John* iii. 15; they are thieves of reputation—"He who steals my purse is a trash thief," when compared with *him*; he is a *liar* against that charity which covers, bears long with, and forgives the multitude of sins, 1 *Cor.* xiii. 4, 7. 1 *Peter* iv. 8, covers a multitude of sins. *Prov.* x. 12. They are hypocrites with the beam of ill-will; if not, perhaps they are proud, vain, unmerciful, ungrateful, bad to slaves, to the poor, haughty, or double minded to the stranger, or always joining the strongest side; are revengeful, unforgiving, making a God of furniture, dress, high living, grandeur, family, or beauty; are gluttons, feather bed drunkards, extortioners, bigots, or persecutors; in a word, those who are living in any known sin, are hypocrites, while they are whispering, cackling, and circulating their villainies, and will not make a concession, neither forgive their enemies. *Matt.* vii. 1 to 5.

Ingratitude is damning, so also is revenge; so shall it be with the unforgiving, high eyed, haughty maligners. Ingratitude is one of the basest crimes; nevertheless, it ill becomes any person to accuse another of ingratitude, when they themselves pro-

voke it by secret, sly intrigues, or otherwise doing a greater injury to the person or persons to whom they have been kind, than they have done them favors : more especially when those favors have had for their objects either praise or gain, or, what is equally as bad, that their benevolence was always partial, double-minded, or reluctant. And certainly to raise so high a tax as that of sleepless, perpetual hatred, envy, railing, and revenge upon such hypocritical friendship, with the epithets of rascal, villain, ingratitude, &c. discovers the devil's *principle*, or *capitol* of implacability, and his compound interest of perpetual motion, that is to say eternal revenge ; " I never, never will speak to them, to him, or to her," say your high, hellish, puffed up, double distilled, proud, sly, revengeful families and individuals, bursting at last with wormwood and gall, like the toad fish, or a bladder blown up with the foul breath of slander from the lungs of a dæmon. But, we ought ever to acknowledge favors, although coming to us through such mediums ; and if we are even ill treated, and speak of it, we should acknowledge our ingratitude, although we have known those from whom we have received them to have been our enemies. First—To obey God who hath said, " vengeance is mine." Secondly—To have the shew of gratitude. Thirdly—To overcome evil with good. Fourthly—Not to be overcome of evil. *Rom. xii. 21.* Fifthly—To forgive, expecting forgiveness. *Matt. xviii. 35,* and *vi. 15.* But if ye forgive not, neither will your father, which is in heaven, forgive your trespasses. *Mark xi. 26* ; always endeavouring, if it be possible, as much as lieth in us, to live peaceably with all men. *Rom. xii. 18.* As there is hardly a man or woman but what has a kick, start, stum-



ble, balk, or fall in their gallop through life, we should put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering—if any man have a quarrel (or complaint) against any, forgive him even as Christ forgave you, so also do ye. *Col. iii. 12, 13.*

Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves. *Phil. ii. 3.* And instead of whispering, railing, and lordly severity, let us hear the wise master builder—“Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted; bear ye one another’s burdens, and so fulfil the law of Christ. *Gal. vi. 1, 2.* The cowardly, sly tale-bearer, and all who act upon hearsay evidence, should put about ship, and hear the following words—Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. And if impatient, haughty Peter should ask, How oft shall my brother offend against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. *Matt. xviii.* How can we expect that God will forgive us the ten thousand talents, when we will not forgive an hundred pence? After all our boasting and pride, our judging and censure, we must be without sin if we throw a single stone; therefore, ye who think you never can be delivered from sin in this life, ought not to throw one, and those who believe they can be saved therefrom, ought to be first made perfect in love, and then they would

love their neighbour as themselves, and work no slandering ill to them ; they would then enter in at the straight gate of universal charity, and in the fulfilment of " Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

*Matt.* vii. 13. In the fulfilment, we repeat it again, of this universally benevolent precept, there will be no place left for malice, guile, envy, whispering, ingratitude, supplanting, talebearing, pride, exclusive privilege, lording over God's heritage, haughtiness, implacability, or revenge.

Any man or woman who, having a murderous disposition against another, is continually writing and speaking ill of those whom they hate, to every person that they can bribe to join with them in their little, proud, envious, vain, talkative, lying, malice and revenge ; especially to those whose jealousy is as cruel as the grave ; we say, that when by malice aforethought this has been, is, and probably shall be, until the person or persons of whom the slanderers speak and write are either killed, or otherwise suffer as much as the loss, or more than the loss of an house or plantation, by the effects of such bitter railings ; then, the slandering murderer having intended to take the life of the person, having produced killing by slandering them, ought to be hanged ; or, if having, by a continued course of defamatory reviling, produced other losses to the sufferers, they ought to be punished in proportion to the sufferings and losses produced. And as these ends of distributive, equal justice cannot be obtained so well by leaving it to a jury to give something, or nothing, or more slander, to the plaintiff, than he or they had before they sued for their characters, statute law might produce more

reformation in society, leaving it to the jury, under the direction of the court, to bring them under the purview thereof who are found guilty; or, if the jury bring a verdict contrary to the law, or contrary to evidence; then the court is to order a new trial, and so continue until the statute in such case made and provided, have the effects, and answer the ends intended by the legislature.

This end may be obtained without "abridging the freedom of speech, or of the press." Hear the declaration of the *General Court*, Richmond, June, 1811, before judges *Nelson, White, Holmes, Brokenborough, Johnston, Carr, and Smith*—"The adjourned case of the commonwealth against *Morris* was thus decided." It is the unanimous opinion of the court, that by the common law, *truth* is no justification of a *libel*, and cannot as such be given in evidence on an indictment or information for the offence. In this case the second article of the bill of rights, having declared that "All power is vested in, and consequently derived from the people, that magistrates are the trustees and servants, and at all times amenable to them." It follows, as a necessary consequence, that the people have a right to be informed of the conduct and character of their public agents.

In the case of an indictment, or information for a libel against public officers or candidates for public office, *truth* is a justification, and may be given in evidence as such under the general issue; and *this* forms an exception to the *general* rules established by the courts of law; but even in such a case any libellous matter, which does not tend to shew that the person libelled is unfit for the office, cannot be *justified*, because it is true. In the case of

individuals, who are neither *officers* nor *candidates* for *office*, *truth is no justification* of a *libel*.

In no case is it necessary or proper that the defendant, against whom there is an indictment or information for a *libel*, should plead the truth.

Who does not here discern the difference between "*written scandal*," called a *libel*, against a *public* and a *private* person?

The word *libel*, s. from [*libellous*, Lat.] is, 1st. A satire; defamatory writing; a lampoon; decay of piety, 2d. [*In the civil law*] A declaration or charge, in writing, against a person in court.

To LIBEL, v. n. [*from the noun*] To spread defamation generally, written or printed.—*Donne*.

To LIBEL, v. a. To satirize; to lampoon.

A LIBELLER, s. [*from libel*] A defamer by writing; a lampooner.—*Dryden*.

"Whatever (saith the common law, approved by Judge C.) renders a man ridiculous, or lowers him in the esteem and opinion of the world, amounts to a libel; as to call a person an *itchy old toad* was held in that case to be a libel. For men not being able to bear their having their errors exposed to public view, were found by experience to revenge themselves on those who made sport with their reputations."

Take care of your love letters, of letters libelling one another; of smile and stab letters; of letters under the lying, covetous, hypocritical pretences of church government, of putting the innocent upon their guard, of punishing the wicked, while you have a beam of whispering in your own eye, and boasting of producing good to society thereby, when, as slanderers, you are not only its worst citizens, but most profligated church members, by the evil habit and example of producing a world



of iniquity. Parting man and wife, breaking up matches, when we so much need population, ruining strangers, fatherless, and widows, driving mankind more into infamy, and proportionably to revenge, disappointment, and suicide, into poverty, and breaches of the peace—are the great boasted good resulting from such double distilled felony and murder.

It is the glory of God to conceal a thing, saith Solomon, *Prov.* xxv. 2. Yet your rasp tongued, winking, cackling, tossing nosed slanderers, make their boast of having revealed the thing; hereby imitating their father, the devil, who is emphatically called the *accuser*, or *slanderer*.

You say that you only put the innocent upon their guard, when you whisper. You lie—you put them off their guard, by imposing upon them by hypocritical pretensions of friendship, until you make them open the gates of confidence to you and the devil, your father, by whom, joined to your malevolence, they are set on fire of hell by evil speaking and revenge. Why don't you put them on their guard against backbiting, against the company and confidence of railers, revilers, and those who justify their slanders, as much as against the company of murderers, adulterers, drunkards, horse-thieves, house breakers, and money or trash stealers? Surely the slanderer is a murderer, not only of character, but often of men, women, and children; "he who steals my purse steals trash," but he or she who pilfers from me my reputation, or sinks it lower by whispering, is a greater enemy to society than other criminals, inasmuch as "*a world of iniquity*" is greater than a few criminal acts. Search ancient history in proof of these things, and you will find that nineteen wars out of twenty have

been produced by slander, prompted by envy, debate, deceit, backbiting, coveteousness, and revenge. Read ecclesiastical history of the Trinitarians and Antitrinitarians, with all the slanders between Catholics (so called) and Protestants. Turn over the biography of modern Europe, of states, churches, and colleges, look at the slanders of the officers, of armies, and navies; behold with shame in the very bosom of our own inimitable republic, the political emulations which often burst out into open violence. Mark the bar—but more especially the secret contentions and public controversies which have been the laughing stock and stumbling block of infidels, among the different sects of Christians; add to the catalogue the effects of slander recorded in the Bible, and you will see the amount to be this: Other criminals have slain their thousands, but slanderers their ten thousands.

What an abominable spectacle do tradesmen and merchants display by their competitions, emulations, supplantings, and slanders against each other? How ridiculous is it to behold, an envious maligner, with his mouth, nose, and eyes gaping, pinching, and winking; his red gums and white teeth grinning, his tongue lashing out like a barking, snapping quadruped, with outstretched neck like a rattlesnake, eating up the misfortunes of distressed debtors, whose notes have been protested in bank!

The deluge of malignity, which is every day sweeping bond and free before it, has become so formidable as to retard population; many delicate, nice sensibilities are afraid to make known their esteem for the objects of their affections amongst the opposite sex, for fear of a storm sinking their vessel before they hoist all the sails to leave the

port of celibacy. More especially old bachelors and old maids turn back the white of the eye, like kicking horses, and groan with the spleen, when they behold a fine fish caught by a shining bait, particularly when they have the mortification to see widows and widowers going through their second, third, fourth, or fifth epistles. What an unmerciful group of cacklers and gobblers are often collected together, over a smoking sacrifice of high sounding, sweet cented tobacco, strong drink, wine, tea, coffee, &c. all bawling together against bound boys and girls; against my Fan, my Jen, my Pat, my Jack, Joe, Chloe, Doll, and Nat, until after some going kaw, like crows, others hæck, like snipes, twitter like swallows, until all give a concluding volley of indignant laughter together, making the slandering liquor fly all over the table and floor of Lucifer's liquid pandemonium.

It is a universal maxim in law, that one who can only witness by hearsay, is not a lawful accuser within any legal statute. It is also another maxim that a man is not to be believed until confronted by his adversary, and the witnesses cross examined. How abominable, then, is the conduct of those who, when they are the least offended, circulate what they slanderously call negroes' news; while the credulous receiver, as the wise man's simple one, "believeth every word."

The honorable Judge White, of Frederick, Virginia, informed us, that for thirty years at the bar, and on the bench, he had learned to call hearsays lies. Go thou and do likewise, sir Slaughter Slanderer.

Suppose your reputation was tottering upon its base, (as it assuredly will, unless you bridle your tongue) as a house almost without its foundation;

and a foul tongued, hard hearted devil's pedler picked away silently, by his or her slandering bill, the last scrap of its support ; would you not say and think very hard things of such a one ? And as you would, so do ye ; as ye would not, abstain there, at the peril of your good name, fortune, life, and heaven, all of which may be lost by giving yourselves up to the fashionable slanders of the times. To slander a sinking reputation is the same as to rob a poor person of their last cow, for it is all they have left. Did you ever think of that ? To trample upon lost characters, when some are endeavoring to bring them back again to God, to society, and to the church, is like the elder son in the Gospel slandering his younger brother to his father, who rejoiced (not like our pinch faced slanderers,) that this my son was dead, and is alive again, he was lost, and is found. Such defamers, we repeat, are like a parcel of murderers gathering round a consultation of laborious physicians, (which, by the bye, are the most still tongued men) who are trying every experiment of the faculty to bring a drowned man to life, and are making every effort to cut off the man's head, to prevent the success of the doctors ; or, what is as bad, doing their best to down with him or her, to everlasting infamy, like men running a boat over a man who is just sinking under the water the third time, while a number of active, benevolent sailors are drawing him up by the hair, a foot from below the surface of the water. To sink the poor, or the stranger, for the purpose of ingratiating ourselves into favor with the envious, malicious, the proud, and the revengeful, is to go about as a talebearer, which in *Lev.* xix. 16, is called a pedler, a trader, (in the Hebrew word, saith A. Clarke ;) and what a dear bought



gain must it be to purchase human favour at the expense of a guilty conscience, the oppression of the needy, and the curse of God, in time and in eternity?

When a backbiter, who has long acted under a license from the devil, the father of lies, to raise, receive, or publish a slander, directed by Lucifer's book of defamatory signals, such as winks, grimaces, shrugs, frowns, turning up the white of the eyes, with a prayer, such as L-o-r-d p-i-t-y t-h-e-m, quivering the voice like the devil's lightning rod, pretending to kiss, while Joab's dagger enters the heart; we say, that when you oppose the slanders of such, they justify themselves by an extraordinary case of putting the innocent upon their guard. We certainly owe a higher duty to God, society, and the innocent individual cautiously to put them on their guard, and save them from the artful and the designing, than to hide such faults; yet even here our knowledge of the designing person ought to be perfect before we act; and how often when you inform upon them, will they inform the person against whom we put them on their guard! But what have these extra cases to do with suspicion? With doubtful hearsays? With a match which we break, through envy or talkativeness? With slandering a poor negro, or bound boy or girl? With such a poor girl having an illegitimate child? With a private or public difference between man and wife? With a person getting drunk at night? Or with the disputes between householders and their domestics? &c. Although a slanderer tells the truth, as a matter of fact, that such a one drank to excess, or had a quarrel; yet it is a lie against that revealed truth which saith, "if thy brother trespass, tell him of his fault between thee and him

alone ;" it is a lie against that charity which covereth a multitude of sins. 1 *Peter* iv. 8 ; against doing unto all men as you would they should do unto you, *Matt.* vii. 13 ; against that love (which) worketh no ill to his neighbour, and which is the fulfilling of the law. *Rom.* xiii. 10. For the law teacheth, *Lev.* xix. 18, Thou shalt love thy neighbor as thyself. *Gal.* v. 14. *Matt.* xxii. 39. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. *James* ii. 8 ; if not, ye do ill.

We must doubt and disregard the railing insinuations of a precipitate, talkative, unfeeling, envious, revengeful generation of murdering revilers, idle, gadding, unforgiving sowers of discord, if we would be just and merciful : For, as they lie in wait to deceive, and carry tales to shed blood, of malice prepense, for gain, as they go up and down to supplant, they are the devil's advance guard, pushing forward upon all flesh as universal cannibals, deputed from his pandemonium of head quarters in hell, from whom the backbiter receives his or her commission to produce "*a world of iniquity.*"

O how wicked, how pityless is the slanderer's baleful breath, which mildews, blasts, and nips ; which scorches friend and foe, even its own mother's son ; which raises a private and public storm, to toss, shipwreck, and finally destroy the peace, property, life, and soul of the poor girl or boy, stranger, fatherless, widow, or slave ! View them lamenting, prostrate on the ground, speaking out of the dust, helpless and forsaken, with their eyes stedfastly fixed behind upon the past loss, the present shipwreck, and the future chaos ! Behold how rivers of waters gush out of, and run down

their eyes, while they feed upon nothing but grief, and indulge naught but hopeless misery. Ten thousand excuses are produced by the malevolent, envious, ungrateful, revengeful whisperer, (who divides chief friends) for his all consuming slanders, one of which is to produce public good, another to reform the guilty. As to the public good, its chief enemy is the disturber of the peace, namely, the devil's letter writers, like those of Napoleon, love the Americans, and take six hundred ships from them ; and how comes it that cacklers, winkers, punners, noddors, breakers of the harmony of society, cup and wine slanderers, have turned out to produce so much good in church and state, when they break up nineteen matches out of twenty, part man and wife, and, in a word, are sowing the tares of discord among the wheat of law, morality, and religion, out of slandering Apollyon's black, hell singed, winding sheet of calumny ! The devil's whispering pedler and trader does too much for God ; he loves his neighbor better than himself by going to the devil to slander him, that he may save him ; he commits the crime of supererogation, and goes to hell for public spirit.

Suppose a universal, destructive combination were to be formed against the health, prosperity, and life of man, resulting in the direful effusion of fire into our houses to consume them ; scalding water effused through a diabolical squirt upon our flesh ; mad dogs let loose throughout all public places, with intention to produce a general hydrophobia ; contagious substances insidiously introduced into our bed chambers to poison respiration ; spiders and ratsbane, including all noxious, venomous, and poisonous reptiles, artfully and mali-

ciously intermingled with our provisions, including an attempt to dissolve civil society, level property, morality, religion, and all government; would it not wake up and arouse all the dormant and active energies of every lover of social order into a prompt phalanx of firm, zealous, and persevering opposition, until the hydra should fall a sacrifice to the public safety? And shall we stand all the day idle, with folded and rusty arms, while the compound mechanics of hell and earth are making the streets run with gore, staining every threshold with blood, and clothing all flesh in crape, by slanderous results, into an universal aceldema, and make no attempt to restrain, stop, or punish its promoters? Alas! we are ruined by the tongues and pens of those who, through moral and hypocritical pretences of producing civil and religious good, are, for the momentary gain of mammon, insuring to themselves a gold and silver damnation, and, by their foul, putrescent breath, are peopling the regions of hell by the tortured victims of their defamation!

*A world of iniquity* is the tongue, saith *James* iii. 6; a fire, a consuming flame, an insurrection, a national, a continental war, a world of noise, of arms, anxiety, fatigue, sickness, battle, and blood, a world of slain as "Xerxes' world in arms," as the sea roaring, so are the ragings of the multitudes, the heart of each individual being set against all flesh, bursts out into malicious slanders, and when joined together by an evil report of the "*tongue, becomes a fire, and the world of iniquity is like a wood;*" and as fire increases in a large dry forest, burning up saplings and trees, roots, branches, and earth, so also does the fire of slander burn up appetite, peace, health, and life, conjugal



happiness between man and wife, devours population by preventing marriages, and perpetuates continual quarrels and bloodshed throughout the churches all over the globe, *setteth on fire the course of nature*, “or the wheel of life.”

“St. James does not intend to express the whole circle of human affairs, so much affected by the tongue of man, but rather the penal wheel of the Greeks, and not unknown to the Jews, on which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes; under which *wheels*, *fire* was often placed, to add to their torments. They cast him on the *wheel* over which they extended him; they put coals under it, and strongly agitated the wheel.” Just so do malignant slanderers distend us: they circulate a mischievous tale in solemn conclave or malicious madness, among the murderous crowd in civil and religious society; then stretch the man or woman’s character, soul, body, and estate thereupon, to induce them, by pumping, by cunning, villainous questions, to confess false judgment, still continuing to torture them under the murdering excuses of known, suspected, or unknown criminality; they put the hot burning coals of hell fire slanders under, upon, and all around them, they agitate the wheel of public and private opinion in and out of the churches, writing libellous, cunning, murderous letters against them, privately shooting at them, publicly laughing, mocking, and persecuting them, in all pumping, punning, groaning, and grinning circles, by nods, grins, winks, foreboding shrugs, baboon grimaces, and white eyed laws, of solemn, hypocritical astonishment; by malicious, partial church censures, for the glory of God they say, grievous, vexatious, and

groundless state privations, accusations, prosecutions, condemnations, and malicious punishments ; thus bringing the whole circle of the wheels of the devil's steam engine, slander, against one, against each, against all, every man's tongue being a sword, a fire, a world of iniquity, cuts, wounds, slays, burns, scorches, pains, and consumes name, fame, property, life, and salvation ! Yet still we leave it to a jury to punish them, without a fixed, defined, penal statute ! “ They brought him to the wheel, on which having distended his limbs and broken his joints, they *scorched* him with *fire*, placed underneath, and with sharp spits, (saith history) *heated in the fire*, they pierced his sides and burned his bowels.”

Thus, and thus publicly and privately do slanderers immolate or murder the unsuspecting and unprepared victims of their envy and malice ; they stretch their reputations to dislocation, as those distended the limbs of the tortured sufferer ; they feast their fiery eyes and malefic ears upon their cries and obloquys ; they eat up their sins ; they are food for their insatiate ambition and revenge : as those rejoiced at the snaps of the broken limbs and joints of the writhing, raving, hopeless victim, so these cry out ‘ ha, ha, so would we have it,’ when the object of their malevolence is privately and publicly disgraced and ruined ! As those *scorched* the sufferer with the *fire* placed underneath the wheel, so also do slanderers with the pokers, shovels and tongs, of letters, winks, balls, words, set on fire of hell by recapitulations of the past, and new creations and additions of accumulated calumny, stir up the fire of hell to scorch and burn up injured innocence ! As with sharp spits, *heated in the fire*, they pierced the sides and burned the

bowels, so also do hot burning, hell fire slanderers heat their spit fire tongues in the devil's furnaces and forges of defamation, by the coals of hatred, and the breath or bellows of slander, and pierce the sides, breast, and souls of the slandered by their seven times heated and hissing tongues and pens!

“The *fire* and the *wheel* (saith A. Clarke) are mentioned by *Achilles Tattius*. Having stripped me of my garments, I was carried aloft—some bringing scourges, others the *fire* and the *wheel*. Now, as the Greek word often signifies *life*, then the *wheel of life* is to increase a man's torments; and to be *set on fire of hell*, implies having these miseries rendered more active by diabolical agency, or, in other words, bad men instigated by the devil, through *lies* and *calumnies*, make life burdensome to the objects of their malicious tongues.”

Yes, as those tyrants stripped, and fired the wheel, raising the poor man aloft, so also do whisperers, backbiters, and haters of God strip you of reputation, health, appetite, friends, senses, life, and salvation, and expose us naked, upon high places of obloquy, to the increase of torments insupportable, inexpressible, and eternal! They enviously and maliciously strip us of civil and religious society, of honor, confidence, and genius, of conjugal happiness, of the favor of parents, brethren, children, servants, masters, and benefactors; they bereave us of a home, exposing our naked or hidden foibles to a host of maligners, and prevent the population of our country by breaking up millions of marriages; the stranger is tortured upon this universal wheel, so is the poor oppressed slave, until the hideous, bloody voice of Ramah becomes insupportable; the whole course of the blood and spirits, the concrete of violent passions, and the

whole malevolence of the universe, since Cain envied Abel, is, and has been, set on fire of hell—and shall we not rise up in universal opposition thereunto, by statutory enactments, defined, limited, stern, firm, and persevering restrictions in the churches, before all character, order, happiness, union, interest, and salvation is broken and consumed?

HE belch'd his bilious slanders up,  
 And bawl'd aloud of faith and hope ;  
 And yet the slowjaw'd, huffish mope,  
 Let fly upon St. Peter's Pope.  
 Away he went, both head and tail,  
 A butting ram, with peacock's tail,  
 With strut and butt, to rail and sail  
 All through the stormy, surging gale.

They beat the revellie, tattoo,  
 And told on Jack, and Bett, and Lew ;  
 Then gave a wild grimmalkin mew,  
 When off the wool and scarf skin flew ;  
 They point the loving, narrow way,  
 Yet sink the feeble in a day ;  
 They bay, and pray, and fray, and slay,  
 And blight your fame to dire dismay.

A group of hearts, as hard as steel,  
 Play'd up a peddling, gadding reel ;  
 And danc'd a wheel within a wheel,  
 Well pleasing to old Sam Ordeal ;  
 They hump the shoulders, back, and face,  
 While each pursues the highest place ;  
 Like Samson's foxes in the chace,  
 They scorch their brethren with disgrace.

Like eagles on their prey they flew,  
 When patronage their bills renew ;



As large blue flies the mutton blew,  
 The many sunk beneath the few.  
 The wisdom coming from above,  
 They neither fear, nor hope, nor love ;  
 Driving, as formerly, they drove,  
 While for the upper place they strove.

They whisper, write, and pump, and plod,  
 And peep, and wink, and frown, and nod,  
 And mutilate the word of God,  
 While smooth or soft, they ride rough shod :  
 Pursuing hard for holy gold,  
 They bow to mammon in the fold ;  
 O let it not in Gath be told,  
 They lord and rail, revile and scold.

A wheel within the wheeling games,  
 Envelopes all the fold in flames ;  
 They're set on fire of hell, saith James,  
 They publish crimes, and dates, and names ;  
 Rivers of water drown our eyes,\*  
 While earthquakes burst out inward sighs,  
 For despots treasure in the skies,  
 Their neighbor's sobs, and groans, and cries.

To slander through revenge, is equally as damning as though we had done it of mere malignity. "Be patient towards all men ; see that none render evil unto any man," 1 *Thess.* v. 14, 15, is the apostolic precept. Hear also the Jewish lawgiver—"Thou shalt not avenge, nor bear any grudge." *Lev.* xix. 18. Mark also the dissuasion of Solomon—"Say not thou I will recompense evil." *Prov.* xx. 22. "Recompense to no man evil for

\* Psalm cxix. 156.

evil." *Rom.* xii. 17. Stop the mouth and still the tongue upon the prospect of life and good days ; "Not rendering evil for evil, or railing for railing ; but, contrarywise, blessing : for he that will love life and see good days, let him refrain his tongue from evil." 1 *Peter* iii. 9, 10. Hear the words of the Lord Jehovah, who is said by Paul, *Rom.* ix. 5, to be "over all, God blessed for ever"—"Ye have heard, *love thy neighbor, and hate thine enemy ; but I say unto you, love your enemies.*" *Matt.* v. 43, 44. As to the double distilled villainy of ungrateful slander, hear the voice of the wise man—"Whoso rewardeth evil for good, evil shall not depart from his house." *Prov.* xvii. 13. Finally, be ye all of one mind, having compassion one of another ; love a<sup>4</sup>brethren, be pitiful, be courteous. 1 *Peter* iii. 8. When, in the green years of youth, how often is the bud, the flower, and the fruit cut off by the two edged sithe of church and state slander ! And this too, without a fair trial, and very frequently against evidence, justice, and mercy, and against the conscience of the defamer. As "the wisdom which is from above is without partiality," *James* iii. 17, therefore, it requires of us, before we pronounce guilty, that there be a legal and impartial examination, which cannot be had without two or three sworn witnesses before the judiciary, confronted by the accused party, all sides being cross examined without *ex parte* testimony. Doth our law judge any man, (saith Nicodemus) before it hear him and know what he doeth ? *John* vii. 51. This word *hear*, and that word *know*, have no relation to whispering and backbiting, which is neither hearing nor knowing morally or legally. One witness shall not rise up against a man for any iniquity, or for any sin ; at the mouth

of three witnesses, shall the matter be established. *Deut.* xix. 15. Not, surely, hearsay, cup, wine, or grog witnessing with a cackle.

The testimony of two men is true. *John* viii. 17. If, then, it takes the testimony of *two men* to make up the *legal truth*, what must we say of those who believe the cackling tale of one flirt of a *girl*, old *maid*, sordid old *man*, hating old *bachelor*, or, as St. Paul observes, an *old wife's fable*? In the mouth of two or three witnesses every word may be established. *Matt.* xviii. 16. A witness, according to that Samson in the law, Giles Jacob, "is one that gives evidence in a cause; an indifferent person to each party, sworn to speak the truth, the whole truth, and nothing but the truth; and if he will be a gainer or loser by the suit, he shall not be sworn as a witness." Surely the above definition of a witness differs as far from slandering hearsays as hell from heaven. Whisperers mix among some truths a gross of lies and absurd stories for gain, not like "indifferent persons," as witnesses should be, but expecting either revenge, or to lose if they are silent in their backbiting; or, what is most common, to get well paid by tea, wine, money, bacon, &c. to oil the wheels of the devil's slandering chariot, in which they are driving like Jehu, "to hell fire!". In the mouth of two or three witnesses every word may be established. *2 Cor.* xiii. 1. Not, certainly, pulpit slanderers of the opposite sect, not of an Edomite against an Israelite, nor an ambitious, envious Haman against an independent Mordecai. He that despised Moses' law, died without mercy under two or three witnesses. *Heb.* x. 28. He certainly does not mean the devil's pedlers, of whom Moses speaks, *Lev.* xix. 16; nor that of those who, when you doubt their defa-

mations, immediately say, a lady told me, I had it from a gentleman, just as if by virtue of being of a jealous, suspicious mind and tongue, gave them a right to be called a lady or a gentleman. What? a slanderer a lady? a backbiter a gentleman? No, no; they are rogues, maligners, murderers. As, then, Moses, Jesus, Paul, Coke, Becaria, Montesquieu, and all the books, require two or three witnesses, what shall we think of the almost infinite diversifications of malicious and inconsiderate slander, with the breasts of its partial votaries heaving up fiery lava, eyes up, nose sharpened, shoulders shrugging, praying Lord pity them, still pouring gall and wormwood; but the tail of Satan's slandering dæmon is most ruinous when it receives the patronage of priests and Levites.

A slanderer may be, yea, they often have been, the cause of murder; some by deliberate, voluntary malice prepense, others by casual killing without any desire to kill.

In this, (killing) saith *Jacobs' Law Dictionary*, the offender ought to be of the age of discretion, and *compos mentis*. Almost uncounted instances of killing have been produced and recorded in ancient and modern history, scripture, and conversation by slander, inconsiderately and maliciously.

“By *murder*, at this day, we understand *the wilful and felonious killing of any one whatsoever, upon malice aforethought*; so as the party wounded or hurt die *within a year and a day after the fact*. 3 inst. 53. H. P. C. 55. If one lays poison to kill a person, and another takes it and dies; if a person stir up a dog accustomed to bite, *knowing it to be such*, and it kills a person, these are *murder*. It is *malice makes the crime of murder*, which is either *express or implied*; it is *express* when it



may be evidently proved there was formerly some ill will, and the killing is with *a sedate mind*, and formed design of doing it; and implied, where one kills another suddenly, having nothing to defend himself—as going over a stile, or the like.”—3 inst. 51. H. P. C. 47. *Giles Jacobs' Law Dictionary*.

Here let us apply these principles to murdering slanderers, and they are found equally guilty. 1st, *It is malice makes the crime of murder*—Thus, then, it is no matter whether the murderer done it by poison, steel, lead, or whispering, railing, reviling, detraction, or in any wise giving a mortal wound, “so as the party wounded or hurt, die within a year and a day after the fact,” it is murder, saith *Jacobs*. Or if, 2dly, *one lays poison to kill a person*, (and slander is poison) *and another takes it and dies, it is murder*—Apply this to the raising an evil report of a man, for which another suffers death, and you are an assassin, if guilty. Or, 3dly, *if a person stir up a dog*, (and what dog is so bad as a slanderer?) *accustomed to bite, knowing it to be such*, and it kill a person, these are murder—As, therefore, *it is malice makes the crime of murder*, and slanderers, of consequence, by malice aforethought, being guilty thereof, the legislature would do well to define it by statute, leaving it to the jury to find the culprit guilty under such statutes, and the courts to explain the law, without infringing the constitution.

Slander, [*Ferlimedung*, Teutonic] is to scandalize; a reproach, scandal, backbiting, speaking evil of, railing at, detracting from, or traducing in any way.

*Slander*—1. A false accusation; 2. a forged crime; 3. a malicious slander or detraction; a ca-

vil, a quirk, a calumniator, a litigious plaintiff, a malicious interpreter.—*Young's Latin Dictionary*.

*Medisance*, s. [French] slander, or slandering, obloquy, detraction, evil speaking, railing, reviling, vilifying, backbiting, traducing.—*Boyer's French Dictionary*.

So that, according to the meaning of the *Teutonic*, the *French*, and the *English*, the word *slander* means *any kind of evil speaking of, or against another*, as the ancient German has it, signifying to cause *shame*, or to *slander*. Which doctrine is further proved by lord *Bacon*, who saith—"It is no excuse at the bar of conscience, that the *slanderous* words spoken are true; for *malicious slander* is the relating of either truth or falsehood, for the purpose of creating misery." *Bacon*, vol. vi. p. 201. He hereby admits that "*slanderous words*" may be true.

*Slander* (saith *Espinasse*) is the defaming a man in his reputation, by speaking or writing words from whence any injury in character or property arises, or may arise, to him of whom the words are used.—*Digest*, p. 496, ch. x.

How plain, then, must it appear to any man of reading, that to slander is to relate *truths*, as well as *falsehoods*, to injure the reputation! The word *backbite*, according to A. Clarke, comes from two Greek words, *against* and *I speak*, to *speak against*; so that to *speak against a person* is *backbiting*, and *backbiting* is called *hating of God*. Rom. i. 30, and excludes us from *God's tabernacle and holy hill*. Psalm xv. 1, 3. The slanderer, therefore, belongs to the church or congregation of the *malignants*, as appears from *Psalm xxvi. 5*. "I have hated the congregation of evil doers;" that is to say, of the *malignants*, of *slanderers*, or *backbiters*.

*Slander*, in Greek, is the same as *devil*, saith *Buck*. Such men and women make up in David, then, *the church of the malignants*.

Slanderers are the worst of all murderers, inasmuch as they act under so many more hypocritical pretexts than other assassins, and have more accomplices and accessories. "The glory of God, the public good, to save the innocent, to do justice, to reform and punish the wicked, and for self defence," are their lying, hypocritical excuses for digging up evil with slandering pickaxes, scattering firebrands with their burning, fiery lips, and black ratsbane out of their sepulchral, mortifying pens. The words of the wicked are to lie in wait for blood. *Prov.* xii. 6. With such testimonies before us, let the public justice of the states, "awake in thunder, and with one avenging blow, crush the dire authors of its country's woe." And they lay wait for their own blood; they lurk privily for their own lives. *Prov.* i. 18; the britches of their slandering guns often burst, fly out, and kill the whisperer, as was the case of Haman. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: Thou shalt be desolate, O mount Sier, and all Idumca, even all of it. *Ezek.* xxxv. 15; which is the general, the universal, the just, the providential principle of Obadiah—As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. *verse* 15. For with the same measure that ye mete withal, it shall be measured to you again, *Luke* vi. 31, slander for slander. A wicked (slandering) messenger falleth into mischief, *Prov.* xiii. 17; he falleth into ingratitude, lies, bribery, into wounds, bruises, corruption, retaliation, death, and damnation; this is

the portion of the devil's pedler and postrider, he or she shall be well paid, eternally paid, for breaking up confidence, dissolving marriages, for white eyed, long prayers, such as L-o-r-d, oh h-o-w s-o-r-r-y I am that they will do so, and at the same instant slandering like thunder and lightning, grunting and groaning, lamenting I'm grieved they are so bad hurt, yet smiling, stabbing, blowing, grinning, biting, barking, and supplanting, whispering, whiffling, peeping, punning, rocking, lawing, jawing, and clawing in double distilled, satirical, backbiting delight, with the nose often sticking out like the bowsprit of a leaky old schooner, their teeth open and sharp as a rat trap, their lips ready sharpened and screwed up as a vice, their faces like kettle drums, the *devil's* kettle drums, with voices as the whizzing grape or langrage, hissing rocket, eyes snapping, eyebrows lowering, while a volcanic eruption of desolating calumny gushes out of their mouths, scattering firebrands, arrows, and death.

It is a manifest sign of badness and injustice to be ready to believe evil of our neighbour. The *simple*, (saith Solomon) believeth every word. *Prov.* xiv. 15. The simple inherit folly. *Prov.* xiv. 18. They are fools for believing evil—yea, they are always ready to believe the smallest *sign* or *flag* hung out from the devil's *signal book*, such as a long wink, with the one eye closed up like a screw, under which ten thousand fiends hold a pandemonium for ten or twelve minutes, while the simple are taking aim with their slandering guns to "shoot in secret (as saith David) at the perfect." A naughty person, a wicked man, walketh with a froward mouth; he winketh with his eyes, he speaketh with his feet, he teacheth with his fin-



gers; he deviseth mischief continually; he soweth discord. *Prov.* vi. 12, 13, 14. Winking back-biters are sowing discord throughout the church, state, and bar, over cups, glasses, and plates—He that winketh with his eyes causeth sorrow. *Prov.* x. 10; let winkers mark this. What an abominable reaping do we see, have we heard of, and shall we see from history, experience, and the final judgment from such sowing! It is worthy of remark, that there are some winking families, they are the old Apollyon's sharp shooters with a proud look and lying tongue, that shed by whispers innocent blood, an heart that deviseth wicked imaginations, feet, that be swift in running to mischief between friends, sowing discord among brethren in the flesh and in the Lord. *Prov.* vi. 16 to 19. Why doth thine heart carry thee away? And what doth thine eyes wink at? *Job* xv. 12. Neither let them wink with the eye that hate me. *Psalms* xxxv. 19. You see it is a proof of hatred thus to wink, plodding mischief. Yea, saith David, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. *verse* 21. Let them be desolate for a reward of their shame that say unto me aha, aha. *Psalms* xl. 15; so that desolation is to be the reward of *shamers*, or, which is the same, *slanderers*. To excite *jealousy* against a man or woman is to *design their death*, is *murder of malice prepense*: For, saith Solomon, jealousy is the rage of a man: therefore, he will not spare in the day of vengeance. *Prov.* vi. 35. *He will not accept*, saith the marginal Hebrew, *the face of any ransom*. It is sport to a fool to do mischief. *Prov.* x. 23. How *dare*, then, how *can* any one *justify* their *slanders* because they are *true*, when the narrating of an adulterous truth intends and

produces murder, of malice aforethought? Yes, the telling of the *truth* is often *murder*, *treason*, *felony*; it makes man and wife kill others, and kill each other; makes them kill the seducer and the seduced; it was treason in Arnold to tell the truth, and felony when we lose as much by a slandering tale as a horse is worth; and, therefore, ought to be punished under the same rules and statutes as other murderers and felons are by the laws of homicide, arson, burglary, and felony, which cannot be accomplished by a jury without special, penal statute. To consent unto slander is stealing—When thou sawest a thief (of reputation) then thou consentedst with him. *Psalm* l. 18. Consented to rob husbands and wives, friends and sweethearts of each other!

He that seeketh mischief, it shall come unto him. *Prov.* xi. 27. *Psalm* vii. 15, 16, and lvii. 6. The froward tongue shall be cut out. *Prov.* x. 31. The Gentoos cut out the slanderer's tongue. Would it not be just for the law to adjudge the devil's letter writers to have their hands cut off? More especially when, as Solomon saith, An hypocrite, with his mouth, destroyeth his neighbour. *Prov.* xi. 9, and *verse* 11, The city is overthrown by the mouth of the wicked. Why, then, do not all men rise up against and forsake slander, instead of doing as Paul saith of gadding widows, And withal they learn to be idle, wandering about from house to house; and not idle only, but tattlers also, and busy bodies, speaking things which they ought not. 1 *Tim.* v. 13. There are some which walk among you disorderly, working not at all, but are busy bodies. 2 *Thess.* iii. 11; a busy body in other men's matters. 1 *Peter* iv. 15. What abominable villainies are effected even in the very bosom

of the sanctuary, by preachers lending ears, feet, tongues, and hands to those gadders, adders, idlers, wanderers, wadlers, tattlers, and busy bodies! How much better would it be to do as Paul hath done, namely, to warn our young Timothy's against such cacklers and mischief makers? A talebearer is without or hath lost the faith. A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. *Prov. xi. 13.* Here is one scriptural mark of a faithful spirit—it concealeth the matter. How did it come about to be right, then, for one to tell with a pinched up face, a wrinkled nose, and lowering forehead, that such a one got drunk, another to bawl out they had a fight, or played some terrible trick, whilst a third tale produces killing between chief friends, making, at the same instant, a smile, a stab, a hypocritical prayer, with eyes up to heaven and heart down to hell, within the zenith of dissimulation and the nadir of murder, crying out “Lord! Lord! Lord pity them, him, or her,” like a man choking another with a running noose, secreted by trapishness, and praying for them, pitying them, blaming and choking them! O how well they love them while they let loose the devil's threshing mill upon them. 'Tis a manifestation of a want of understanding to speak ill of our neighbour, and an evidence of the highest wisdom, upon the other hand, to hold our peace, as appears from the following Scripture: He that is *void of wisdom*, despiseth his neighbour: but a man of *understanding holdeth his peace*. *Prov. xi. 12.* Will you dare, then, to stand up for a gentleman, a lady, or a Christian, by virtue of cackling, whispering, and evil speaking, when the wise man declares you void of wisdom for your railings, revilings, contumelies, and oblo-

quies? "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." *Psalms* lv. 21. Yes, there is a destructive current of this kind of butter and oil, in political, religious, and conjugal courtships, with serpentine whispers, bending, leaning, looking soft, and sighing affectedly, turning up and down the eyes, as if they were immersed in the milk of roses!

It is a full evidence of our being liars, when we give heed to tales, whispers, detractions, evil reports of others, backbitings, &c; as is manifest from the Scripture which follows: A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue. *Prov.* xvii. 4. Is it not a mortifying drawback upon receivers of stolen reputations to be accosted with such vexatious taxes as *malignity* and *lying* upon their hellish, political, moral, wise, cautious, and very Christian joint funds of malicious, innocent, necessary, question asking, pumping, hearing, receiving, publishing, purloining, murdering slanders? Especially as they have gained so much by holy whispers, devil's letters, and necessary divisions in the church, between man and wife; have broke up ninety-nine matches in a hundred, and put in the old serpent's nest egg of defamation for his windy, cackling, cluckers to hatch—which leads us to consider a conversation between two preachers of the same sect: One of the ministers urged that we ought to be cautious of expelling a member, without bearing as long as possible; to which observation the other subjoined—"But, brother, what would you do if a complaint was laid in? To which he replied—"Have them up for laying in;" and then immediately called such church whispering by the-



opprobrious name of laying in, and that the devil was the midwife. I join cordially with him, and shall now produce a few Scriptures in full proof of such laying in—and first, let us hear the patient king Job. For the congregation (or church) of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery; (then, after bribery, comes the devil's layings in) they conceive mischief and bring forth vanity, (or iniquity, margin) and their belly prepareth deceit. *Job xv. 34, 35.* They wink, plod, and bring forth slander. Here is a laying in with a witness. O how distressed they are! How they grunt and groan, pray and weep, *O sister, O brother, brother*, it lays upon my mind, until out comes the slander, out comes the devil, or as it was said when Gad was born, *a troop cometh*. Behold, (saith David) he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. *Psalms vii. 14.* He hath brought forth falsehood; yes, as Paul saith of the *Cretans*, *They are all liars, evil beasts, slow bellies*, *Titus i. 12*; that is, gluttons. None calleth for justice, (upon the slanderer) nor any pleadeth for truth; they trust in vanity and speak lies; they conceive mischief and bring forth iniquity; they hatch cockatrice (or adders, margin) eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed by (whispering and backbiting hatching) breaketh out into a viper. *Isaiah lix. 4, 5.* When a flock of Lucifer's pedlers and postriders in tattling, lay a nest full of slandering eggs, all his clucking, cackling, gadding gossippers, from the preacher down to the infant kitchen walloper, fly into the nest and hatch, crush, and whisper, until, as the text hath it, *that which is crushed breaketh out into a viper*. A fiery,

flying serpent, "a world of iniquity," setting on fire the whole course of nature !

If slanderers were classed by statute law, as are other and smaller criminals, then justice, in such cases, would no longer be doubtful, but certain, distributive, and equally remunerative. As, for instance, in the crime of *burglary*, which word is derived from the German *burg* and *larran*, from the Latin *latro* ; and, according to judge Hale's definition, *burglary* is a felony at common law, in breaking, entering the mansion house of another in the night, with intent to commit felony within the same, whether the felonious intent be executed or not.—*Hale's Pleas*, 79. By the same principle would a slanderer be justly deemed guilty of worse than burglary or house breaking, by breaking in upon the reputation, which is equal to five hundred mansion houses, with all their appurtenances. Hale saith "that an actual breaking is opening the casement or breaking the glass window, picking open the lock of a door." 1 H. H. 552. Without controversy there is no casement in this world so valuable as the reputation, no glass window so easily broken in as character, and no lock so dangerous to pick as private and family secrets, or the lock of true affectionate promise of marriage, the breaking up of which ought to be punished with worse than that for burglary or house breaking ; and as this cannot be done by the common law, it certainly should be provided for by statute. "George Gibbons was indicted at the *Old Bailey*, 1752, for burglary (or house breaking) in the dwelling house of *John Allen*, for cutting a hole in the window shutter of the prosecutor's shop, which was part of his dwelling house, and putting his hand through the hole, took out watches and other

things which hung in the shop within his reach ; but no entry was proved, otherwise than by putting his hand through the hole. This was held to be burglary, and the prisoner was convicted.”—*Judge Foster*, 107. Certainly, then, without it can be made to appear that cutting a hole through shutters, taking out a few watches and other things amounts to more loss and criminality than breaking in upon and stealing the character, you *cannot*, yea, we *ought not* to withhold our assent to a law, under which the slanderer would be subjected to at least an *equal penalty* with the *house cutter*, *watch*, and *trash stealer*. *Arson or burning houses*, “if done by *mischance* or *negligence*, is no *felony*.” 3 inst. 67 ; but if done “*maliciously*, by *night* or by *day*, is *felony* at the common law,” if the house be that of another. 1 *Hawkins*, 105. Why not, then, equally punish the slanderer for *maliciously* setting a character on *fire*, and *burning* it ? More especially as he hath more *accessories* in the villainy, and his tongue sets on fire the whole course of *nature*, being set on fire of hell !

“*Felony* is supposed to be derived from the *Saxon* word *fell*, which signifies to be *fierce* or *cruel* ; of which the verb *fell* signifies to *throw down* or *demolish*, and the substantive of that name is used to signify a *mountain*, *rough* and *uncultivated*, or, more generally an offence at large ; and the *Saxon* word *fellan*, signifies to *offend*, and *fallnisse*, an *offence* or *failure*.”—*Starke’s Virg. Justice*.

In this sense it is LARCENY. This word comes from *Latrocinium*, *Latrocinny*, and by contraction—*Larceny*, 3 inst. 107 ; which is stealing and carrying away *feloniously* with *evil intention*.

“Grand larceny is a felonious and fraudulent taking and carrying away, by any person, of the

mere personal goods of another, always accompanied with an *evil intention*, and therefore shall not be imputed to a mere mistake.”—1 *Hawkins*, 65, 82. You will undoubtedly pronounce, that no *feller, thrower down, stealer, or carrier away, of evil intention*, is the *one hundredth part* as great a *feller, thrower down, or demolisher* as the *feller, thrower down, and demolisher of reputation*, resulting in the most direful *damnation*—who, therefore, ought to be brought under the *full force* and punishment of the statute of *felony*, when his or her *slanders* shall have produced, “*of evil intention*,” as much damage as the worth of a *common horse*; and certainly, without controversy, it requires but a small *wink, whisper, or nod* from a *pedler or trader* of his *Luciferian majesty*, to produce as much *felony* and real injury as *horse stealing*.

“*Homicide*, (or killing) to make it *justifiable*, it must be owing to some unavoidable *necessity*, to which the person who *kills another* must be reduced, without any manner of *fault in himself*.”—1 *Hawkins*, 69.

“And there must be no *malice* coloured under pretence of *necessity*; for wherever a person, who kills another, acts in truth upon *malice*, and takes occasion, from the appearance of *necessity*, to execute his own *private revenge*, he is guilty of *murder*.—*ibid*.

*Malice* being almost always coloured under the appearance of *necessity* by *slanderers*, ought also to be met by the appearance of *necessary statute law*, under which the church of the *malignants* could not colour *malice* by an *hypocritical necessity*. And this is the more *necessary at this time*, for, in thee are men that carry *tales to shed blood*. (or men of *slanders*, margin) *Ezek. xxii. 9*. So that *tales* are *slanders* in *Ezekiel*. Mark that!!!



Indictment for high treason, against the Lord  
our righteousness.

*Commonwealth of Israel, to wit :*

The jurors for the commonwealth of church and state, upon their oath, present—That long before and until the first year of our Lord, there was open war between the seed of the woman and Abaddon, or the angel of the bottomless pit, and that the said war continues until this first of January, 1817, and that for all the time aforesaid, the said Abaddon and his slanderous subjects were, and at present are, enemies of peace, meekness, and gentleness ; and that during all the time of the war, aforesaid, between the church of God and the said angel of the bottomless pit, late of the parish of defamation, in the county of a world of iniquity, a host of men, women, boys, and girls, of different occupations, operations, trades, countries, languages, complexions, manners, customs, professions, religions, &c. professing themselves to be subjects of well regulated governments and religions, yet being traitors and rebels against the said commonwealth of universal charity, not having the fear of God before their eyes, but being moved and seduced by the instigation of the devil, and altogether withdrawing that true and due obedience and cordial love, which every faithful subject and citizen of the said commonwealth toward the same should, and by right, and by the law of love ought to have and bear, and the said war, with all their slandering strength, and as much as in them lay against the said commonwealth of loving friends and foes, designing and intending to prosecute and assist, at all favorable opportunities, in every place, with force of tongues and slanderous pens, falsely, maliciously, wickedly, and traitorously were adhe-

rént to the aforesaid enemies of the said commonwealth, of Christian union, love, silence, forgiveness, and oblivion upon the past, within the same, to wit, at the horns of the altar, at the communion table, in private council, and public conversation ; in the temple of justice, and the ark of state ; over cups, glasses and plates ; in houses, vessels, and streets ; on beds, couches, and chairs ; in coaches, chaises, park phætons, whims, gigs, carts, and upon horseback ; in the places, aforesaid, maliciously and traitorously giving to them, the said enemies of the said commonwealth, backbiting, detracting, whispering, letter libelling, nodding, winking, laughing, shrugging, peeping, punning, grunting, groaning, controversial preaching, weeping, bribing, and circulating aid and comfort in the said commonwealth of the state and church, to wit, at the church aforesaid, the bar, the pulpit, the press, the tea, coffee, wine, and grog table, also in private conclaves of priests and Levites, by plans of “ theoretical vengeance ” against other religious societies, by receiving traitorous, sly, interesting, partial communications, by solemn mummeries, the offspring of rebellious enmity, and productive of confusion, and the aggrandizement of the rich and influential ; and furthermore, by a strife in the church who shall be greatest in the places aforesaid, and that in execution and performance of being so traitorously adherent to the said enemies of the said commonwealth, within the same civil and Christian bodies, as aforesaid ; they, the said slandering maligners, at the said every favorable place and time, within the said commonwealths of state and church, to wit, at church, bar, statehouse, by preaching, pleading, plodding, and writing, as also over hot cup slander, walking, standing, riding,

and sitting, in the commonwealths aforesaid, maliciously and traitorously were in arms against the said commonwealth, with divers other backbiting rebels and whispering traitors, and did then and there shoot off and discharge ten thousand slandering guns, one of which was called truth, very slyly, then and there charged with murdering, lying, malicious, and inconsiderate defamations upon and against every person, especially all those who were not conducive to their fancy, interest, or pleasure, not excepting even their superiors or equals in other churches or their own communities, and men too raised up as trained militia, volunteers, and regulars, located and itinerant, under the command of the generals, colonels, lieutenant colonels, majors, captains, subalterns, &c. assembled under due authority from the Holy Ghost, for the purpose of subduing them, the said lords over God's heritage, and the other altarscraping, covetous, cringing, whining, whispering, sly bribing, and being bribed, secret letter writing, winking, cackling, grunting, groaning, pinching, high eyed frowning, tossing nosed, pale lip'd, angle eyed, sharp tongued, stiff looking, calf eyed blaters, and other slandering rebels and traitors associated with them as aforesaid, they, the said devil's peddlers and traders, thereby traitorously and boisterously endeavouring to subvert and destroy the independence of the said commonwealth of Christian silence, love, forgiveness, and forbearance, and the present constitution and government thereof, and to restore the power, authority, jurisdiction, and domination of the said slandering Apollyon, the old serpent, and his host of public and private, male and female, bond and free, old and young, pulpit and press, cup and wine, whining and groaning, peeping and winking

backbiters, against the duty of the allegiance of them, the said ministers of the sanctuary and its faithful members, to the evil example of all others in the like cases offending; against the form of sound words contained in the royal law of the general assembly of the Pentateuch, the Psalms, the prophets, the Lord's Gospels, and the epistles, in such cases made and provided, and against the peace and dignity of the said commonwealth of the *Israel of God* and these *United States!*

“Every offence immediately affecting the prerogative or dignity” of a government, consequently of God, is, in some degree, a breach of our allegiance to it and to him—such as judging our brother by rules founded upon injustice, not warranted by, but protested against in the Scriptures. *Psalms* l. 18, 19, 20.

“Treason, *proditio*, in its very name (which is borrowed from the French) imports a betraying, treachery, or breach of faith. For treason is a general appellation made use of by the law to denote not only offences against the government, but also that accumulation of guilt which arises whenever a superior reposes a confidence in a subject or inferior, between whom and himself there subsists a natural, a civil, or even a spiritual relation, and the inferior so abuses that confidence as to forget his obligations.”—4th *Blackstone*, 75.

“If a man be adherent to the enemies of his country, or by surrendering a fortress, or the like. By enemies are understood the subjects of foreign powers.”

If a man counterfeit the king of heaven's privy seal, or God's current coin, that is to say, his word of truth, or bring in false money into the church, not only by importing the devil's coin,



that is, slander and false rules of judgment, but by uttering or circulating it in the church, this is treason; as though in the United States we had done the like against the law of the land.

Let us apply these principles to the preceding indictment. 1st. Unlawfully judging, while we have a beam (or splinter) in our own eye, thus acting as one culprit trying another, *Matt. vii. 1, 2, 3*; that is, *a beam slanderer judging a mote drunkard!!!* 2dly. A breach of faith. Whenever, in church government, we shew respect to persons, a thing very common say you, by having the faith of our Lord Jesus Christ, inclining us to know any person after the flesh on account of church favors or blood, we are guilty of treason. *James ii. 1, 9. Look at what we do to poor Cush.* 3dly. If we are adherent to the enemies of God, such as whisperers, backbiters, talebearers, maligners, &c. we are guilty of treason. *Rom. i. 30.* 4thly. When we surrender the fortress of justice, which admits of no hearsay evidence from bishop, presbyter, elder, levite, or any other devil's pedler; or of mercy, which rejoices over justice, attending to the spirit and habit of evil speaking, we are justly charged with treason. *Matt. xviii. 15 to 35.* 5thly. When we counterfeit the current coin of charity, (by religious conclaves) which rejoices in hope of a fallen brother's recovery, where our faith in him is lost, we act treasonably. *Rev. xxii. 19 1 Cor. xiii. 7.* Mark this, *my Lord Pope Diotrephes.* 6thly. Or if we import the false coin of partiality, or lording, by *religious struts*, over God's heritage, by being the first to introduce a public church censure, *Rom. i. 30*, without first striving privately to reclaim a brother; or if we permit the devil's pedlers to pay us so well by buttering both

sides of our bread, as to produce upon us, Judas like, a money, meat, drink, honorable or ambitious result, we are then not cash proof, and are but a few steps from the *highest treason*. 1 *Peter* v. 2, 3. But 7thly. When we shall have the wickedness to be men stealers, or, which is as bad, to be accessories to man stealing, that is to say, to be led by the nose by sly, slandering grunTERS, groanERS, whisperERS, and reviling weepERS, or make their houses our prejudging *hotels*, with silver, china, cut glass, fine carpets, nice beds, sweet meats, smooth words, shining tables, select companies, polite introductions, agreeable parties, sweethearts, and backbiting bills of fare—*Death is in the pot*.

Indictment for slandering a man into desperation, and provoking him to hang his friend and himself.

*London, to wit :*

The jurors for the kingdom of Great Britain, upon their oath, present—That Tom Talkative and Goose Gabble, late of the parish of company cackle, in the county of Talebearing, idlers ; who are not yet taken, (preachers, churches, and legislatures not having done their duty) not having the fear of God before their eyes, but being moved and seduced by the instigation of the devil, on the 25th day of December, 1790, with force of tongues set on fire of hell at the parish aforesaid, in the county aforesaid, in and upon one A. M. a *sincere lover* in the peace of God, and of the said kingdom, then and there being, feloniously, wilfully, and of their malice aforethought, did make an assault ; and they, the said Tom Talkative and Goose Gabble, with both the tongues of them, the said Talkative and Gabble, the said A. M. sincere lover, in

and upon the family, character, and religion, (as two assassins would do upon the head, back, face, stomach, sides, and breast) of him, the said sincere lover, then and there wilfully, and of their malice aforethought, did wound and bruise, by tongues and pens, secretly giving to the said sincere lover by the slanderous beating and wounding of him, the said sincere lover, as aforesaid, several mortal wounds and calumniating bruises; and also that the said Tom Talkative and Goose Gabble drove, by their malicious invectives, the said sincere lover, into such disappointment, grief, and desperation, that sinking at last under a heavy load of vexation and melancholy, he, the said true lover, killed his beloved and then dispatched himself; and thus they, the said Talkative and Gabble, by slandering the said sincere lover, did then and there feloniously, wilfully, and of their malice aforethought, did tie and make fast the said beloved Mary Ann, with the cord aforesaid, unto a branch of the length of six feet, and of the thickness of four inches, and of the height of ten feet, of a certain weeping willow then and there growing, feloniously and wilfully, and of their malice aforethought, did tie, make fast, suspend and hang, at the height of two feet above the earth; and the said innocent, dove-like Mary Ann, by the suspension and hanging then and there feloniously, wilfully, and of their malice aforethought, by the effect of whispering, did strangle and suffocate, and the neck of her and him, the said Mary innocent and sincere lover, did break and dislocate, of which bruises, strangling, and breaking of the the necks of them, the said true lover and Mary innocent, they, the said true lovers, then and there instantly died. And so the jurors aforesaid, upon their oath aforesaid, do say that the

said Tom Talkative and Goose Gabble, the said innocent lovers, in manner and form aforesaid, feloniously, wilfully, and of their malice aforethought, did kill and murder against the peace and dignity of the aforesaid kingdom of Great Britain, and against the peace and dignity of the Lord our righteousness, his crown and kingdom.

“The cause of a cause is the cause of its effects.” As, for instance, to throw a shovel full of hot burning coals upon a heap of any exploding or fulminating substance, as a magazine of powder, mixed with destructive engines of war, makes us justly chargeable with the consequences of the explosion, whatever they may be.

Man, in his corrupt composition, contains a horrid mass of combustibles, such as envy, hatred, revenge, hypochondriac, melancholy madness, &c; whenever, therefore, the tongue which is set on fire of hell is let loose, its destructive power is such that, like a match, although it cannot load, yet it discharges the combustible materials of which envy, hatred, love, and revenge are composed, and upon whomsoever it may drop, it is as destructive in general as an earthquake tearing a country, unless we are much upon our guard, which often we cannot be. If it fall upon the great they may out-ride the storm, and ruin their maligners who, in taking revenge, give themselves up to a habit of malevolence, lay a foundation for another injury, and treasure up wrath against the day of wrath for assuming the prerogative of God; but let this calumny descend like the vertical lightning upon the head of a poor, friendless stranger, or orphan, or, as our indictment implies, a man whose disappointment of his love is to him as the shadow of death, he now has lost his almost possessed delight, but, like a



man who has, or imagines he has, lost his last volition to buffet the waves, after having long struggled against the gaping surge, he instantly meditates the damnable deed, and first, through disappointed, mad love, envy, and ambition, he blights the former flower of his joys, and then kills himself through wild chaotic pity, malicious insanity, and eternal revenge! Whose fault? No doubt that of the malicious slanderer. Great God! what will not men do when driven on by the fierce passions of disappointment and despair? The cunning supplanter may repent: but what can weeping do? Can it restore ruined confidence, innocence, and happiness? No. Can it raise the dead, or redeem the souls which it has damned, back again to salvation? No, no, no!!

Indictment for murder, by tongue lashing a stranger.

*Maryland, to wit:*

The jurors for the commonwealth of Maryland, upon their oath, present—That Peep Chatter and Tea cups, of the county of Still cap, Lucifer's pedlers; not having the fear of God before their eyes, but being moved and seduced by the instigation of the devil, on the 17th of March, in the year of our Lord 1788, with tongue lashing force and backbiting arms, in the county aforesaid, in and upon one patriotic stranger and foreigner in the peace of God, and of the said commonwealth, then and there being, did make an ill-natured, sly, oral, and written assault; and that the said Peep Chatter and Tea cups cackle, with a certain axe called "put the innocent upon their guard," and punish the wicked under pretence of glorifying God and producing public good, which axe they, the said Peep Chat-

ter, Poll Plot, Sall Slander, and Tea Topnot, in all their slandering might, with hands, hearts, and eyes hypocritically lifted up to heaven, groaning, grunting, praying, weeping, and pitying the poor stranger for whom they were mixing up the poison of asps, in the presence of two white eyed, stiff looking preachers now and then smiling and throwing up their eyes like dying calves, in and out of the pulpit, which slandering axe, I say they, the said suspicious, jealous, sly, cunning, railing and reviling babblers, then and there held, in and upon the head of him, the said stranger, by raising up enemies; they, the said devil's pedlers, whining, weeping, peeping, and, like foxes, creeping, did then and there feloniously, wilfully, and of their malice aforethought, privately and slanderously strike and wound the reputation, giving to him, the said patriotic stranger of nice sensibility, ten thousand mortal, scandalous wounds and blows, secretly and publicly timed and placed through envy, covetousness, pride, infidelity, and religious ambition, some of which were inflicted at the pulpit, of which said mortal wounds and blows he, the said innocent, patriotic stranger and foreigner, slowly, politically, religiously, naturally, and eternally died. And so the jurors aforesaid, upon their oaths, aforesaid, do say that the said sly, civil, and religious backbiters, the aforesaid stranger, in manner and form aforesaid, feloniously, wilfully, and of their malice aforethought, did kill and murder, against the peace and dignity of the commonwealth of Maryland.

“Lastly, (saith Blackstone) the killing must be committed with malice aforethought to make it the crime of murder. And this is malice prepense, not so properly spite or malevolence to the deceas-

ed in particular, as any evil design in general, the dictate of a wicked, depraved, and malignant heart ; and it may be either *express* or *implied* in law. Express malice is when one with a sedate, deliberate mind and formed design doth kill another, which formed design is evidenced by external circumstances discovering that inward intention, as lying in wait, antecedent menaces, former grudges, and concerted schemes to do him some bodily harm. Also, if even upon a sudden provocation, one beats another in a cruel and unusual manner, so that he dies, though he did not intend his death, yet he is guilty of murder by express malice ; that is, by an express, evil design, the genuine sense of *malitia*." 4th *Blackstone*, 193, 199.

Consequently, by the application of these two principles of *express* and *implied* malice to the *slandering murderer* ; he is equally an assassin. He intends, he designs, he compasses the death, he lies in wait to slay with the tongue ; he or she, and both poison the public mind and the minds of the members of the church ; he or she by their tongues, form ambushes, make, load, and sharpen guns, poinards, bayonets, knives, and razors ; shoot, stab, wound, and kill by creating reports and jealousies, publicly and privately, by accusing strangers of treasons, felonies, insurrections, and other high crimes and misdemeanors. *He that hateth his brother is a murderer.* 1 John iii. 15.

“ And it is no excuse at the bar of conscience” to say I only said this or thus, upon a sudden provocation, for this is (saith Blackstone) “ murder by express malice, that is, by an express evil design, the genuine sense of *malitia*.” *Horse stealing is virtue and honesty compared with it.*

Why then do not legislatures imprison and hang the slandering murderer as well as other assassins, it being the same principle? as it is immaterial to poor, feeble strangers, whether they are killed by the slow jaw'd maligner or the sharp shooter, only that the former is *most malignant and destructive!*

Indictment for passing forged Gospel notes.

*Pennsylvania, to wit:*

The jurors for the commonwealth of Pennsylvania, upon their oath, present—That Bill Bribeall, and Sacerdotal Being bribed, late of the parish of religious swindling, in the county of Gospel gossipping, church brokers, unlawfully and unjustly contriving and intending one poor, moneyless, slighted orphan to aggrieve and impoverish in character, on the 30th day of July, in the year of our Lord 1815, and with force and arms of a bought group of plattermongering whisperers, conveniently brought over by meats, drinks, clothes, compliments, honors, favors, &c. at the parish of religious swindling and county of Gospel gossipping aforesaid, of the wicked mind, intention, and imagination of them the said church brokers, one certain forged and counterfeit Gospel receipt, partly printed, partly written on paper, partly signified by signs, such as tossing up the head, assenting by a wild duck nod, a shrug of reserved abhorrence, a toss of the nose, a frown of the eyebrows, a grimace, a groan, a high look of justice, all purporting to be true receipts, subscribed by patriarchs and prophets, Jesus Christ and the apostles, to wit: C. & J. they, the said T. C. and J. J. being inspectors of church government (as inspectors of tobacco are upon James' river) in the house of God, anciently on the river of Gospel discipline, all the time of



their merciful and just ministry, that is to say, the said church notes of the first fruits of the spirit having the following marks, to wit: Thou shalt love thy neighbour as thyself. *Lev. xix. 18.* All things whatsoever ye would that men should do unto you, do ye even so unto them. *Matt. vii. 12.* Love worketh no ill to his neighbour. *Rom. xiii. 10.* If thy brother trespass, tell him of his fault between thee and him alone. *Matt. xviii. 15.* If thy brother trespass seven times a day, and repent, thou shalt forgive him. *Luke xvii. 4.* If any be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. *Gal. vi. 1.* I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one (or without prejudice, margin) before another, do nothing by partiality. *1 Tim. v. 21.* And also having the following numbers, to wit: Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, (or is not rash, margin) is not puffed up, is not provoked; seeketh not her own; thinketh no evil; beareth all things; hopeth all things, where faith in a brother fails; endureth all things, even the faults of a Peter. And also having the following weights: Charity covereth a multitude of sins. *1 Peter iv. 8.* Love covereth all sins. *Prov. x. 12.* He that loveth another hath fulfilled the law. *Rom. xiii. 8.* And being of the species of religion scripturally called *fervent charity*, (as we say, sweet scented leaf.) And the said forged and counterfeited receipts also purporting that the said management of church government was to be delivered by them, the said prophets, Jesus, and apostles, to the said jolt headed juggler, lord over God's heritage, and

blating broker, for exportation from one slandering conclave to another when demanded, feloniously did pass in payment to the sleepy, barking, greedy, partial, slandering shepherd, the sly lord over God's heritage, the said devil's pedler, on the said 13th day of July, in the year aforesaid, at the parish aforesaid, in the county aforesaid, and especially at the times and places of so passing the said counterfeit receipts of hearsay evidence, by sly letters, whispers, shrugs, groans, hypocritical tears, adding aggravated and envious motives, emulations, &c. in payment of Gospel discipline to the said organized church of God, knowing the same to have been forged and counterfeited, from their own sensibility of not being willing to have the like villainies practised upon themselves, to the evil example of all others in like cases, offending against the law of love and form of sound doctrine, as contained in the Old and New Testaments, in such case made and provided, against the peace and dignity of the commonwealth of Israel, and these United States.

When ministers of the sanctuary have been brought up honestly and politely in their father's houses, before their induction into the priestly office, what a blessing is it to the congregations among whom they labor! And when superadded thereunto they have had a religious education, like Timothy, whose grandmother Lois, and whose mother Eunice had, and no doubt taught him, unfeigned faith, *2 Tim. i. 5*, the outfit is doubly blessed. And we ought not to forget, that to be brought up and nursed in the lap, and to inhale the sincere milk of equal liberty, is to have another and very shining qualification for the pulpit. Subjoined to these, a general knowledge of history would be very necessary to enlighten his understanding with

biography, chronology, geography, and heraldry ; his mind thus enlarged, would indignantly look down upon little church whispering as an eagle upon a grasshopper, or poisonous creeping reptile. But on the contrary, if a man has been born of low-bred, cunning parentage, that is, a covetous, malicious, envious, revengeful, double minded, partial, slandering breed ; O house of God, *death is in the pot*—for what he sees he circulates ; if he goes into a house he gazes, listens, and reports ; when he beholds a poor brother or sister overtaken in a fault, instead of restoring such a one in the spirit of meekness, considering himself lest he also be thus tempted and overcome, *Gal. vi. 1*, he either thunders and lightens upon them, and to justify his austerity, quotes some raspish scripture, with a snap, a stamp, and a frown, answerable to his haughty, lordly mind, or informs, witnesses, tries, overrules, condemns, reviles, and expels, as one of his compeers once did, who said—“ Go out and take the sound of damnation with you ;” and strutting triumphantly off he boasts, “ I’ll be bound that I, pronoun I, myself, will exercise church discipline ;” or he frequents the table of corrupters, whose every hospitality has for its object an unlawful usurpation in the church, an undue influence over its teachers, overseers, rulers, &c. Mark him upon almost all occasions, either openly or slyly, (however he may profess to the contrary) sitting, talking, counselling, walking with, caressing, or receiving bribes and unlawful influences from some point of Satan’s partial compass, to wit, from letters, sweet meats, fine clothes, elegant lodgings, where the furniture has more antinomianism ensigned upon it than ten thousand gold rings upon nice, affected fingers, or four or five ruffles or tuck-

ers from the stiff chin to the humped shoulders, projecting over the head, like the male pheasant of the wild woods.

Instead of forgiving seven times a day, *Luke* xvii. 4, "What (say they) always sinning and always repenting;" thus manifestly making an attempt to corrupt, to counterfeit the word of God, as a man would to counterfeit or forge a sweet scented tobacco note, by imposing in its stead a hogshead full of decaying vegetables of the most poisonous species. Like Peter, talking and meddling, instead of telling your brother between thee and him alone, *Matt.* xviii. 15, they tell the rulers, or *without, and contrary to all just rule, hurl and force* them out by *hearsay, partial, envious, malicious, revengeful, or ambitious evidence!* Instead of our Lord's seventy times seven, *verse* 22, their patience, their rule of church discipline amounts to only *seven times*. In the place of our Redeemer's ten thousand talents, seven hundred and fifty cunces of silver, or as Whitby hath it, "eight hundred and seventy-five thousand pounds sterling," these selfish, religious misers and swindlers have only one hundred pence, or about three pound two shillings and sixpence English, or choke money, they imprisoning like him, *verse* 30, in the jail of private and public disgrace, sin, and defamation!

An indictment for an assault, with intent to murder the character.

*Virginia, to wit:*

The jurors for the commonwealth of Virginia, and for the body of the district composed of the counties of Henrico, Hanover, Chesterfield, Goochland, and Powhattan, upon their oath, present—That *Evil Envious, Mad Malevolent, and High-*



*eyed Haughty*, late of the parish of *Pale Dog in a Manger*, in the county of *Implacability*, *supplanters*, on the 1st day of May, in the year 1807, with force of arms, that is to say, of tongues, pens, money, meats, drinks, washings, lodgings, and friends, bribes, &c. at the parish of *Cup Evidence*, with several aiders in whispering, which they, the said *Evil Envious and Mad Malevolent*, in their influence then and there had and held, in and upon one poor, helpless female beauty, in the peace of God and the commonwealth, then and there being, did make an assault with an intent her the said Female Feeble then there, feloniously and of their malice aforethought, to kill and murder, by black hints of secret intrigues between her the said nymph and certain married men, whose wives were of *suspicious and revengeful families*, and other wrongs of the like nature to the said dove-like, weeping Mary, then and there did, to the great damage of the said broken hearted and already emaciated innocent, and against the peace and dignity of the commonwealth of Virginia. And the jurors aforesaid, for the body of the district aforesaid, composed of the counties aforesaid, do further upon their oath present—That the said *Envious, Malevolent, and Hgheyed Haughty*, late of the parish of *Pale Dog in a Manger*, in the county of *Sleepless Hatred and ill will* aforesaid, *supplanters*, on the 1st day of May, in the year 1807, and the year of slander 5811, with force and arms of Satan's *pedlers and postriders* in obloquy, at the parish aforesaid, in the county aforesaid, in and upon one Female Feeble, in the peace of God and the commonwealth, then and there being, did beat, wound, and ill treat, by whispers, letters, and revilings, so that her life was greatly despaired of, being intended murder, and

other wrongs, such as leaving her brooding over them, which hastened and completed her dissolution, that is to say, to the said nymph then and there did, to the great damage of the said helpless girl, in time and eternity, against the peace and dignity of the commonwealth of Virginia, and the royal law of love.

“In many cases where no malice is expressed, the law will imply it; as where a man wilfully poisons another, in such a deliberate act the law presumes malice, though no particular enmity can be proved. And if a man kills another suddenly, without any, or without a considerable provocation, the law implies malice; for no person, unless of an abandoned heart, would be guilty of such an act, upon a slight or no apparent cause.”—4th *Blackstone*, p. 200.

Ten thousand times ten thousand cases of such malice aforethought may be proved against old maids and bachelors against several married would-be ladies, would-be gentlemen, would-be Christians, would-be preachers, and millions of such murders are committed of malice aforethought, by young unmarried would-be gentlemen, either because of one reason or another; and by young nymphs through envy, they not having been accounted so neat, so learned, so acceptable companions, as the poor ridiculed girl, the object of their obloquy; but yet, moreover, for the most damning sin of being, and of having been generally reputed greater beauties than their whiffling, flirting, cackling, whispering, and haughty traducers, who, what they fell short of in integrity, wisdom, meekness, gentleness, and beauty to her whom they stabbed in the dark, by every cunning and keen artifice, they made up by riggles, sly families, and other

means of supplanting. And no wonder, when St. Paul observes that their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; destruction and misery are in their ways. *Rom.* iii. 13, 14, 15, 16. They have sharpened their tongues like a serpent; adder's poison is under their lips. *Psalms* cxl. 3. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear. *Psalms* lviii. 4. And they lay wait for their own blood; they lurk privily for their own lives. *Prov.* i. 18. So that they often, by their slanders, bring on their own ruin not only here, but it is to be lamented that they lay a foundation for their future and eternal damnation. We repeat it again and again, no matter how we murder another, whether by the tongue, lead, steel, or poison, we are equally guilty.

An indictment for malicious stabbing and shooting.

*North Carolina, to wit:*

The jurors for the commonwealth of North-Carolina, and the district of the counties associated with Halifax, upon their oath, present—That Sharp nosed Snipebill, Glibtongued Hotstill, Drumhead Ill-will, Thin lip'd Whipperwill, Fat faced Large-swill, and Sunkeyed Slowkill, late of the parish of loud mouth babble and county of open sepulchre, slanderers; on the 7th day of March, in the year of our Lord 1808, with force and arms at the said parish and county as aforesaid, and within the jurisdiction of the court holden for the district aforesaid, in and upon one minister of the Gospel named Run to and fro, in the peace of God and the commonwealth, then and there being, feloniously, wilfully,

maliciously, and of purpose, did make an assault ; and that the said Sharpnosed Snipebill, Glibtongue Hotstill, Drumhead Ill-will, Thin lip'd Whipperwill, Fatfaced Bigswill, and Sunkeyed Slowkill, with a certain gun called truth, (though a lie against revealed truth) loaded with hot shot, made up of envy, cunning, guile, pride, bigotry, whispering, malice, railing, revenge, brawling, and ambition, which said slandering gun they the said ragamuffins in their right hands then and there had and held to, against and upon the said preacher of peace, righteousness, and Christian forbearance, then and there feloniously, wilfully, and maliciously, and of purpose, did shoot and discharge ; and that the said ill bred, slowjaw'd backbiters, with red hot slanderous shot aforesaid, out of the gun aforesaid, then and there, by force of the malevolent gunpowder aforesaid, whispering and sly, malicious shot sent forth as aforesaid, the aforesaid Gospel minister, in and upon his person, property, and character of him the said Gospel minister, with the shot aforesaid, by force of the gunpowder aforesaid, out of their slandering guns aforesaid, by the said selfish maligners, (the gun kicking them after the shot) one or two of whom were preachers of his own fold, so, as aforesaid, shot sent forth privately, slyly, and discharged feloniously, wilfully, maliciously, and of purpose, did shoot, strike, penetrate and wound the feelings, the character, the talents, the health. And the jurors aforesaid, upon their oath aforesaid, do present—That the said pulpit, press, cup, glass, weeping, nodding, peeping, angle eyed, tossing footed, high eyed whisperers, then and there with a certain bayonet, made up of razors, rasps, two edged swords, barbed arrows dipped in poison, gall, and wormwood, and a



heart of adamant, which said deadly bayonet was fixed by implacability to the said slandering gun, which they the said lords over God's heritage, upstart lady chatter, a few altarscrapers, some cup and wine gabblers, with a host of scornful Sabbath breakers, oppressors, shavers, fops, butterflies, cranes, bull dogs, and little snarlers, in their right hand then and there held, in and upon the right side of him the said Gospel minister, (they smiling and stabbing) then and there feloniously, maliciously, wilfully, and of slandering purpose, did strike and stab, with an intent by the said libellous, backbiting, shooting, and stabbing aforesaid, the said minister of the Gospel to maim in character, disfigure in society, disable to do the work of the Lord, or kill, against the form of the act of the general assembly, in such case made and provided, and against the peace and dignity of the commonwealth of North Carolina, and the whole church of God.

*One faithful runner to and fro, is worth three who fight negroes, cheat, and shine in domestic grandeur.* Dan. xii. 4. A minister of the Lord who is gentle unto all men, free from selfish, proselyting, ill tempered zeal, is apt to be persecuted by all who envy his character for patience and meekness, the overbearing and insultingly bigoted, hard, selfish stiff heads of all parties, hold private whispering councils, exparte upon him, and according to their usual, double mindedness, smile and stab under the partial influence of sectarian conclave, now and then riding as the devil's pedlers, postriders, and letter writers, libelling and orally slandering him for the glory of God and the good of the church, if you will believe them—which being a deviation from that charity which

covereth a multitude of sins, 1 *Peter* iv. 8, and the all therefore of our Lord, *Matt.* vii. 12, is consequently a violation of the law and the prophets, and amounts to hating our brother, which is accounted murder. 1 *John* iii. 15. Upon the other hand, when he firmly, like a man and a Christian, supports his own tenets rationally, coolly, steadily, and with effect; the bigots of the opposite opinion lay wait for his soul, like the devil, their father, they are grieved at the force of truths which they wish were lies, they mock him as he preaches, slight him as he passes, slander him as he travels to and fro to spread knowledge, circulate what they hear against him, multiply and magnify all the weaknesses they know of him, contrary to Solomon's advice. Love covereth all sins, *Prov.* x. 12; and St. Paul, Speak evil of no man. *Titus* iii. 2. In short, slander, malice, and murder aforethought, are the genuine offspring of the monopolizing zeal of religious bigots, and none more ready to lead the van than a thin headed, stamping, staring, rocking, clapping, thumping, white eyed babbler, who, what he wants in ministerial qualifications, he makes up in peeps, puns, sarcasms, grins, turning up the white of his eyes, sly letters, calling his antagonists Pharisees, if a Calvinistic thunderer; Antinomians, if a loud Armenian bawler; heretics, if a Catholic; and Popish idolators, if a rigid Protestant. Great God, save us from the appalling, murdering, secret inquisitions, and public detractions of an innumerable groupe of religious assassins, whose souls are inflated with storms and hurricanes, raised by the intemperate zones of the devil's two poles, religious frigidity and hell fire zeal, producing the cold plague of the frozen zone of the north, blowing from the rough boreas of ha-

tred, paved and pointed with the icy gangrene of implacability, and the vertical rays of their all destroying fire of discord, turning over our fruitful Eden into a desolate wilderness, cursed with sterility, like the mountains of Gilboa and the miry and marshy places of Ezekiel, which are given up to salt. *Ezek.* xlvi. 11. But we can expect no quarters from a host of haughty, highflying, scoffing infidels, walking after their own lusts, *2 Peter* iii. 3, 4, called mockers, *Jude* xviii; men who study and teach the doctrines of Voltaire, Volney, Weishaup, D'Alembert, Didero, Godwin, Gibbon, and Hume; when these, we say, are read and taught by those modern imitators, we are come to St. Paul's last days, *2 Tim.* iii. wherein perilous times should come, when men should be heady, high minded, and deny the power of Godliness, opposing and persecuting, publicly and privately, any, and every religion not answerable to their unbelieving opinions, who, playing off one religious society against another, turn every man's sword against his fellow, or set all other societies who are under their influence, against highway and hedge meetings.

Indictment for robbery.

*Virginia, to wit :*

The jurors for the commonwealth of Virginia, and for the church of God. composed of honest men, weighing crimes according to their evil intentions and effects, upon their oath, present—That John Hellfire, late of the parish of selfishness and injustice, in the county of Manstealing, whisperer; on the spur of every favorable opportunity, with force and arms of defamation, at the parish aforesaid, in the said county of Manstealing, in the cha-

racter of every individual there situate, within the fangs of his consuming tongue, and within the jurisdiction of this commonwealth, holden for the punishment of crimes (according to their magnitude) in and upon the said every character within his defamatory reach, in the peace of God and the said commonwealth, then and there being, feloniously did make an assault by the tongue to rob the character of her, one of the said number, in bodily fear and danger of her life, in the said dwelling house, her character having been robbed by said slanderer, who did then and there feloniously put, and one person whose good name contained more value than twenty chests of gold, of the stuff named in indictments, called goods and chattels, of the said invaluable good name from the person, and against the will of the said invaluable character in the soul of the aforesaid, then and there violently, silently, slyly, and feloniously did steal, take, and carry away the character, more valuable than twenty horses, against the form of the eighth commandment of the commonwealth of the kingdom of heaven, in such case made and provided, and against the peace and dignity of the commonwealth of Virginia and the royal law of God.

“In proportion to the importance of the criminal law, (saith Judge Blackstone) ought also to be the care and attention of the legislature in properly forming and enforcing it. It should be founded upon principles that are permanent, uniform, and universal, and always conformable to the dictates of truth and justice, the feelings of humanity, and the indelible rights of mankind.”—4th *Blackstone*, p. 2, 3.

Give the application of these *permanent, uniform, universal, true, just, feeling, humane, and*



*indelible principles* their full force, and the character breaker will be found guilty of ten fold more punishment than a house breaker—in the proportion as a man thief inflicts more private injury upon an individual young widow, than a house thief.

“ A crime, or misdemeanor, is an act committed or omitted in violation of public law, either forbidding or commanding it. Crime is made to denote such offences as are of a deeper and more atrocious dye; while smaller faults and omissions, of less consequence, are comprised under the gentler name of ‘misdemeanors only.’ In all cases, the crime includes an injury: every public offence is also a private wrong; it affects the individual, and it likewise affects the community. Thus murder is an injury to the life of an individual; but the law of society considers principally the loss which the state sustains by being deprived of a member, and the pernicious example thereby set for others to do the like. Robbery may be considered in the same view—it is an injury to *private* property; but were that all, a civil satisfaction for damages might atone for it; the *public* mischief is the thing, for the prevention of which our laws have made it a capital offence. In these gross and atrocious injuries, the private wrong is swallowed up in the public.”—4th *Blackstone*, p. 5, 6.

Here we may note four things—First, crimes; second, misdemeanors; thirdly, private injuries; and fourthly, public. First, crimes of the deep atrocious dye, of secret spleen, envy, hatred, malice, guile, and revenge, letting loose tongues and pens set on fire of hell, feloniously, wilfully, and of malice aforethought, are styled murder by St. John; horse stealing, house breaking, and house burning are but *misdemeanors*, when put in com-

petition therewith—especially when practised upon a poor, handsome, young widow, or an old, straight upright, well-bred, delicate, or friendless old maid. The injuries accruing in such cases are loss of society, of a husband, happiness, fortune, appetite, life, and, we have no doubt, the loss of life eternal in many instances; and, as a public offence, it is styled *treason* by Blackstone. “In all cases, (saith he) the crime includes an injury; Thus treason, in imagining the king’s death, (here we say the death of the chief magistrate) involves in it conspiracy against an individual, which is also a civil injury; but as this species of treason in its consequences principally tends to the dissolution of government, and the destruction thereby of the order and peace of society; this denominates it a crime of the highest magnitude.—4th *Blackstone*, p. 5, 6. And all this villainy may be perpetrated by a L-o-r-d p-i-t-y t-h-e-m, (every word three feet long) they are the worst foes to themselves, turning up their devout, slandering eyes to fifty degrees above blood heat, and below frozen cold, like a garrison firing a salute in honor of a razee or an old first rate coming into port from their last cruise, and putting in a fifty-four between wind and water, Rickasha fashion.

What a legal and physical blessing is it to society that lawyers and doctors are not backbiters. And what a shame, blame, and curse is it when ministers, magistrates, or politicians are slanderers.

Indictment for murder, committed by shooting.  
*Virginia, to wit:*

The jurors for the commonwealth of Virginia, and for the district composed of the counties of O, &c. upon their oath present—That Moll Malevo-

lent and Purseproud Pratter, late of the parish of Hue and cry, in the county of report and we will also report it again, murderers ; not having the fear of God before their eyes, but being moved and seduced by the instigation of the devil, the father of lies, malice, envy, and revenge, on the 16th day of April, in the year of our Lord 1803, with force of tongues and pens, at the parish of Hue and cry and county of report and we will report it again aforesaid, (and within the jurisdiction of this court holden for the district aforesaid) in and upon one peaceable, public spirit, in the peace of God, and of the said commonwealth, then and there being, feloniously, wilfully, deliberately, premeditatedly, and of their malice aforethought, did make an assault ; and that they the said Moll Malevolent and Purseproud Pratter, a certain gun of the value of indefinite and irreparable ruin, then and there loaded and charged with suspicion, slander, calumny, defamation, malice, envy, hatred, anger, cunning, and obloquy, and a destructive kind of langrage, double headed round shot and grape, called gentlemen and ladies' news, preceded by a hellfire volley of rockets, called it is true, I tell you the truth, I have it from a source to be relied upon, write, print, publish the rascal, said they ; which gun they the said Moll Malevolent and Purseproud Pratter in their right hands, then and there and every where had and held to, against, and upon the said peaceable public spirit, ruining his character, a jewel which he almost starved himself to obtain and preserve, then and there feloniously, wilfully, deliberately, and of their malice aforethought, did shoot, discharge, and send forth a destructive load of rancor ; and that the said Moll Malevolent and Purseproud Pratter, with slandering lead of ma-

lice and backbiting as aforesaid, the aforesaid peaceable public spirit, in and upon the person, property, character, life, and soul of him the said innocent man (as though they had shot him in the neck) then and there, and every where, with the worse than leaden shot of destructive and all devouring slander, out of the whispering gun falsely called truth as aforesaid, by the said slanderers in and out of the sanctuary, shot off, discharged, and sent forth feloniously, wilfully, deliberately, premeditatedly, and of their malice aforethought, did strike with pens and tongues, penetrate and wound the character, giving to the said stranger, fatherless, or widow, then, there, and every where with the leaden shot of sly, cunningly devised slander aforesaid, so as aforesaid calumniating, shot, discharged, and sent forth out of the slandering guns aforesaid, by the said would-be called ladies, gentlemen, honest ladies, gentlemen, christians, &c. in and upon thousands of persons who have received such mortal wounds that some have instantly died, others were put to death privately or publicly, as the effects of evil reports could operate in the communities of which they were members; some were shot publicly, others hanged for treason, murder, &c. all being innocent; others dwindled away with grief, sorrow, and loss of appetite; many were driven into lunacies, others to the rope, to the pistol, to the pond, the ratsbane, the laudanum, and all died, slowly or instantly; matches were broken up, wife and husband parted, and merchants broke. And so the jurors aforesaid, upon their oath aforesaid, do say, in the true language of justice, that the said slanderers, them the said in manner and form aforesaid, feloniously, wilfully, deliberately, premeditatedly, and of their malice aforethought,



did kill and murder against the form of the spirit of the act of the general government of equal justice, in such cases to be made and provided by yet future legislatures, when slanderers shall be tried as murderers, manthieves, &c. &c. as offending equally against the peace and dignity of the commonwealth of Virginia, as murderers, manstealers, and lordly novices.

Many prophets and wise men have been ruined by the hellish artillery of public and private slander, through envy and gain; and also thousands of brave patriots.

“*Agis*, one of the kings of Sparta, who was not twenty years old, who reigned jointly with Leonidas, wishing to restore the laws of Lycurgus, was seized by the ephori, by slanderous informers, condemned and executed. *Theramenes* suffered death by the juice of the hemlock, by means of slander, for opposing the tyranny established by Lysander, of the thirty tyrants of Athens. *Archilochus*, who was born in the island of Paros, about the 29th olympiad, to whom the invention of Iambic verse is, though very unjustly, attributed, it being of a much more ancient date. *Lycambes* having refused to give him his daughter in marriage, according to his promise, *Archilochus* wrote such keen and bitter invectives against him, that both the father and daughter hung themselves by the effects of calumny. *Cleomenes*, who possessed great spirit and abilities, who conquered the Archæans, who were very strong and powerful, and who carried their victorious arms over the Peloponnesus, was suspected by Philopater, the reigning king of Egypt, and taken into custody, by means of slander; escaping from this confinement, and wandering up and down in Alexandria, he, in

despair, slew himself in the third year of his escape from the battle of Selasia. When the great *Epaminondas*, who was a descendant of the kings of Bœtia, was about to be put to death by the envy of his enemies, (who were blown up by slanders into a flame) although he deserved crowns for his services, before his death he said—"Permit me to make one prayer. Let posterity, in learning my punishment, learn also the cause. I die for having successfully conducted you into Laconia, where no enemy had power to penetrate before. I die for having carried into their cities and countries that desolation which your army only then first knew how to spread. I die for having re-established the Messinians, re-united the Arcadians, and ruined the Lacedemonians. I die, in a word, for your victories, for your conquests, and for having increased your power and extended your dominion. Behold the crimes for which I am condemned. I regret not the loss of life, provided you leave me only the glory of my actions, by consecrating to posterity a monument that shall acknowledge these deeds were done by me without your permission. All his judges remained silent and confused, as cowardly railers, while *Epaminondas* went from this tribunal, as he was accustomed to go from combat, covered with glory and universal applause. *Socrates* fell a sacrifice to envy and slander, having more virtue, candor, and honesty than Athens could bear." But, like other imprudent, slandering, pulpit, press, wine, and tea manstealers and murderers of property, person, character, and soul, in time and in eternity, they repented too late!!

Indictment for stealing the character of two lovers, which felony was worse than that of five thou-

sand sheep thieves. How like sheep-killing dogs they look, with wool and blood upon their mouths.  
*Virginia, fourth judicial circuit, Henrico county, to wit :*

The jurors for the commonwealth of Virginia, duly summoned to attend the superior court of law directed to be holden for the said county of Henrico, being one of the counties composing the fourth judicial circuit aforesaid, upon their oaths present—That Laughing Twitterer and Slowjawed Glutton, late of the parish of Talking families, in the county of Secret spleen, slanderers, on the 17th day of November, in the year of our Lord 1808, with force and tongues at the parish aforesaid, in the county aforesaid, [and within the jurisdiction of this court, holden in the said county and said circuit for the county aforesaid] two beautiful and unsuspecting, true hearted, juvenile lovers, named Tom Trueheart and Priscilla Pureheart, of the goods and chattels of Freeborn Faithful, Rebecca Religious, Isaac Industrious, and Catharine Contentment, all of whom were united; and that the said slanderers, then and there found, feloniously did steal, take, and carry away the characters of the said newly-to-be-married couple, producing thereby a general load of distress to all parties, but especially to the said juvenile disappointed lovers, by breaking up the match and all confidence in each other for ever, against the form of the act of the general assembly, and the “all therefore” of our Lord’s royal law of working no ill to our neighbour, in such case made and provided, and against the peace and dignity of the commonwealth of Virginia, and of Israel.

What have you got to answer to the aforesaid indictment? A woman once told her husband af-

ter marriage, that a preacher of another society vehemently pressed and poisoned her mind against him before marriage; for which, the husband, being also a preacher, returned to the aforesaid devil's pedler, the most unwavering kindness, and conquered him by love. Thousands and millions of unhappy lovers are at this moment wringing their hands, and tearing their hair through grief, and worn down by lamentation, weeping, and great mourning, dying under the poisonous consequences of meddling parents and relations, connections and neighbours, hypocritical friends, private and public foes, and by the introduction of the devil's nest egg of slander, hatched by his whispering cup bearers and swillers.

Indictment for aiding and abetting whisperers, in stealing the affections of man and wife from each other—a thing too common, say you.

*Virginia, fourth judicial district, H. county, to wit :*

The jurors for the commonwealth of Virginia, duly summoned to attend the superior court of law, directed to be holden for the said county of H. being one of the counties composing the fourth judicial district aforesaid, upon their oath present—That Mr. Movinghogshead Hardheart, old Misses Quiver Slingdart, Misses Thinlip'd Looktart, young Mr. Looksmart, and Miss Rainbow coquette Doubleheart, late of the parish of Skipping, sipping, brawling, and whipping, and in the county of Dress and cackling, devil's pedlers, on the 17th day of November, 1808, with whispering, laughing, and backbiting force and arms, at the parish aforesaid, in the county of Dress and cackling aforesaid, (and within the jurisdiction of this court, holden in the said county and said circuit for the



county aforesaid) a man and his wife, named *Union For life*, both of the goods and chattels of each other, then and there found by said slanderers, who feloniously did steal their hearts by whispering and obloquy, take and carry away all their conjugal comforts, creating gall, wormwood, and death among their children and all their connections, and all this under the devilish pretence of church discipline, and telling the truth for God's sake, although a barefaced lie against divine truth, which commands us to cover a multitude of sins, and to be peace makers, which said conduct is against the form of the act of the general assembly, which forbids man and wife to be brought in evidence against each other, in such cases made and provided, against the whole tenor of scripture, and against the peace and dignity of the commonwealth of Virginia, and all well regulated governments. And the jurors aforesaid, upon their oath aforesaid, do further present—That several skipping, brawling, tart, smart, gluttonous, wine drinking, tea cackling, and religious calumniators, late of the parish aforesaid, in the said county of whispering and devil's pedling, on the said 17th of November, 1808, at the parish aforesaid, in the said county of hell-fire defamation, (and within the jurisdiction of this court holden as aforesaid) feloniously were present, aiding by whispers, and abetting by approving smiles, forbidding frowns, sly, insinuating, and insidious artifices, and assisting the said first movers of family divisions, in and out of the churches in feloniously stealing and carrying away the loving couple's affections from each other, against the form and spirit of all well regulated governments, but especially the general assembly; in such cases made and provided, and against the peace and dig-

nity of the commonwealth of Virginia, and of the church of God.

Immediately after the happy consummation of a marriage, a brother-in-law told the bride, "now had you married a farmer, how much better would you have been off;" thus beginning early under the hypocritical guise of pity. An empty meddler, who had increased his fortune by marriage and extortion, informed an old, selfish, slandering lady that she had injured her reputation by hiding her husband's faults; of which saying the wife, through triumphant revenge, told her husband, (being off her guard); thus laying a foundation for perpetual enmity. The husband *had to stoop*, and by stooping conquered himself and his enemies. A thoughtless young woman being much abused by a married lady of low, high, hot blood, took revenge by telling her, in the presence of her husband, you walked privately through the old field pines with ———; to which the husband giving ear, immediately produced a quarrel. Such girls have no title to a husband, but rather to a workhouse. An old Jezebel, who had a daughter married to a man of affluence, persuaded her not to make his clothes; of which, when he complained, she, the arch dæmon, advised her daughter to elope from her husband and sue for a separate maintainance, which advice she followed; but the husband having vanquished her in the law suit, she not being able to obtain her revenge, came home again to him, who received her kindly—he being convinced of the unlawful interference of the old sly lady. There was a witch of Endor plot! A young gentleman just wedded to a pure girl, took a long voyage to sea, leaving her to board with a lady who kept a public house, with an injunction to watch her, (he

being of a jealous disposition ;) in less than a year he returned, met, caressed, and kissed his dear wife and little son; then stepping into a room with the landlady to inquire of the manners of his wife during his absence, she told him that she had kept much noise and company in her house since he had been gone. The moment he received the contents of her abominable budget, he departed in silent, disappointed distraction; and being a man of pity, education, family, and fortune, determined "not to make his wife a public example." The poor slandered, forsaken innocent sunk under the load, and (like many others) fell into a consumption, communicated it to her infant, first born to sorrow; when she found her soul and the soul of her child passing the rubicon into the shades of eternity, she wrote to her jealous, disappointed, credulous, flying, heart broken husband, at his father's, (who also excited his jealousy) to come and receive, from her innocent, expiring blue lips, the last seal of her purity; he came, poor fellow, (for he yet had remaining a spark of hope, pity, affection, and forgiveness) but they were both gone from him forever! He upbraided himself, took sick, went home, and died of grief; thus confirming our assertion, that slanderers are murderers! O yes, we must all see and feel it. How long? We answer, until the legislature wakes up to *equal justice*.

Indictment for felony, by robbing a merchant by the thousand hands of slander.

*State of Maryland, to wit, all the states, to wit, and the whole earth, to wit:*

The jurors for the commonwealth of Maryland, composed of the counties associated with Balti-

more, upon their oath present—That Sam Shoplifter, Lil Liar, Low Lackeyboy, Lion Ho yes, and Sly Stab and kiss, late of the parish of Spiteful Envious, in the county of Collusive Desolation and ward of Love Money, devil's postriders, on the every month in the year 1807, 8, 9, 10, 11, 12, &c. with force of slander and malicious representation, at the parish and county aforesaid, the store house of Messrs. T. T. and J. B. trading under the firm of T. & B. as merchants, joint auctioneers, and partners, there situate, did feloniously break, by detraction and calumny, in giving information of their scarcity of money, at a time when they were in the act of a negotiation which would have effectually reinstated their original capital, and also which would have enabled them to pay off with honor all their just creditors; and moreover that the aforesaid slanderers did then and there feloniously take, by the aforesaid defamations, from the aforesaid merchants two hundred thousand dollars in shipments from Europe, fifty thousand dollars from the West-Indies, together with a loss on goods upon hand, sold at auction, to the amount of ten thousand dollars, to wit: upon corduroys, five hundred dollars; broadcloths, five hundred dollars; salt, one thousand dollars; iron and steel, one thousand dollars; and upon West-India produce, seven thousand dollars, all of the goods and chattels, wares and merchandize of the said T & B. then and there found; and moreover, that all this horrid slander was perpetrated under the poor, pityful, lying excuse of putting the innocent upon their guard, and against the law of love, and the form of the act of the general assembly of the commonwealth of Maryland, in such case made and provided, and against the peace and dignity of the



“All, therefore, whatsoever ye would that men should do unto you, do ye even so unto them,” against the law and the prophets, the Old and New Testament, and the interest of the whole earth.

Millions of instances might be produced wherein sinking merchants have been set afloat by the loan of a few thousand or hundred dollars; of consequence, millions more might have been preserved and retrieved had it not been for a host of murderers, liars, and flatterers, who, under the pretence of producing public and private good, do evil, that is to say, actually break thousands to preserve others from being taken in, if you may believe them; whereas, if the truth were known, they were moved by malignity, hatred, envy, ambition, and interest. Listen to the language, view the motion, and see the features of such maligners; well, say they, with an air of tossing nosed victory, have you heard the news? What! what? So you have not heard? No, not a word. Why such and such are protested in bank. Whew! hegh! hem, broke then, of course. I am glad, haw! haw! haw! I always suspected him, him, and him. They are rascals, said another, snapping his face. On they go to spread the slandering news, meeting now and then with a silent, plodding shaver, all of whom are determined to avail themselves of all such misfortunes, to overwhelm the unfortunate merchants, and make their jack, as they say. The sinking sufferers apply for the loan of a little money, they are smiled at and stabbed with a dying calf-eyed shrug, their property is exposed to sale, and sacrificed to shaving, relentless, poisonous spiders, and that too by men who owe their elevation to the former benevolence of these sufferers; precipitated thus from the pinnacle of commerce, which they had

used as a trading stock for God, the poor and their families, they lingered, languished, and died ; and thus their fortune, happiness, appetite, and even life itself (for thousands sink under it) were all forfeited to that “ universal cannibal,” the spirit and practice of defamation. “ The wicked boasteth of his hearts desire ; his mouth is full of cursing, and deceit, and fraud ; under his tongue is mischief and vanity ; he sitteth in the lurking places of the villages, in the secret places doth he murder the innocent ; his eyes are privily set against the poor ; he lieth in wait secretly as a lion in his den ; he lieth in wait to catch the poor ; he doth catch the poor, when he draweth him into his net ; he croucheth and humbleth himself, that the poor may fall by his strong ones.” *Psalm x.* Thus Coriolanus, the bravest defender of the senate and people of Rome, was banished two hundred and sixty years from the foundation of the city, through the ambition and slander of the tribunes, he being forced to leave his all and take refuge with Tullus Attius, a man of great power among the Volcians, who took him under his protection, and espoused his quarrel. Coriolanus ravaged the Roman territories through revenge, and at length invested the city ; and when in this great exigence, neither the ambassadors, pontiffs, priests, nor augurs could make peace for Rome, when they began to give up the commonwealth as lost, and the temples were filled with women and children, who, prostrate before the altars, put up their prayers for the preservation of the country, his mother Veturia alone prevailed upon him to save the city. So evident it is, and often yet shall be, that those whom we sink by our slander are our merciful saviours in distress.

## Indictment for a trespass.

*Virginia, to wit :*

The jurors for the counties of H, H, C, G, & P, upon their oath, present—That a certain brawler, known by the name of Puff Porpoise, late of the county of Eat and Drink, for to-morrow we die, being an evil disposed person, on the 2d day of April, in the year 1790, about the hour of 12 o'clock, of the dark and black night of slander, unlawfully and violently, without authority, with force and arms of brawling, backbiting, and whispering, in the county aforesaid, unlawfully, violently, and without any legal warrant, either from God or man, whatever, broke into the character of one M. A. W. then and there situate, did, by violence and force of slander, break and enter into said character as a house breaker into a house, with intention to disturb his peace, and the peace of the commonwealth; and the said Puff Porpoise so being in the said character (as a house robber breaking through a house in the night to kill and to steal) of the said M. A. W. did, then and there, unlawfully, wilfully, injuriously, and obstinately remain for a long space of time, that is to say, for the space of twenty years, and more, without license from God or man, and against the will of the said M. A. W. and other wrongs and injuries, such as circulating vexatious and malicious reports on the lightning rod of public slander, cunningly and generally, to the great and lasting damage of the said M. A. W. then and there did, laying a sure future foundation for the present and eternal destruction of the said M. A. W. of consequence murdering and damning him, to the evil example of all others in like cases, offending against mercy, justice, pity, patience, meekness, gentleness, truth and love, and

against the peace and dignity of the commonwealth of Virginia, and the United States.

As nothing is more dear to many than their reputation, (of which some make too much of an idol, naming it before God,) so also, in proportion as we value it, ought the legislature, instructed by the people, to punish those who malignantly and wantonly break into it, and keep in it, with their malevolent associates, as a house breaker, who breaks into, makes room for, and keeps in a house a gang of robbers, until all within is plundered, and the house set on fire and consumed.

As certainly as the community of Virginia, and all the states, would not be content that it should be left to a jury without statute law, whether a house breaker and burner should pay one hundredth part of the damage, or nothing at all, nor be punished or not in the penitentiary; so also are we, or at least ought to be, restless and importunate in our petitions to an enlightened people, and an instructed legislature, until in proportion as reputation, happiness, appetite, friends, and heaven, of which slander deprives us, are more valuable than houses; and slander breaking in upon and consuming reputation infinitely more criminal than house robbers breaking and burning houses; so, also, should the slanderer be sentenced to a proportionable continuance in the penitentiary at hard labor; for you may calculate the loss of goods and chattels, but not of reputation, which is incalculable, which is eternal! We only plead for an equal distribution of justice, which, as a mill stone, grinds *level, square, and fine*, from the principal and centre, to the periphery. "In proportion to the criminal law, ought also to be the care and attention of the legislature in properly forming and enforcing it." Can there be said to be a "pro-



portion in the criminal law," (as we have quoted from Blackstone) when a sod wall house containing only a pot, a poor bed, a bushel of potatoes, &c. being robbed, demands the penitentiary for years, when the breaking in upon the only "*one ewe lamb*" of dear earned "good name," may be unjustly decided by a half drunken, half informed, and packed jury, resulting to the poor, helpless girl, stranger, fatherless, or weak widow, in an accumulated distress? Justice should be "*uniform and universal*;" (saith Blackstone) in the name of *uniformity and universal* justice, why are house breakers punished in the penitentiary for the value of a hundred dollars, when breakers in upon reputation to the amount of the loss of happiness, name, appetite, life, and heaven, are promoted to offices of profit, trust, and honor?

Indictment for an assault by the hell fire of tongues and pens.

*Virginia, to wit, all the states, the church, and the whole world, to wit:*

The jurors for the district composed for the peace and safety of civil and religious society, all over the four continents, upon their oath present—That a host of rattle scull'd, rattlesnake revilers, late of the parish of Tossing nosed impudence, in the county of Clitter clatter and Hot cup water babble, on every lawless opportunity, that is to say, at all times and places, with force and arms of every kind of slander, written, oral, and caricature, at the parish and county aforesaid, and within the jurisdiction of those legislators and church governors, who have not taken cognizance of such villainies, in and upon millions of persons and characters, of all sizes, ages, and occupations, in the peace of God

and the civil and religious communities aforesaid, then and there being, did make backbiting and railing assaults, and them, the said millions of poor, rich, bond and free, the said every body did then and there beat, wound, and ill treat, with tongues, pens, shrugs, nods, winks, and slandering prayers, so that men, women, boys, and girls, being stirred up against those who were slandered, did way-lay and shoot, kick and thump, switch and cow hide, stab and poison, in such a manner, that their lives were greatly despaired of, and of which millions lost their precious lives, and other wrongs to the said sufferers, such as the loss of friends, appetite, fortune, and business, producing starvation to them and families, then and there did, to the great and eternal damage of the souls, bodies, and reputations of the said every person within the fangs of their slandering reach, and against the peace and dignity of church and state, throughout Asia, Africa, Europe, and America.

In proof of this indictment, many historical and biographical sketches might be adduced. "The great Camillus, who, without intrigue or any solicitation, had raised himself to the first eminence in the state, had been made one of the censors some time before, and was considered as the head of that office, was military tribune, and had, in his post, gained several advantages over the country; was called, by his courage and abilities, to fill those offices; who took that second Troy, the city of Veii, and enriched the conquerors; also routed the Falisci, and took their capitol city Falerii. Yet by the slanders raised against him by the turbulent tribunes, (he was exiled) such as of being an opposer of their intended migration from Rome to Veii, and of having concealed a part of the plunder of that city, particularly two brazen gates for

his own use. Camillus detesting their ingratitude, took leave of his wife and children; he had already passed as far as one of the gates, unattended on his way, and unlamented. There he could suppress his indignation no longer, but turning his face to the capitol, and lifting up his hands to heaven, intreated all the Gods that his country might one day be sensible of their injustice and ingratitude, and so saying he passed forward to take refuge at Ardea. The tribunes were not a little pleased with their triumph over this great man; but they soon had reason to repent of their injustice and wish his return, for now a more terrible and redoubtable enemy began to make its appearance than the Romans had ever yet encountered." But yet, after all their slanders and ingratitude, when the Gauls, from beyond the Alps, commanded by Brennus, their king, had taken Rome, all but the citadel, for the ransom of which they were weighing a thousand pounds weight of gold, the Gauls fraudulently attempting to kick the beam, of which, when the Romans complained, Brennus cast his sword and belt into the scale, crying out that "the only portion of the vanquished was to suffer." At that moment the heroic and forgiving Camillus entered with an army, "upon which a battle ensued, wherein the Gauls were cut to pieces." Thus acted Camillus—proving to Rome, and the world, the murdering consequences of slander; it being probable, that if Camillus had not been banished, the thousands of lives, perhaps not less than two hundred and fifty thousand, might have been saved, who were lost by that instance of slander—and so on throughout the world.

"Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually; thy tongue deviseth mischief like a razor,



working deceitfully ; thou lovest evil more than good, and lying rather than to speak righteousness ; thou lovest all devouring words, O thou deceitful tongue, [or, and the deceitful tongue, margin.] God shall likewise destroy thee forever, [or, Hebrew, beat thee down, margin] ; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living." *Psalm* lii. "When thou sawest a (man) thief, then thou consentedst with him ; thou gavest thy mouth to evil, and thy tongue frameth deceit ; thou sittest and speakest against thy brother, thou slanderest thine own mother's son. These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such a one as thyself." *Psalm* l. That is, thou thoughtest when thou wast so very loud and censorious any where, and every where against vicious persons, that slander was encouraged even by the Deity, for the detection and punishment of sinners ; "but I will reprove thee, and set them in order before thine eyes. To him that ordereth his conversation aright, will I shew the salvation of God."

Slander is murder in disguise. "Thus died Caius Gracchus, (saith Goldsmith). He is usually impeached by historians as guilty of sedition ; but from what we see of his character, the disturbance of tranquility was rather owing to his opposers than to him ; so that instead of calling the tumults at that time the sedition of the Gracchi, we should rather call them the sedition of the senate against the Gracchi, since the efforts of the latter were made in vindication of a law to which the Senate had assented. Certain it is, from what appears, that all justice was on the side of the Gracchi, and all injury on that of the senate." The slanders



which were raised against such men, were murder aforethought.

Three Irishmen were said to have been employed in cutting up metal, lately in England, by two persons, who immediately went and informed upon them that they might get the reward offered by government to informers against coiners, (murderous offerings to spies.) The Irishmen were taken and condemned; but it having appeared, to the satisfaction of the Lord Mayor, that they were innocent, and as they did not know but that they were employed legally, they were liberated and rewarded for their sufferings by the English, and their persecutors put in their places to suffer for the double crime of coining and murder by slander, of malice aforethought. Which leads up to the spirit of this subject, namely: What does it matter how murder of malice aforethought is committed, whether by lead, fire, hemp, or steel, or by slander, uttered by words, letters, signs, or pictures, producing enemies to an individual, stimulating them to harrass persons to kill themselves, or otherwise exciting the community to shoot, stab, poison, burn, or prosecute for crimes of which the accused are not guilty? This was the manner in which the enemies of God and religion always stirred persecution against Christianity; and, as a proof of it, the word priestcraft, with a contumelious voice, and a sarcastically pinched up face, is the stalking, braying jack ass of every unbeliever, from the first year of the reign of Abaddon, to the iron, dark, vengeful, age of Voltaire, D'Alembert, Weishaup, Diddero, and Paine.

Indictment for receiving stolen goods, that is, stolen reputations.

*Virginia, to wit, and every state to wit :*

The jurors for the commonwealth of Israel and the United States, upon their oath present—That Lowbred Cunning, Lovemoney Partiality, Please-lady Chit chat, Coquette Pittepat, and Stiff Self-important, late of the parish of Corrupt communication, in the county of Religious gossipping, and Gospel swindling, being persons of evil name and fame, on account of whispering, and dishonest backbiting conversation, and common buyers and receivers of stolen characters, upon all occasions where it is their interest, in the night and day of the same every favorable opportunity, with force and arms of cacklera, punners, whisperers, letter writers, cup noddors, devil's pedlers, &c. at the said every place, and within the jurisdiction of the church and state where such things ought not to be in any wise suffered, fifty thousand good names of the goods and chattels of every person of which they could lay hold, by certain evil disposed persons, to the juggling jurors aforesaid, yet connived at, and always known, then, lately before feloniously stolen of the same evil disposed persons, unlawfully, unjustly, unscripturally, and for wicked gain of money, clothes, meats, drinks, selfishness, ignorance, religious ambition, and revenge, did receive and have, (they, the said puckerers, in conclave, well knowing the said characters to have been stolen, contrary to the prophets, the Gospel, and the apostles) to the great, present, and eternal damage of millions of strangers and foreigners, fatherless and widows, talents and virtues, and against the whole tenor of revelation, against the forms of all scriptural systems of church discipline, and against the peace and dignity of all well regulated governments, and especially against the commonwealth of Israel, and these United States.

And the jurors aforesaid, upon their oath aforesaid, do further present—That Lazy Listener, Gauntlet Gabbler, Evedrop Evil, Winkeyed Watcher, Slowjaw'd Sapper, Gauzeback Giggler, Shuffleboard Sunflower, Weeping hypocrite Halfsoul, Telltale Tareall, Bend Twist and Loud Squall, Walloper Whalebone, Dry Drowsy, Grunt Groan, with a host of liars, swearers, drunkards, oppressors, gluttons, shavers, fops, whiffers, termagants, rainbows, churls, old bachelors, &c. late of the parish of Swill Tub, Tea Cup, Feathery Foppery, Church Gossiping, Pulpit Slander, Press Libel, &c. in the county of Tongue lash aforesaid, slanderers; before the said felony, and sly backbiting murder was committed in form aforesaid, to wit: on all occasions, and against every person even their "*own mother's sons*," in the years, months, weeks, days, hours, minutes, and seconds, aforesaid, did feloniously and maliciously incite, move, procure, aid, and abet, by all kinds of slander, the said Listener, Gabbler, Evedropper, Watcher, Slowjaw'd Sapper, Giggler, Shuffler, Butterfly, Hypocrite Halfsoul, Telltale, Loud Squall, &c. to do and commit the said felony, treason, and murder, in manner and form aforesaid, against the peace of the Lord our righteousness, his crown and dignity.

“Titus took particular care (saith Goldsmith) to punish all informers, false witnesses, and promoters of dissention. Those wretches, who had their rise in the licentiousness and impurity of former reigns, were now become so numerous that their crimes called loudly for punishment. Of these, therefore, he daily made public examples, condemning them to be scourged in the public streets, next to be dragged through all the theatres, and then to be banished into the uninhabited parts



of the empire, or sold as slaves." Solomon saith, "He that winketh with his eyes causeth sorrow, but a prating fool shall fall. It is as sport to a fool to do mischief; he that uttereth a slander is a fool. *Prov.* x. 18, 23. A hypocrite with his mouth destroyeth his neighbour. *Prov.* xi. 9. There is that speaketh like the piercings of a sword. *Prov.* xii. 18. The simple believeth every word; he that despiseth his neighbour sinneth. *Prov.* xiv. 15, 21. An ungodly man diggeth up evil: and in his lips there is a burning fire. A froward man soweth strife, and a whisperer separateth chief friends. *Prov.* xvi. 27 28. A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue. *Prov.* xvii. 4. The words of a talebearer are as wounds, (or whisperer, margin) *Prov.* xviii. 8. Death and life are in the power of the tongue. *verse* 21. Every fool will be meddling. *Prov.* xx. 3. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. *Prov.* xxii. 10. The froward tongue shall be cut out." *Prov.* x. 31.

#### Indictment for a libel.

*Commonwealth of Israel, and all the states, to wit:*

All who have been injured complain of the devil's letter writers, defendants in custody of conscience, the Scriptures, the Holy Spirit, the Church of God, and the constituted authorities for the state; for that, whereas the said plaintiffs now are good, true, honest, faithful and credible citizens of the commonwealth of the church and the state, of and from the time of their birth hitherto have been, and behaved themselves as good, true, honest, faithful, and credible men, and have been accounted, esteemed, and respected amongst good, honest, and prudent men, as well their neighbours, as



others, citizens of the said commonwealth, to be of a good name, character, honest and upright behaviour, and credible conversation, and have all their life time hitherto lived and continued untouched and unsuspected of the atrocious crimes of which they are accused by the aforesaid devil's letter writers; and moreover, allowing them even to be guilty, men are not to be suffered to revenge themselves by the unjust, unscriptural, and illegal course of libelling or otherwise; nevertheless, the said defendants, well knowing the premises, from their not being willing to have the like villainous and murderous severities practised among themselves, but of their mere malice had against the plaintiffs, contriving and maliciously intending not only to injure and detract the plaintiffs in their good name, character, and reputation, or otherwise to sink the already almost broken hearted and repenting unfortunates, and to bring them into infamy and disgrace, but also to subject them to undergo the penalties and punishments that are provided by the laws of the said commonwealth for persons guilty of perjury, insurrection, theft, murder, treason, &c. on every favourable opportunity, in the parish and county aforesaid, devised, composed, made, wrote, and published, or by private letters, and afterwards, to wit: January 1st, February, March, April, May, June, July, August, September, October, November, December, of and concerning the plaintiffs certain, false, scandalous, and malicious libels, containing these false, probable or true, scandalous, malicious, and libellous words following, that is to say—To the editors, &c. Mr. and Misses, &c. to brother and sister, &c. rev. father, elder, deacon, rev. bishop, &c. by reason of which, said devising, composing, making

writing, and publishing of the said false, probable or true, scandalous libels, containing the said false or true, scandalous, malicious, and libellous words aforesaid, of and concerning the plaintiffs, they, the said plaintiffs, are not only greatly hurt and damaged in their good name, fame reputation, lawful business, &c. but also in their persons, property, and souls, in time and eternity, so irreparable are the horrific results of libelling. Therefore, the said plaintiffs say they are injured, and have sustained damage to the value of more than all the fortunes of thick clay contained in the bowels of Mexico and Peru, more than life itself, even the loss of life eternal! And, therefore, bring suit for character, fortune, liberty, happiness, life, and eternal glory. Prophets, and apostles, John Doe, and Richard Roe pledge to prosecute.

The universal assent and applause with which those words of a great poet have been received, namely :

“ Good name, in man or woman,  
 Is the immediate jewel of their souls :  
 Who steals my purse steals trash.  
 ’Tis something, nothing,  
 ’Twas mine, ’tis his, and has been slave to  
 thousands ;  
 But he that filches from me my good name,  
 Robs me of that which not enriches him,  
 And makes me poor indeed.”

We repeat, that the universal acceptance of the above words, proves that man is ripe here for the criminal punishment of slanderers, by a fixed, improved, defined and limited code, which, in its first part, would bring the vile slanderer under the review of the statute, punishing with death those who kill of malice aforethought ; the second to the

penitentiary, and so on down to the lowest grade, by a proportional ratio. The necessity of something like this would seem to be requisite to curb the baleful breath of the mouth of this Orcus, begotten in hell; not that we would prevent the canvassing of "the conduct and character of our public agents," who are declared to be the "guardians and trustees of the people;" but, as judge Blackstone saith, "It requires such a degree of passive valour to combat the dread of undeserved contempt, arising from the false notions of honour too generally received, that the strongest prohibitions and penalties of the law will never be entirely effectual to eradicate this unhappy custom (of duelling) till a method be found out of compelling the original aggressor to make some other satisfaction to the affronted party, which the world shall esteem equally reputable as that which is now given at the hazard of the life and fortune."—4th *Blackstone*, 199.

Now what satisfaction, first, does the "affronted party" require? Certainly a just one, namely—That in proportion as he intended to injure me, or had injured me, so he should be punished; which, to calculate the eternal effects of slander, would not be compensated by as much servitude in the penitentiary as a man would have to suffer for house burning, it being evident that you may calculate the loss of a house, horse, purse, or ship, but not of reputation, (for it is at risk in the circle of perpetual motion) though it was almost gone, when it might be retrieved again, like that of Mary Magdalene, to whom our Lord first appeared after his resurrection. Don't reply by observing, that the great obloquy of the penitentiary would be too excessive for the all-devouring slanderer, who has already sunk whole families in irreparable contumely

and whose copper head and tongue distil rivers of poisonous verdigris, enough to gangrene a world! Secondly, what would "the world esteem equally reputable?" *Answer.* Not revenge; which always is excessive in its penalties, always is anarchy and rebellion against God, who saith "vengeance is mine," I will repay! How, then, may he repay? Certainly by the constituted authorities, by the people, their representatives, their triers, judges, &c. by enacting a climax of statute laws, with their penalties and punishments, adequate to the crimes and criminal intentions of the original slanderer, and his or her coadjutors, which, upon the principles of distributive, remunerative justice, would be also according to the perfection of rational, impartial, political justice, securing the constitution, without licensing the tongue and pen in malice and murder, against private individuals. As for public authorities, we may, according to the declared opinion of the general court held in Richmond, 1811, libel them; but yet, only so as that any libellous matter which goes to prove any thing but the incapability of officers to fill and fulfil their places and duties, "cannot be justified because it is true." And we may add, that as "all punishments (as Blackstone saith) inflicted by temporal laws, may be classed under three heads, such as tend to the amendment of the offender himself, or to deprive him of any power to do future mischief, or to deter others by his example: all of which conduce to one and the same end, of preventing future crimes, whether that be affected by amendment, disability, or example." We say that as all human punishments have these ends in view, would it not be adviseable that *preventive justice*, which "consists in obliging those persons whom there is a certain and probable ground to



suspect of future slandering misbehaviour, to stipulate with, and to give full assurance to the public (as Blackstone saith of offences in general) that such offence as is apprehended shall not happen, by finding pledges or securities for keeping the peace, or for their good behaviour." This "requisition of sureties," binding the slanderer's tongue, which "is set on fire of hell," would be as necessary and just, as binding the hands, pistols, poignards, and haltars of other assassins, with this difference, namely, that as water, fire, and steam are to machines, so is slander to other crimes; it is often their father and mother's cause, and ought also to be restrained by *preventive justice*. It being worse than fire, water, and air, which elements are sometimes apparently dormant, but slander is the perpetual motion of implacability, envy, hatred, and revenge, "invective, assault, ruin, and death," even death eternal! Slander, slavery, and shaving, are the devil's three universal roasting hooks; they are the three strands of his sordid, avaricious cable, pitched with adamant, and moored in hell to his sheet anchor, pride, unbelief, lies, and murder, with a crew of Heathens, Mahometans, Jews, and Christians, pontiffs, priests, Levites, bishops, deacons, elders, &c. with springs upon their cables, colours flying, trumpets sounding, psalms and hymns singing, Christ crucified preaching, Mosaic, Heathen, Christian and political institutions pleading, as Lucifer's artillery playing upon the poor.

Indictment for felony, in hiring or persuading another to burn a character as a house.

*Commonwealth of Israel, to wit:*

The jurors for the commonwealth of all flesh, upon their oath present—That Combustible Am-

bitious, Tight purse Avaricious, Slow jaw'd Malicious, and Spit fire Vicious, late of the parish of Malice and revenge, in the county of a World of hell fire, incendiaries; not having the fear of God before their eyes, but being moved and seduced by the instigation of the devil, the father of lies, and all scandals to be rash, harsh and uncharitable in their judgments, either *thinking evil where no evil seems*, and speaking of it accordingly, or adding evil motives to undesigning actions, oppressing the stranger, fatherless, orphan, and widow, who, having gone astray, are already sinking under a load of guilt and infamy, but, like the poor stranger, who fell among thieves, who have wounded, stripped, and maimed him, who is waiting for a good, still tongued Samaritan to bind up his wounds, when a hard hearted priest, and an insensible Levite, and a groupe of double distilled cacklers, have passed him by; we say, that while the aforesaid innocent, or repenting and returning sons and daughters of distress were struggling against wind and tide to make the land of holiness, to the Lord, and good to society, they, the aforesaid implacable and unmerciful, sly, peeping, whispering, bribing, and being bribed slanderers, did, upon every favourable opportunity, in the dark and black night of supplanting, hatred, envy, evil speaking, and revenge, with the force of money, meats, drinks, clothes, honors, &c. (as we say in the ordinary form of a legal indictment, "with force and arms") in the parish and county aforesaid, feloniously, maliciously, unlawfully, and willingly, did counsel, hire, and command all their negro slaves, and ever person, poor or rich, who could be brought into the vortex of their all-devouring fire of defamation, and persons too, baptised either in infancy or adult age, in the name of the Holy

Trinity, of consequence, pledged to love their neighbour as themselves. Moreover, they were also born again upon the mountains of *division*, and re-baptised in the *waters of strife*; and they were always known by the names of Sawney Slanderer, Alligator Allbribe, Bepatter Browbeat, Calumniator Cup cackle, David Dollar, Ear Listener, Father Firebrand, George Gabble, Henry Harsh-tongue, Isaac Idle, Catharine Kettledrum, Lucy Liar, Mary Meddle, Nelson Noteall, Oliver Oho! Parson Pompous Pumpall, Questionasking Quilter, Robert Raspish, Sally Sipskip, Thomas Talebearer, Uriah Unruly, Vain Vagrant, Wiley Watcher, Xenophon Xanthus, (Harpy Blabberer,) Yawning Yelper, Zantippe Zigzag, &c. all of the parish and county of Combustible hell fire, and a world of iniquity, twenty thousand good, better and best characters, the property of the owners thereof, such as prophets, priests, apostles, Jesus Christ, and all good men in and out of the church, Moses and Aaron, the Fathers, such as Polycarp, Ignatius, Tertullian, Justin Martyr, Origen, Gregory Nazianzen, &c. good Catholics and reformers, Thomas a Kempis, Gregory Lopez, the Wesleys, Whitefield, and their followers; fathers, patriots, and friends of mankind, such as Washington, Jefferson, Adams, Madison, and Monroe, innocent girls; boys, and children, affectionately united, happily married couples, strangers, preachers, fatherless, widows, and orphans; also an host of rising, reforming, and repenting females, males, &c. in the parish and county of a world of hot burning slander, where they, the said backbiters as aforesaid, feloniously, maliciously and unlawfully did counsel, hire, and command all, both bond and free, male and female, small and great, within their influence to set fire to the characters

as aforesaid, (as you would say in an indictment to a jail, a courthouse, a barn, a stable, and twenty dwelling houses) and the same thousands of reputations then and there, by such defamatory firing, as aforesaid, feloniously, maliciously, inconsiderately, unlawfully, and unscripturally to burn and consume with fire brought from hell, intended for the destruction of mankind, circulated at the instigation of corrupters, by preachers, statesmen, merchants, lawyers, mechanics, would-be called ladies and gentlemen, fine, well bred ladies and gentlemen, would-be called Christians, and would-be called moralists, by whispers, letters, bribes, and honors, in the pulpit and out of it, in and out of the temple of justice, and the ark of state, by nods, winks, and shrugs, by puffing, blowing, grinning, tossing up the face, turning up the white of the eyes, praying ‘Lord pity them, I wish them well,’ yet they stab them under the fifth rib. And all these villainies were practised under the lying and malicious excuses of church, public, and private good; against the whole tenor of Scripture, but especially the law of love.

When king David asked Ziba, the servant of Mephibosheth, Where is thy master’s son? *2 Sam.* xvi. 3, 4, and Ziba said unto the king, behold he abideth at Jerusalem; for he said, to day shall the house of Israel restore me the kingdom of my father. Then said the king (rashly) to Ziba, behold thine are all that pertaineth to Mephibosheth. Ziba, (like a slandering sycophant, replied) I humbly beseech thee that I may find grace in thy sight, my lord, O king;” just as our modern state and church lick-plates do. But when David asked Mephibosheth, “Wherefore wentest thou not with me;” he answered (trembling) “My Lord, O king, my servant deceived me; for thy servant said, I will sad-



dle mine ass, that I may ride thereon, and go to the king, because thy servant is lame. And he hath slandered thy servant unto my lord the king." 2 *Sam.* xix. 25, 26, 27. Thus will all flatterers supplant, and thus are they, thus have they been, and thus shall they be, until checked, in full proof of my position, that slanderers are murderers of malice prepense, intending the death of the objects of their malevolence. Here was a case of slander going to the confiscation of all the possessions that belonged to Mephibosheth, of the outlawing and death of that righteous man, were it not for the justice and generosity of king David. Doeg, the Edomite, by telling the truth to Saul upon Abimelech, the priest, was the cause of the death of four score and five persons that did wear a linen ephod. 1 *Sam.* xxii; and also the destruction of Nob, the city of the priests, whercin men, women, children, and sucklings, oxen, and asses, and sheep, were all cut off by Saul with the edge of the sword. This was occasioned by an old grudge between Doeg's ancestors and those of Jacob, for Doeg was descended of Esau, and glad of any excuse to exterminate a Jew, and this very national prejudice is still amongst us a bone of calumny, and an arrow of death.

Saul also being ambitious and envious, could in no wise bear that the son of Jesse should wrest the palm of victory, the songs of the women, and probably the kingdom, from his family by mere merit, although Saul himself was not descended of any better stock than David, yet he tauntingly called him "the son of Jesse, the Bethelinite," like many of our aristocratical, high toned citizens of all ages, of the well born stock of upstarts, some of whom, and of whose posterity can boast of fallen fortunes, rich ancestors, stiff necks, proud hearts,

full breasts, empty stomachs, fallen houses, a few relics of gardens, mouldering chimnies, starved horses and negroes, and double distilled pride, in poverty and rags, but not of true public spirit.

Ahasuerus, who reigned from India to Ethiopia, over one hundred and twenty-seven provinces, made a drunken feast for seven days, in the palace of Shushan, to which, contrary to the delicacy of the queen, and of the usage of Persia, he commanded his seven chamberlains, Mehuman, Beztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, to bring Vashti before him, the princes, and the people, to shew them her beauty, which, when she refused, the king called Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, and said, What shall we do unto the queen Vashti? And Memucan answered, Let the king give her royal estate to another. *Esther* i. Thousands of such advices are given, taken, and acted upon by the great of every nation, between man and wife, in which cases hardly one in a thousand is sufficiently redressed for the wrongs hereby received; which proves that the power to injure by the tongue and pen being too great for the restraint and punishment of the slanderer, they are hereby a licensed set of murderers, man stealers, and swindlers, with this difference, that when a man sues for his character, the backbiter may now and then find him guilty of having stolen a hog, horse, or sheep, though, in other respects, he may have been a good man; while the slanderer, who steals and murders men, comes off with flying colors, the jury not considering that malice, and not public spirit, that covetousness, envy, ambition, and revenge, and not justice, mercy, or reformation, is the object of

him, who, although accuser, although justified and honored in his slandering and malicious prosecution, is as much more guilty than the man he accuses, as a ton is heavier than a scruple!!

“And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath; and Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all people, neither keep they the king’s laws; therefore, it is not for the king’s profit to suffer them. And the king said, do with them as it seemeth good to thee.” *Esther* iii. (See how a court deputy can use a foreigner—take care there.) The consequence was that an unalterable decree, according to the laws of the Medes and Persians, issued from Ahasuerus, for the utter extermination of the whole race of the Jews. What will not men do, when having obtained power, they are stirred up against those who will not bow to them? But God, who hath said good measure will men give into your bosom, caused the hurricane to change its quarter, for the king gave orders to the governors of the provinces, from *India* to *Ethiopia*, being a hundred and twenty seven provinces, and to the Jews, the result of which was, that the enemies of the Jews were slain upon that very thirteenth of the month Adar, the day whereon Haman (who was also slain) was to have massacred the Hebrews. (Take care how you abuse black and white foreigners.) Now, as all this blood was shed in consequence of slander, it is another instance in full proof of all we contend for, namely—That as slanderers are often murderers; such of them as are guilty of those high degrees thereof, as to intend and produce

thereby the murder of their brethren by slander, of malice aforethought, they certainly ought to be hanged, as well as those who stab, shoot, or poison to death, or otherwise kill of malice prepense; and as this cannot be done by a jury without a statute law, of which the jury and court are to judge, so as to bring the culprit under its purview, if guilty. An improvement in the judiciary, by a law to such a purpose, would be considered as necessary, that the slandering man thief and murderer might not be suffered to go on in making our country an academa—nevertheless, so as not to affect the trial by jury, nor to abridge the freedom of speech or of the press, but leaving both open to give the people information of the *character* and *conduct* of their public agents, the guardians and trustees of their constituents.





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