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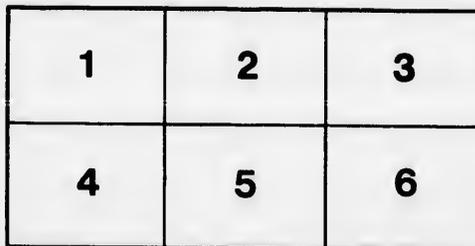
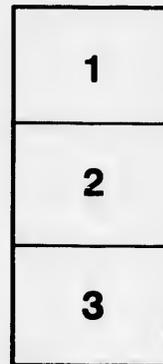
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Letters,

ADDRESSED TO SEVERAL PHILANTHROPIC STATESMEN,

AND CLERGYMEN ;

VINDICATING

CIVILIZED AND CHRISTIAN GOVERNMENT,

IN CONTRADISTINCTION TO

UNCIVILIZED AND ANTI-CHRISTIAN INSTITUTIONS :

TO WHICH IS SUBJOINED

AN APPENDIX.



BY JOHN CASEY,
AGENT FOR PROMOTING THE ESTABLISHMENT OF PEACE SOCIETIES;



"My kingdom is not of this world."—JESUS.
"All the kingdoms of this world shall become the Kingdoms
of our Lord and of his Christ."—REV.
"Nation shall no longer lift up sword against nation, neither
shall they learn war any more."—ISAIAH AND MICAH.



BUFFALO:—PRINTED BY LAZELL & FRANCIS.

1826.

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ADVERTISEMENT.

AS some of the popular supporters of war, have endeavored to prejudice the minds of several of the Subscribers to this work, and thereby lead them to a violation of an honest covenant agreement and fair voluntary contract with the publisher, by slyly insinuating, (among other unworthy jealousies,) that the Author's object was but a mere money-making speculation; and that they would find him to be a character not so disinterestedly benevolent as to take so much pains in writing, and spend so much time and money in travelling, procuring subscribers, and publishing his works, without getting well paid for his labour, &c.—He deems it an imperative duty, injustice to himself—to his generous subscribers, and to the Society which has honored him with a Letter of commendation and License, as their Agent, as well as for the honor of God, and his heaven commended cause of peace-making, and the information of the public at large, to wipe off those foul slanders from his character, by solemnly declaring, that the invidious charge of money-making speculation, (secretly insinuated against him by certain hireling priests and sanguinary professors, whose names he need not here mention,) is utterly false and unfounded. And furthermore, to solemnly declare, his witness being in Heaven, and his record on high, that he never has received nor ever expects to receive hereafter, so much as a cent of the subscriptions as a remuneration, either for his time or labour, in writing, preaching, procuring subscribers, or publishing the work. No—nor yet so much as a cent of the subscriptions has he ever received, or does he ever calculate to receive at any future period, towards defraying the expenses of board, horse-keeping, &c, unavoidably incurred while writing, soliciting subscribers, and publishing this work; but, on the contrary, has freely bestowed his public services, both in this work and in other active exertions, for promoting the virtue and happiness of mankind—in proclaiming the glad tidings of peace and salvation, and in circulating Peace Tracts in Canada and the United States, during the greater part of the last three years, without any remuneration or temporal reward, either by contribution, subscription or salary, from any congregation or society of men on earth. Laudably supporting himself after the worthy example of St. Paul, and the self-denying example of the seven pacific Churches of Europe and America, by the assiduous labour of his own hands in his art and occupation. And so careful has he been during the above period to avoid every thing which might have the appearance of sinister design, or worldly speculation in gospel matters, that he has often denied himself in things *lawful*, lest they might prove *inconvenient*, in promoting the glorious, but much controverted cause of permanent and universal peace, yet in its infancy; and “to cut off,” as the Apostle Paul expresses it, “all occasion from those opposers who sought occasion against him.” So much so, that were he to be favored with as good health as he formerly enjoyed, he would cheerfully continue to labor successively with his hands, three months of the year, to enable him to devote the remaining nine to writing and travelling for the public good. But as bodily debility and decline of health have rendered him inadequate to the task of

constant and successive labor in the various branches of his profession—he cannot in justice to himself promise to furnish the public with his other contemplated works on the restricted grounds of this—no book of which can ever be sold with his consent even to make up the deficiencies of delinquent subscribers, agreeably to his own proposals and promise to the subscribers—which promise he is determined to observe with such scrupulous exactness, that no man shall ever be able justly to accuse him, with want of candor or honesty in his professions, or violation of truth in his engagements.—But should any of the subscribers, through the sly insinuations of designing men, be disposed to question the Author's veracity, relative to his promising that no books of the first edition of this work should ever be sold with his consent, but (as it is expressed in his proposals,) "*he gratuitously circulated among all people*"—they can easily consult the Printers of the work, whose names are to be found on the title page of each book; and, if upon enquiry, they find him to be a deceiver or dishonest man, let the odium and disgrace justly attached to all deceivers, fall upon him. But if upon honest and impartial enquiry, he is found to be a man of uprightness and integrity, then let him at least receive justice from every man, and let the odium and disgrace attached to all who are found unprincipled defamers of innocent men, fall where it is justly due.

The Subscribers may expect as soon as health and opportunity will permit, a second volume of Letters, with an Appendix of the most important and interesting documents. Also, a third work, of probably larger size, entitled "A Rational and Scriptural vindication of the principles of permanent and universal peace—wherein the most popular arguments of war-makers and their advocates will be found faithfully stated, and fully answered and refuted—to which will be subjoined an Appendix, containing a sketch of the uniform and decided Testimony of the true Church of Christ, against all retaliation of injuries and carnal warfare, from the memorable day of Pentecost to the present period.

The above works, the Publisher will endeavor to forward to the subscribers, through the medium of their respective Agents, as soon after publication as found practicable.

The Subscribers' and the Public's most faithful and devoted Servant,
JOHN CASEY.

PREFACE.

CANDID READER,

THE object of the following work, is to render glory to God in the highest, and promote peace, permanent and universal peace on earth, and unfeigned love and good will among all classes of men. This (under the benignant smiles of the God of Peace, and the heavenly benedictions pronounced by the glorious Prince of Peace upon all *peace-makers*, upon whom he bestowed his richest legacy of *peace*, and to whom he has given the most honorable and endearing appellation of "*Children of God*,") the Author humbly attempts, in conjunction with his worthy friends and coadjutors, the Peace Societies of Europe and America, and all the individual peace-making followers of the Lamb, the lowly servants of benevolence, of every name and nation under heaven—by "spreading the saving knowledge of the Lord over the face of the earth,"—proclaiming aloud to all the vindictive and avaricious kingdoms of men, the renovating power and peaceful efficacy of pure and undefiled religion—the holy and peaceful religion of the adorable Jesus; and exhibiting *Christianity* as taught by its peaceful Author and his inspired Apostles, in its own native beauty and lovely attracting form—as a pure and godlike system of heavenly benevolence, peace and good will—and its infallible and Omnipotent Founder, as the glorious and all-redeeming Prince of Peace—the Supreme Ruler over all worlds—the Judge of all men—the vicarious and propitiatory sacrifice for the sins of the world—and "*the Divine Author of eternal salvation to all them that obey him.*"

The Writer having become painfully sensible from personal knowledge and observation, that the majority of the different religious communities in Europe and America, though made partially acquainted with the *objects* of Peace Societies, and the rational and scriptural means employed for their attainment, (*viz.* the circulation of *Peace Tracts*, and the preaching of the peaceful Gospel,) have as yet obtained but little knowledge or correct information of their heaven-born and heaven-commended *principles* of permanent and universal

peace—which lack of information he is persuaded, is one of the chief *causes* why so many thousands of people (among whom there are, no doubt, many well-meaning though uninformed persons) continue to entertain and to propagate the most erroneous and dishonorable *ideas and opinions* concerning them, to the great obstruction of the much desired and long prayed for progress of the pure and peaceful principles of undefiled Christianity, and the manifest prejudice of the above named purely pacific and benevolent Institutions. His zeal and solicitude for the universal extension of Immanuel's righteous and joyful Kingdom of *peace*, and the conversion of all the kingdoms of this world lying in wickedness, into the glorious Kingdom of God's dear Son, have impelled him to the present arduous and important undertaking.

Some will probably inquire why the Author has attempted to discuss in the first of his proposed publications, a subject so deep, so weighty, and so delicate as that of Civilized and Christian Government, and at the same time so unprecedented that he cannot produce even a Tract from the pen of any celebrated author, out of the long catalogue of distinguished writers, whose learning, talents, and information had rendered them adequate to the magnitude of the subject. To such he would plead as an apology, that his zeal, (as he sincerely believes,) was founded upon personal knowledge, actual necessity, conviction of duty, and the constraining love of Christ to the fallen children of men, many of whom are perishing for lack of knowledge—that he has never seen a work of the kind extant in all his travels, nor ever heard of the publication of such a work, in any language or country professing Christianity. He cannot, therefore, be doubtful as to the expediency or utility of such a publication as the present, to exhibit, illustrate and explain the fundamental principles of Peace Societies and pacific Denominations, in a faithful and unreserved manner. And as they are found to relate to the moral obligations of men, both to God and to one another, and to the kingdoms and governments of this world lying in wickedness, as well as to the Kingdom, Government, and Laws of the Prince of Peace—so it is highly proper that all men should have an opportunity

to first examine them impartially, in order to judge of their moral excellence and claims to public regard.

The Writer, though possessing none of the honorary titles or literary fame with which some hundreds of his worthy coadjutors in different quarters of the globe, are deservedly honored, (if Christian philanthropists may lawfully receive such honors from men,) nor yet possessing the fertile genius, shining talents, or splendid advantages of extensive pecuniary means for rendering such important aid to the glorious and heaven-commended cause of peace-making, which he rejoices to find many members of Peace Societies and pacific Denominations, eminently possessing for extensive operations in different parts of the world—yet remembering that the impartially rewarding Judge of all men, who hath in the order of his all-wise and inscrutable Providence, committed unto them *five* and *ten* talents, hath also entrusted to him one talent to be occupied and improved to the honor and glory of the beneficent Giver, his own happiness, and the happiness of his fellow-men, until the great Lord and Proprietor of all spiritual and temporal gifts shall come to inquire and demand “What hast thou done with thy Lord’s money? thy Lord’s talents?”—And that HE who declares in the scriptures of truth, “The gold and the silver is mine, saith the Lord—the cattle upon ten thousand hills, and the earth is the Lord’s, and the fullness thereof”—and who will require and demand from every man according to that he *hath*, than and not according to that he *hath not*—esteemed the poor widow’s humble offering of *two mites*, more all the splendid offerings which the rich men out of their abundance, cast into the Treasury of the Temple, because her heart devised liberal things, and she purposed (though little more than purpose was in her power,) to bestow a liberal gift into the Lord’s Treasury. In allusion to which circumstance, as noticed by our Lord and recorded by his holy Evangelists, a celebrated Poet has the following remarkably striking and beautiful lines:—

“——— Thy purpose!

If nothing more than purpose be in thy power,

Thy purpose firm, is equal to the deed.

Who does the best his circumstance allows,

Does well! acts nobly! Angels could do no more!”

PREFACE.

As every man professing Christianity ought to do, he wishes to "*prove his faith*" in the peaceful and self-denying doctrines of the Prince of Peace, "*by his works,*" to promote their universal spread. And as he believes that by faith alone, the truly penitent are *justified* from all guilt, condemnation and wrath, so he believes *good works* will necessarily flow from living faith to justify the believer's profession and prove it genuine.—Consistently with this belief, he feels it his bounden duty also to cast his few mites of aid into the Treasury of the Lord, according to the ability which God hath given him—in "*preaching peace by Jesus Christ,*"—in *compiling peace publications*, (of which this is the first,)—in *promoting the circulation of Peace Tracts, and the establishment of Peace Societies*, wherever the great and Omnipotent Head, Shepherd, and Bishop of the peaceful flock, sees fit to appoint him.

There is not a doubt remaining in the Author's mind while writing this apology, but that *neglect* on the part of the great and renowned champions for Church Reformation in the Popish, the Greek, the Protestant and Protestant-Dissenting Churches, on the all-important subject of Man's individual responsibility to the God of Heaven, and implicit obedience to his Sovereign Authority and Laws, has been the principal cause why so many millions of the rational and accountable offspring of God, in the countries professing Christianity, are made *dupes* to the cunning artifice and intrigues of ambitious, bloody-minded men, and victims to their accursed pride—why so many millions of the professed members of Christ's mystical body and subjects of his peaceful Kingdom are tamely led on from year to year, and from age to age, to yield a blind and servile compliance to barbarous and inhuman laws, which they must know to be opposed to the laws and authority of their Supreme Law-giver and Judge, Jesus Christ. Their time-serving and deluding Priests continually ringing in their ears the blasphemous and destructive doctrine of *implicit, unconditional obedience* to all the laws of the land and authority of their ruling powers. Falsely and impiously asserting in every nation of professed Christendom, (*no matter how often their laws may be changed or how contradictory they may be to each other and to the laws of God,*) that "*all the*

laws of the land are founded upon the laws of God." But surely these temporizing Priests cannot seriously believe their own *accommodating systems of faith*, as they manifestly involve the most palpable contradictions and ridiculous absurdities!!

Will not the most sanguinary and temporizing Priests of the Protestant and Protestant-Dissenting Churches of the present day, condemn as anti-christian and murderous, *the Popish laws* which burnt *John Huss, Jerome of Prague, Crommer, Latimer, Ridley*, and many other godly and intrepid Reformers at the stake? Will not all Protestant Dissenters, and indeed all liberal-minded ministers and members of the *Episcopal high Church* of England condemn as anti-christian and murderous, those *once* highly extolled *Protestant laws*, which persecuted the Presbyterians, Puritans, and Independants to *death or banishment* for dissenting from their *popular Creed*? And will not all Protestant and Protestant-Dissenting Denominations of the present day unite in condemning the *Puritan laws* of New-England in 1660 and 61, when Eudicot was Governor of Massachusetts, and Wilson priest of Boston, which sentenced four of those innocent and harmless people of God called *Quakers*, to loathsome dungeons, public whipping, boring their tongues and ears, and actual death upon the gallows, for no other crime than that of proclaiming without money or price, those glad tidings of peace and salvation, which Angels from Heaven, and Shepherds on earth proclaimed at the birth of the Prince of Peace? Surely they will.

If then, all the sanguinary ministers and sanguinary professors of the present day, who plead for the absurd and impious doctrine of implicit and unlimited obedience to all the present existing laws of the warring nations of Christendom, would unite with the popular voice in condemning the sanguinary laws of Popish and Protestant countries, as anti-christian and murderous, which in former ages persecuted men with unrelenting cruelty, torture and death, for daring to dissent from their popular Creeds;—the candid reader is requested to pause a moment, and after divesting his mind of all party passions and national prejudices, in favor of sanguinary customs and popular opinions, to ask himself the following plain and important question:—Did not all the sanguinary priests of the forementioned persecuting

Churches maintain in their turn, as ruling power fell into their hands, the anti-christian and destructive doctrine of implicit, unconditional obedience to all the then existing laws of the land, as strenuously as any of the sanguinary priests of the present day, do the same impious and soul-destroying doctrine of blind, implicit and unlimited obedience to the present sanguinary laws and usages of war? Can the mind of man possibly conceive of any thing more shockingly inconsistent or absurd, than to hear the sanguinary priests and professors of the present day, in one breath passionately pleading for, and justifying the barbarous and anti-christian laws of war, which age after age, and century after century, doom thousands and millions of miserably enslaved brethren to the most cruel tortures and lingering deaths—to manly wound, maim and butcher their own professed christian brethren, of the same church, creed and discipline—which command Christ's peaceable Kingdom to become *divided, and fight against itself*—which arm the professed members of Christ's mystical body for rapine and murder, and command them to tear each other to pieces, like the bloody worshippers of Odin, or savage beasts of prey—And in the next breath hear them condemning the sanguinary laws of former ages as anti-christian and murderous, which Papists, Protestants, Presbyterians, Puritans, &c. all zealously contended for in their turn, as the reins of government fell into their hands, as being founded upon the infallible Laws of the Messiah's Kingdom, and therefore to be implicitly obeyed by all their subjects!

Painful indeed is the thought, that so many thousand high professing Christians, in this far advanced age of gospel light, should be found justifying the present sanguinary and anti-christian laws of war, while they so freely pass sentence of condemnation upon the less sanguinary laws of religious persecution, popular in former ages. Yet such is the fact, though they well know that political and military persecution, so popular in all warring nations professing Christianity at the present day, has actually destroyed a thousand times more lives—a thousand times more property—and a thousand times more peace and happiness, than all the religious or sectarian persecutions of Popish and Protestant countries, from the reign of Constantine, the first imperial

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head of Anti-Christ's church, to the present period—and will unquestionably be condemned by enlightened posterity, with greater severity than the religious persecutions of former ages are condemned by the united voice of all men of the present.

*“Advancing light has clearly shown,
That ancient kings possess'd no right
To burn Dissenters from their creeds—
Such deeds were odious in God's sight.*

*Advancing light has yet to show
That warring kings of modern times,
Possess no right to end disputes
By savage wars and murderous crimes !”*

The government of Rome, under NUMA POMPILIUS, successor to the despotic and bloody-minded ROMULUS, may be considered (if historical records be true) a civilized government, in a higher sense than any national government now on earth. But the government of Pennsylvania by WM. PENN, and his peaceful successors, is the only government on record that can, with strict propriety be called “*a Civilized and Christian Government.*” They were practical believers in this rational and scriptural doctrine, asserted by Judge Blackstone in his commentary on the British laws of jurisprudence, that “every law of the land which contravenes a law of God, is nugatory, and of no force.” And surely no doctrine which was ever taught or believed on earth, can be more plain or infallibly certain than this. For if human laws and human authority have power sufficient to bind the consciences of men, then human laws carry in them as great, or even greater obligations than the Divine. The consequence is most clear, for the Divine Law can do no more than bind the conscience; the nature of man not being capable of coming under a greater obligation. But no Law can have any more force or power in it than what it receives from the Legislator. And since the obliging force of it follows the proportion of the Legislator's power and prerogative—to affirm that an enactment or sanction of man has the same binding force and sacred validity which the Supreme Laws of the infallible Le-

gislator and Law-giver of the Gospel Dispensation have— amounts to a blasphemous equalling of him who is a fallible creature of a day, and a worm of the dust, to him who is “God over all, blessed forevermore.”

The darkness, the sophistry, and the delusion by which men have been made to believe that they could be followers of the Lamb, while making war and savagely destroying one another, we rejoice to say, to the glory of God, is gradually passing away, and the blessed time of universal righteousness and peace, we hope is near, when Christians of every name and of every nation, will be of one heart and of one soul, in ascribing praise to the God of Peace, that they lived to see the day in which Peace Societies were formed in the land.

THE AUTHOR,

Beverly, U. Canada, January, 1826.

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LETTERS, &c.

BLENHEIM, NOVEMBER 1, 1825.

*To John Wilson, Esq. Speaker of the House of Commons
of Upper Canada, 50 mile Creek, Head of the Lake.*

ESTEEMED FRIEND,

You doubtless believe with me, that the name and character of our Heavenly Father, are love, goodness, and communication of good, as recorded and attested in the Holy Scriptures, by the Spirit of God. And also believe that one of the peculiar and most lovely characteristics of his "well beloved Son," our adorable Redeemer, is the "glorious Prince of Peace, and his kingdom, "not of this world," but spiritual, heavenly and divine; and all his pure and peaceful subjects being born into his righteous and joyful kingdom of peace, likewise "not of this world, even as HE is not of this world, but because they are not of this world, he having chosen them out of the world, therefore the world hateth them." Also, that his glorious kingdom, which is infinitely superior to all the kingdoms of this convulsed, distracted, and warring world; being diametrically opposed to their avaricious, sanguinary, and anti-christian spirit, will by the universal diffusion of light and truth, of peace and righteousness, "break in pieces and utterly consume all their military power, greatness and glory, and as the chaff of the summer threshing-floor, shall the wind sweep them away,"—"and all the kingdoms of this world, now 'lying in wickedness,' shall become the Kingdom of our Lord and of his Christ, and he shall reign forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 2, 35. 7, 27. Rev. 11, 13.

These joyful and glorious truths, though written as with a sun-beam from Heaven, and acknowledged by all who are acquainted merely with the letters of the sacred scriptures, are realized and felt by none but the spiritu-

ally minded and pacific subjects of the redeeming Prince of Peace, who are experimentally acquainted with its genius, nature, spirit and power; and being "peace-makers, the meek and lowly servants of benevolence," are pronounced blessed and happy, by the meek and lowly Jesus, the parent and pattern of all pure benevolence, peace and good will, and whose never-failing promise is pledged to exalt all his cross-bearing, self-denying and peaceful followers, to 'an inheritance, incorruptible, undefiled, and that fadeth not away'—even to 'an exceeding and eternal weight of glory' in his peaceful presence, where there is joy, and to his right hand, where there are pleasures for evermore.'

That a system of religion proceeding from this fountain of pure, unabating and disinterested love, through the all-atoning Lamb of God, the Prince of Peace, who freely offered up his life a propitiatory sacrifice for the sins of the whole world, must be a religion of pure benevolence, peace and good will, not only its professors, but many non-professors of christianity are compelled to acknowledge.

Now the grand design of this "Wonderful Counselor," "Mighty God," "Everlasting Father," and "Glorious Prince of Peace," in taking our nature upon him—bearing our infirmities—carrying our sorrows—enduring our afflictions, temptations and woes—suffering our reproaches, buffetings and revilings—bearing our sins in his own body on the tree—laying down his life and taking it up again—conquering death and hell—triumphantly ascending on high, leading captivity captive, and receiving gifts for men, even for the rebellious—sending forth his spirit of eternal truth and illumination, to convince the world both of sin, of righteousness, and of judgment—imparting his grace, which bringeth salvation to all men, and revealing all his will concerning us, by his Gospel and his Spirit—inspiring and sending forth his Ministers of the New Testament, (properly styled "Ambassadors of Peace,") through all the world, to preach his Gospel of peace and salvation to every creature, and offering pardon, holiness and eternal life, on the most loving and easy terms to all men, must undoubtedly be as himself declared to his disciples, "not to destroy men's lives, but to save them;" and to diffuse and disseminate this superlatively excellent, truly digni-

fyng and happifying religion of love, benevolence, peace and good will, universally among the whole family of mankind, "not being willing that any should perish, but that all might come to the knowledge of the truth and be saved,"—that all might be persuaded to heartily repent, and unfeignedly forsake their sins, believe on the Lord Jesus Christ, with hearts unto righteousness, and follow him in the regeneration of life. That so they might possess the pure and sublime joys, delights, comforts and consolations of "pure and undefiled religion." All the blessings of the new covenant in Christ, being made "partakers of the Divine Nature," spirit, mind, image, and righteousness of Christ; having the faith of his Gospel which "overcometh the world, worketh by love and purifieth the heart." Enjoying all the treasures of his glorious kingdom of righteousness, peace and joy in the Holy Ghost," even "all the fullness of the blessings of the gospel of peace," having "Satan bruised beneath their feet," and eternal glory beaming in their view.

Beloved Friend,—This being the grand design of the glorious "Prince of Peace," in setting up his all-conquering gospel and mediatorial kingdom, which as himself declared before Pilate, is not of this world, and therefore his servants (or subjects) cannot fight for or amongst them, being called by the voice of the good Shepherd, their Heavenly Master, out of the spirit, the principles, the customs, and the manners of the ungodly, avaricious and warring kingdoms of this world, wherein men hate and destroy one another, to dwell in the blissful and happy region of love and peace—even in the Messiah's kingdom; whose pacific subjects, though walking in the flesh while sojourning in earthly tabernacles, yet as St. Paul testifies, 2 Cor. 10, 4. "They do not war after the flesh, for the weapons of their warfare are not carnal, but spiritual, and mighty through God, to the pulling down of strong holds." And as St. James testifies in the fourth chapter of his Epistle addressed to the twelve tribes, scattered abroad (who as Josephus relates of them, were almost perpetually involved in revolutionary wars and bloody contests with the Romans, to whom they were under pagan bondage, and against whom they were fighting to re-gain their former liberty and independence,) that all their wars and fightings came of the

hateful and destroying lusts which war in the members of carnal and unholy men, and were dictated not by "the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, but by the wisdom from beneath, which is earthly, sensual and devilish," while on the contrary, "they that are Christ's, have crucified the flesh with all its affection and destroying lusts, which impel to carnal warfare, and therefore "cannot wage war with any man on the face of the earth, upon which God hath placed all men to live, to let live, and to enjoy the life he gave."

We may now clearly discover that what relates to civil institutions or civil government, the *Gospel* notices only so far as moral obligations are concerned. Forms of government, the holy and peaceful religion of Jesus, leaves to the wisdom of men to regulate, and to nations to frame; but what the *spirit and principles* of government *should be*, it plainly dictates, and authoritatively lays down the rules by which governors and governed, or rulers and subjects, should *regulate their conduct*.

Such being the light, my dear friend, in which I view the peaceful Gospel of Christ, and the light in which it is viewed by all Peace Societies, and all pacific denominations in the world, I cannot consistently with my profession as an "Ambassador of Peace," and licensed Agent of a Peace Society, enter into a political disquisition on any one national or particular *form* of civil or civilized government. Neither could I feel justified in the sight of God, in attempting to make Jesuitical distinctions between "*political expediency*" and "*christian duty*," either for the gratification of my own lusts and passions, or the gratification of the lusts and passions of avaricious, unprincipled, or bloody-minded war-makers, whether of church or state, because I unwaveringly believe this most obvious and self-evident truth, with all the sincere, consistent, and sound hearted friends of peace in the universe, that "what is *morally wrong*, can never in the nature of things, become *politically right*."

With sentiments of christian love

and seteam, believe me honored Sir,

your sincere friend and hearty well-wisher.

JOHN CASEY.

BLENHEIM, NOVEMBER 3, 1835.

To the same.

CANDID FRIEND,

I beg the indulgence of your most serious attention to an unprejudiced perusal of another letter, in which you will find me attempting to exhibit a faithful sketch of the sentiments and principles of Peace Societies, and of the various denominations, on the very important, but much controverted subject of civil government, introduced for your sober reflection and calm consideration, in my last.

With respect to National Governments, and the civil and social compacts of men, though the Gospel makes no direct provision for their organization; yet it throws a glorious and refulgent light upon the counsels and deliberations of those who may assemble for the purpose of framing civil states and commonwealths. With divine and benignant smiles, it cherishes every human enterprise, evidently tending to promote man's felicity. It fully recognizes the natural freedom, equality and relationship of all men; and leaves them to adopt such civil and municipal regulations as may conduce to the happiness of each, and the welfare of all; adapted to meet the exigencies of all classes of men; in securing and preserving the peace, order and harmony of society, by the suppression of vice and the encouragement and promotion of virtue; and as wise and tender parents constantly attending to the states and conditions, the wants and necessities of all the members of the several branches of the one great and numerous family. Impartially administering (through the medium of their well chosen officers of state) those ample provisions, furnished by general consent, for the support and well being of the whole.

Will not every candid and unfettered mind freely admit that all mankind are naturally free, equal and independent, notwithstanding the assuming, domineering, and tyrannizing spirit so unjustly exercised by privileged classes of men, over their brethren, and the vicious proneness observable in all, since the apostacy and deep fall of man, to arrogate and contend, and not frequently at the point of the sword, for a lordly pre-eminence and superiority over each other, (with the honor-

able exception of the meek and lowly followers of the redeeming Prince of Peace) which haughty and domineering spirit may properly be named the offspring of the devil and his angels, who, through envy and pride, arrogantly, impiously, and rebelliously sought superiority in heaven; for which they were thrust down to hell, to inherit blackness of darkness, and eternal torments; the natural result and consequence of pride and rebellion against heaven.

'Exclusive of the Hebrew or Jewish government, which it is admitted on all hands, has long since passed away, with all its local, ceremonial and judicial laws of peculiarity, (among which must not be ranked the decalogue, or ten commandments, because they are obviously of universal application, and of perpetual obligation, strictly binding on all men.) The sum of earthly dominions and ruling powers, or the four great Monarchies of the earth are represented in holy writ by two orders of symbols, which give no favorable idea of their origin, character, or termination. They are first represented by the prophet Daniel under the form of a mighty image, composed of various materials. The Assyrian Empire was the head of gold, the Persian was silver, the Grecian, brass, the Roman, iron, and in the end part iron and part clay. The prophet saw till a stone was cut out of the mountain without hands (Christ's kingdom, of which himself is head,) which smote the image upon its feet. Then the gold, the silver, the brass, the iron and the clay, became as chaff of the summer threshing floor, and the wind drove them away, and the stone became a great mountain and filled the whole earth. In another vision the same prophet saw the same great Potentates represented by wild beasts, a Lion, a Leopard, a Bear, and a monster of indescribable terror and fierceness. These great Powers were the abhorrence of God, and the scourge of men, while they lasted; they rose like a monster out of a stormy sea agitated by tempests; their course was marked by an exterior of splendour and pomp, and by a vast and perpetual scene of human misery, oppression and wickedness.'

'Theorists in discussing the origin of government fall into curious and splendid reveries; substituting the blossoms of fancy which expand in the pleasant fields

of imagination, for the realities of truth. Even pious people are often amused and entertained with the noise and commotion of "just and necessary wars" and "glorious revolutions," (so called by deluded and bewildered mortals,) which come softened to their ears through the long vale of ages, while the wishful eye is pleased with the lustre and glory of heroes and conquerors, (pre-eminent for military skill and murderous exploits,) cleared by the pen of the deluded and partial historian, from the accumulated and complicated crimes of violation, robbery and murder; and the blackness of their guilt. But the gospel of peace sheds a very different light on these subjects; or rather divests them of all their delusive and fascinating charms, and throws them into darkness, "covered with shame and everlasting contempt."

The national, civil, and ecclesiastical government, framed by Moses at the express commandment of God, for the Jewish nation, and confined exclusively to that people, no other nation being ever required by their Lawgiver to adopt it—given under the most peculiar circumstances, and to continue only for a limited time—"till the seed (Christ) should come"—whom Moses himself commanded the Jews to hear and obey, under the threatened penalty of being *cut off*; saying, "And it shall come to pass that every soul who will not hear that Prophet, shall be cut off from among his people"—even that Prophet, Priest and King, the glorious Prince of Peace, to establish his gospel and mediatorial kingdom of "righteousness, peace and joy in the Holy Ghost."—And as a Divine, infallible and omnipotent legislator and Lawgiver, give a new code of doctrine, morality and laws, perfectly suited and applicable to every state, circumstance and condition of life in which man can possibly be placed: and therefore commending themselves to every man's conscience in the sight of God. Not being confined to any one particular nation, family, or tribe; but required by their infallible and omnipotent Founder to be taught and constantly preached to every intelligent creature under Heaven, by his "ambassadors of peace," as the only perfect rule of life, and certain path to peace and happiness on earth, and eternal felicity hereafter in the Heavens.

Now it is granted on all hands, that the Hebrew, or

divinely authorised civil and ecclesiastical government of the Jews, has long since passed away with their kingdom, laws and polity, and that we have now no other form of national government, than what is usually styled "*a social compact*"; whether it be monarchial, aristocratical, or democratical, or all these three together, still it is styled "*a social compact*" by the nations. It is believed that nations of men have a right to assemble *en masse*, or by delegation and adopt such forms of civil government, and such municipal laws and regulations as the majority may approve: *Provided, however, that none of their laws are contrary to the laws of God, or supervene a Divine Institution.*" It is evident that the same mode of civil government is not suitable for all conditions of men, or for the same people under different circumstances; but the disposal of power should never be in the hands of those who hold it by delegation or election, but solely at the control of the grantors, as a natural, unalienable, civil or moral right. For "what is morally wrong, can never in the nature of things become politically right."

The foundation of all civil government among men, the religion of Jesus Christ unquestionably lays, in that Justice and mercy which the Throne of eternal justice and mercy imperiously requires all men upon earth to exercise in every case, and in every possible situation of life that man in this probationary state can be placed in.

This holy and benevolent religion represents the human race as *one great family*, and all mankind as brethren. It expressly declares that "God hath made of one blood all nations of men to dwell (in love and peace) upon the face of the earth," with solemn injunction to promote each other's welfare, bound to the constant exercise of mutual kindness, forbearance and love; and to the reciprocal interchange of all the beneficent offices in their power; with a high and universal command to "do unto all men as we would wish all men to do unto us in similar circumstances." And which in gospel language reads thus, "All things whatsoever ye would that men should do to you, do ye even so unto them." And thus contribute as much as possible to each other's happiness, by rendering each other every necessary and beneficial assistance in our power—"bearing each other's burdens, and so," in the

true gospel sense, "fulfilling the law of Christ"—his law of love.

But inasmuch as all men are liable to be both tempted and overcome by satan and their own wicked and deceitful hearts; while not watching unto prayer, and guarding the avenues of the soul against the powerful influence of that evil *spirit* and *principle*, which is always at enmity with man's peace and happiness, and unremittingly labouring to render ever blessing which Heaven so graciously bestows upon man, a very curse and snare to him, while sojourning in this vale of trial and sorrow. And because men are liable to become enemies and seek each other's destruction, (though made of one blood, and brethren by creation, redemption and Providence; and also by that uniting and cementing love and grace of Heaven, which hath appeared unto all men, and taught us that, denying ungodliness and worldly lusts, we should live godly, soberly and righteously in this present evil world,) therefore, the holy and benevolent religion of Jesus, which never can be warped into hatred, malignity, revenge or carnal warfare, by any man, without forfeiting all right and claim to the title of christian, and virtually and practically "denying Christ that bought him," has provided and graciously offers an infallible remedy,—even the anodyne of Jesus' all atoning and all purifying blood, and blessed Spirit—the merits of his cross. This all sufficient, and perfect Saviour, Lawgiver and Judge, imperatively commands all men every where to "love their enemies"—yea, national enemies, such as the Jews were instructed to hate—"to return good for evil"; and on no account and on no occasion to "resist evil persons", (or the injurious); but if smitten on one cheek, meekly, patiently and magnanimously bear to be smitten again. Never to be overcome of evil, but always overcome evil with good; and strictly enjoins, "See that none render evil for evil to any man." But instead of avenging the injuries, wrongs or insults done by tempted, false and wickedly disposed brethren to ourselves, or any other members of the human family, whether it be to rulers or our closest connections, we are expressly and absolutely commanded by the Great Supreme, "Avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord." And furthermore

pointedly declares, "If ye from your hearts forgive not every man his brother their trespases, neither will your heavenly father forgive you your trespases." Thus making our very salvation to depend upon our possessing and exercising a spirit of love and forgiveness to our trespassing and injurious enemies; and unequivocally commands "Follow peace with all men, and holiness; without which no man shall see the Lord." And furthermore proclaimed in express terms from the Mount "Blessed are the peace-makers, for they shall be called the children of God."

But dear friend, here the advocates and votaries of the blood-thirsty Molock of war will quickly object and say, "these commands of Christ, which enjoin forbearance and non-resistance, love to our enemies and forgiveness of injuries, were exclusively given to the disciples and followers of Christ who were converted, and had received the gift of the Holy Ghost, and are therefore binding upon none but Christians, and those who profess the religion of Christ, in their relations to each other."

In replying to the first part of this popular argument, it will be sufficient simply to exhibit the clear and explicit testimony of the holy Evangelist, and the injunctions of Christ to Peter, which are both in point, and which, when carefully examined, I doubt not, will prove a satisfactory refutation of the objection to every candid mind. Thus saith the holy Evangelist,—“The Holy Ghost was not yet given because Christ was not yet glorified.” And the Saviour himself said to Peter long after his incomparable and divine sermons on the mount and on the plain; “When thou art converted, strengthen thy brethren.” And we are well assured that the genuine spirit of christianity was not poured forth upon Christ’s followers until the memorable day of Pentecost, which was at least ten days after his glorification. As to the last part of the objection ‘that Christ’s commands are not binding upon any but christians, and those who make profession of religion in their relation to each other,’—we solemnly ask, are not these high commands blasphemously trampled under foot by all warring, professed christians, in their relation to each other, throughout all christendom? Are they not all openly profaned and violated by the thousands and tens of thousands of

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professed christian warrior's, and professed christian war-making-rulers, in every war and preparation for war in Christendom? And have they not been thus shamefully abused and violated for fifteen centuries past?

Have they not remained so to the present day, and are they not yet, alas! alas! unrepented of and unforsaken? Is it not a notorious fact, that both the national war-making rulers, and all their armies for nearly fifteen hundred years, throughout all the nations of Christendom, have openly professed the religion of Christ, and were members either of the Popish, the Greek, the Protestant, or Protestant Dissenting churches; and all their kings, princes, and generals, were either the heads of these churches themselves, or highly honored and respected members of them, (as is the case almost universally at the present day,) if we except the few professed, but short-lived infidels of France, and a few avowed Deists and Atheists in other countries.

I am, Sir, yours unfeignedly,

JOHN CASEY.



WATERFORD, NOVEMBER 10, 1825.

To the Rev. William Case, Stoney Creek.

DEAR FRIEND,

Not doubting but that your belief perfectly accords with that of the great Apostle to the Gentiles, St. Paul, where he testifies in his first Epistle to the Corinthians, 12, 13. that "by one spirit all believers in Christ are baptised into his one body, whether they be Jews or Gentiles, whether they be bond or free, and that all are made to drink into that one Spirit," And also that this one body of Christ, are imperatively commanded by him, their infallible and Omnipotent *Head, Shepherd, and Bishop*, "to love one another, as he hath loved them." To "love God supremely, and their neighbours (and of course their neighbouring Christian nations, so called) as themselves,"—"to love each other with pure hearts, fervently,"—"to forgive injuries and trespasses, not only until seven times, but until seventy times seven,"—"to do good unto all men as they have opportunity, especially unto those of the household of faith,"—"to bear

one another's burdens and so fulfil the law of Christ," which is love—to love even their enemies, to return good for evil, love for hatred, blessing for cursing, and prayer for despiteful usage—not to avenge themselves, but give place unto wrath, fearing him who hath said "vengeance is mine, I will repay, saith the Lord," and strictly enjoins, "see that none render evil for evil, to any man," but on the contrary commands every soul in the most imperative manner to "follow peace with all men, and holiness without which no man shall the Lord."

I beg leave, Sir, to address you as an "Ambassador of peace," on this all-important subject, and to earnestly request your attention to the following plain and pointed animadversions on the conduct of the sanguinary professors of christianity, who would fain persuade themselves and others, that these plain, positive and unequivocal commands of the Lord Jesus, may be suspended during the bloody and brutal conflicts of the kingdoms of this world, and that christians are not uniformly bound under all circumstances, to love their neighbours as themselves—to forgive injuries—to love enemies, and to "follow peace with all men, and holiness, without which no man shall see the Lord."

Painful and melancholy indeed, is the recital of the worse than brutal conduct of the sanguinary professors of christianity, both of Protestant and Popish countries, since the establishment of their various religions, (or shadows of religions,) by the carnal sword. I shall therefore exhibit no more than a glimpse of their sanguinary and anti-christian principles and practice, in this and the following letter, for the truth of which I only desire that conscience may be allowed to answer in your breast, and in the breasts of all who read them, and let God and his sacred Gospel judge.

Now is it not a notorious, though most melancholy fact, which is but too well known to all who have eyes to see and ears to hear, in the four quarters of the globe, that Papists have never scrupled to fight with and slaughter Papists of their own church creed and discipline; in every war the firebrands of hell have kindled in all the nations of Christendom, during the last fifteen hundred years, with but a few individual and honorable exceptions. The Greek churches have uniformly trodden in the same bloody and anti-christian steps, with a few indi-

vidual honorable exceptions, during many hundred years. And who does not know to a certainty that the Protestant, Presbyterian, Baptist, and Methodist churches, with many other denominations too numerous to mention, have zealously supported war, both by precept and example, and have fought with and butchered their own professed christian brethren, who were members of the same church creed, and discipline with themselves, but living under different forms of civil and military government. But blessed be God, there were always some individual, honorable exceptions, in *all* those churches, from their first rise to the present eventful period of increasing gospel light and benevolent exertion in the holy and *heaven-commended* work of *peace-making*, which I rejoice to say, without designing exaggeration, have multiplied these honorable exceptions in all the forementioned reformed churches, and in many others not here named, to an hundred fold; though the major part during the political and murderous quarrels of their warring rulers have blindly paid their devotions, and inhumanly sacrificed their professed christian brethren to the blood-thirsty and insatiable god of war, whenever commanded to violate the high and holy commands of the King of kings and Judge of judges, and trample his sovereign authority beneath their feet, to gratify the pride and ambition of bloody-minded men, who neither feared God nor regarded the lives or souls of their fellow men; but with infernal joy, glorified in the destruction of millions of precious souls! Each *one* of whom is acknowledged even by sanguinary professors themselves, to be of more intrinsic value than a thousand worlds, or ten thousand kingdoms. While satan like they rejoiced to see Christ's professed Kingdom cruelly and unnaturally divided against itself, and the avowed members of his mystical body, each one of whom professed to have Christ formed in his heart the hope of glory, savagely murdering each other and tearing each other to pieces, like so many infernal furies or savage beasts of prey.

All these professing christian churches which chiefly compose the standing armies and trained militia of all the nations of Christendom, have slaughtered and plundered and otherwise reduced to extreme wretchedness and torture, thousands and tens of thousands of their

own professed christian brethren—all bearing the name of Christ, and professing to have Christ formed in their hearts the hope of glory. And all this cruel and infernal treatment of each other, was coolly and premeditatedly begun and carried on for no other crime than that of *being born and living upon land separated from each other by a river, an ocean, a sea, or a mountain, and sometimes merely by a line marked out with stakes!!* But because the heads of those nations, who are often the heads of their churches also, yield to Appolyon, (the destroyer) and their own cruel, vindictive, and blood-thirsty dispositions—their hearts being like tinder, ready to take fire by every spark of temptation that assails them, and naturally puffed up with pride, self-esteem, haughtiness and ambition, they quickly become *tyrants and oppressors*,—The wisdom or policy of this world, “which is earthly, sensual and devilish,” being their map and chart, magnetic needle and compass, in all their warlike preparations—the god of this world reigning enthroned on the uppermost seat of their affections, and their hearts, as Jeremiah expresses it, being “*deceitful above all things, and desperately wicked*,” their imaginations become easily inflamed, and their malignant passions fired and roused to blood and carnage, robbery and murder, and that of innocent and unoffending thousands who had never done them the slightest injury, or even given them an ill word. But Satan, the hellish destroyer, the usurping god of this world, who blinds and takes possession and actually “*reigns in all the children of disobedience*,” represents to the imaginations of proud Princes, Pontiffs and Generals, “all the kingdoms of this world and the glory of them,” in such glowing and captivating colours, with a promise of the whole, or a part, (as may most effectually serve his infernal purpose in going about seeking, &c.) if they will fall down and worship him, and fight to maintain his power and glory in the usurped and enslaved kingdoms of the earth. Highly elated with flaming hopes and rapturous anticipations of conquest and glory, aggrandizement and fame, they immediately fall down and worship him, who had promised them such splendid and glorious baubles, (as the honors, glories, applause, titles, and wealth of this world) on such supposed easy terms. Though common sense, if the sophistical and clamorous passions of rebellious mortals, did not com-

pletely blind and harden and hurry them forward to the pit of destruction might easily convince them that Satan is not the rightful owner or proprietor of one speck of earth; nor of one particle of true honor, applause, riches or glory. For "the gold and the silver is *mine*, saith the Lord,"—the "cattle on ten thousand hills," and "the earth is *mine* and the fullness thereof."—And again, "how can ye believe who receive honor of one another, and seek not the honor that cometh from God only."—"For that which is honorable and highly esteemed among men, is an abomination to the Lord." But thus saith "the God of peace," "*the meek shall inherit the earth, and shall delight themselves in the abundance of peace,*" (not live bond slaves to its sordid gratifications, like those boasting warriors who delight in abundance of war and military glory.) And thus saith the glorious Prince of peace—the Judge of all, "he that loveth father or mother, wife or children, brethren or sisters, houses or lands, yea or his own life, *more than me*, is not worthy of me: and whosoever doth not take up his cross daily, deny himself and follow me, he *cannot* be my disciple." "He that seeketh to *save* his life shall *lose* it, but he that *loseth* his life for my sake, (in obedience to my commands) the same shall *save* it to life eternal."—"Therefore I say unto you my friends, be not afraid of them who at the worst can *only* kill the body and after that have no more that they can do; but I will forewarn you whom ye shall fear; fear him who after he hath killed, hath power to cast both body and soul into hell, yea I say unto you, fear him." "He that denieth me before men, (either by words or by wicked works,) him will I deny before my Father and the Holy angels; and he that is ashamed of me and of my words in this wicked and adulterous generation, of him will the Son of man be ashamed when he cometh in the glory of his Father and the Holy angels."

But these deluded, false and hypocritical brethren of the same sect, creed and discipline, separated thus from each other, are marshalled and marched oft times hundred of miles, by land and not unfrequently, thousands of miles by sea to the slaughter-house of human butchery. Then by the blast of the martial war-whoop, sounded forth by their mad Princes and Generals, these christian barbarians, fired on both sides with a religious

frenzy and the bemadding spirit of war, by their truly diabolical, deluded, and deluding priests, seize their devouring weapons—rush to the scene of carnage and murder—pitch at each other like infernal furies—sheath their swords in each others bowels—imbrue their hands in each other's blood, and spill each other's souls into the shades of destruction, with their hearts boiling with hatred and revenge, and their brethren's blood dripping from their hands; in the very gall of bitterness and bonds of iniquity, loaded with guilt and condemnation. And thus deliberately and wantonly sacrifice whole hecatombs, not of oxen, but of christian brethren, so called, to the blood-thirsty Molock of war—their god and idol in the valley of slaughter.

Dear Friend,—May we not now reasonably ask the solemn question, “why do not men who are the professed followers of the Prince of peace, *before going to war*, burn their bibles?” Would any man be believed a christian who was heard blaspheming Jesus Christ? And if he professed to be a believer, would it not be confidently affirmed that he was *insincere*? Surely it would. But for what reason? For this, plainly, that the *conduct* of the man is utterly inconsistent with his *profession*. This is the reason, and there is no other. But can there be a greater inconsistency than between the *spirit and acts of war*, and the *Spirit and precepts of the Gospel*? Is there any one thing more expressly forbidden by the religion of Jesus, than war, and every temper and disposition of the heart from which it can proceed? The inference is clear; christianity is only a *pretext* with those who, either as principals or accessaries, are concerned in war.—Why should the matter be disguised? They stand convicted *unbelievers*. By what argument can they repel the evidence of their own notorious acts? They may be afraid to disbelieve, and so have a kind of negative belief; but they can have no *positive belief*, for a positive belief *governs* the conduct. A man does not put his hand into the fire because of his *positive belief* that it will burn.

Earnestly imploring the God of peace that the prince of darkness and war, may be dethroned from every

heart where he now reigns, and the peaceful Kingdom
of our Immanuel be established in the stead thereof

I subscribe myself your fellow-servant
in the Kingdom and patience of the Lord Jesus,
JOHN CASEY.

.....
To the same.

WATERFORD, Nov. 15th, 1825.

DEAR AND ESTEEMED FRIEND,

It being a given point that *public opinion* and popular
customs govern the world with arbitrary sway, instead
of reason, justice, and the revealed Laws of Heaven, you
can scarcely forbear asking the following popular question:
"Can any man be so uncharitable as to think no good
christians ever fought in the field of battle, got killed,
and went home to heaven?"

I answer, I fully believe and as freely own, that true
charity can never think or design evil against any man,
for charity ought to have been rendered *love*, as every Greek
scholar on earth can bear it witness. And St. Paul tes-
tifies, "Love worketh no ill to his neighbor, therefore
love is the fulfilling of the law." Neither can love or
gospel charity *think evil* of any man, until the evil is
made apparent by sufficient evidence and proof. And
I as fully believe that no man is authorised to assume to
himself the prerogatives, or ascend the judgment seat
of Christ, though St. Paul saith, "the spiritual man
judgeth all things, and yet he himself is judged of no
man," (no carnal man "who receiveth not the things
of the spirit, and who cannot know them because they
are spiritually discerned.") And Christ himself, who
hath said "a good tree bringeth not forth evil fruit, nei-
ther doth a corrupt tree bring forth good fruit, but every
tree is known by its own fruit, for of thorns men do not
gather figs, neither of a bramble bush gather they grapes,
wherefore by their fruits ye shall know them." And
furthermore said, "by this shall all men know that ye are
my disciples, if ye love one another as I have loved you."
"But he that loveth father or mother, wife or children,
houses or lands, yea, or his own life more than me, is

not worthy of me, and whosoever will not iake up his cross daily, deny himself and follow me, he *cannot* be my disciple," said also, "the words which I have spoken unto you, the same shall judge you in the last day," and left his meek and lowly followers this admonitory caution, well knowing the corrupting influence of long established custom and popular opinion.—"See that ye judge righteous judgment."

And I as freely admit that it is not the province of any man to set bounds or limits to the grace and mercy of the redeeming Prince of peace, or to his power in saving to the very uttermost all that come unto God by him in every state of trial allotted them. Still in the true charity of the gospel, I feel authorised to ask the following plain and important question: Can any man be a true christian without having the spirit of Christ—being led by it, and bringing forth its proper, genuine fruits which are described in Gal. 5th, to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance and truth," which you well know can never grow on the poisonous tree of war, or flow from its fierce and bloody spirit? You honestly answer in the words of St. Paul—"Now if any man *have not* the spirit of Christ, he is *none of his*," "but as many as are *led* by the Spirit of God, *they* are the sons of God," and necessarily bring forth the fruits of the same.

Then my dear friend, you have honestly acknowledged that if there are any *good christians* to be found in the field of battle, among the conflicting armies, who are chiefly composed of the fighting part of all the above named denominations, they must of necessity "*have the Spirit of Christ*;" "the Spirit" of the *meek and lowly Jesus, the Prince of peace*—must "*be led by it*," and bring forth the genuine fruits of the same. Can you then, as an honest, a candid and conscientious minister of the Prince of peace, stand forth and declare to the servile and deluded multitude of carnally minded professors, and to a wicked and gainsaying world, that you believe the spirit of Christ *does actually lead good christians to the "field of battle" to cut each other's throats, to gratify the pride and ambition of their merciless rulers?* Or has ever *led* them to imbrue their hands in each other's blood, to support the honor and dignity of Christ's peaceable Kingdom among men, or the honor and dig-

nity of the warring kingdoms of this world "*lying in wickedness?*" Surely my respected friend, it would be nothing less than blasphemy in me to make such a declaration, and such blasphemy as the Jews of old were guilty of only reversing the characters, and attributing the genuine works of the devil to the agency, guidance and direction of the Holy Ghost—the spirit of Christ in the hearts of good christians in war, while the Jews blasphemed against the Holy Ghost, by attributing his genuine works to the agency of the prince of devils, when they were eye and ear witnesses of the eternal fact that they were performed by the omnipotent power of the compassionate Saviour—"the Prince of Peace."

It is well known that Christ's command to every soul in a state of probation is, "*follow me.*" Now is it not impossible for professed christian warriors to be Christ's followers when they go in the bloody paths of war in which Christ never trod, and where it is certain his spirit would never lead them? Christ further commands all men, "*Learn of me, for I am meek and lowly of heart,*" &c. Now is it possible for christians to learn of Christ to hate, torment and murder one another, which is almost the constant practice of thousands of his professed followers? Or where does he teach his followers, in any of the peace-breathing pages of his gospel, that when living under different forms of government, separated by geographical lines, and in some places within hearing of each other's voices, and sight of each other's faces, they should proudly parade with their murdering arms, learning the discipline and arts of dexterously butchering each other by rule and system!!

It is in vain, my dear friend, to plead ignorance of christian duty, as ground of justification for any man; for the eternally just and righteous Judge of all men never did, nor never will leave himself without a faithful witness in the heart and conscience of every man; to approve and justify for all well doing, and to condemn for the contrary. He hath faithfully enlightened, convinced, reprov'd and instructed every man that cometh into the world, of every nation, tongue and clime, and I am confident no man, at the great assize, and awful day of final retribution, will be able to charge his crimes to God's account, in withholding his heavenly light, grace and conviction of duty, or ability to perform it from him,

how much pains soever men may now take to deceive themselves and others into a secret disbelief of the power and efficacy of "pure and undefiled religion," to regenerate men's hearts, and bring them forth new and heavenly-minded creatures in Christ Jesus, created unto good works. And how much carnal reasoning and fleshly zeal men may now use in justification of their ungodly deeds—and in impiously accusing their all-wise and beneficent Creator ("whose tender mercies are over all his works—who is loving and kind unto every man—and whose free and undeserved grace, which bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live godly, soberly and righteously in this present evil world"—and "a manifestation of whose peaceful and purifying spirit hath been given to every man to profit him withal,") of being indirectly the cause of men's ignorance, and the decreeing and ordaining author of all their wars and wickedness on earth. And how daring and presumptuous soever they may now be in *blaspheming against the Son of God*, "*who is the true light, which enlighteneth every man that cometh into the world,*" by ascribing unto him and his peaceful religion, the blackest crimes and most murderous abominations—and denying that his Spirit had ever convinced them of sin, of righteousness, and of a judgment to come—or ever enlightened their understandings, or moved upon their minds by his Spirit, in order to their embracing the self-denying doctrines of peace—the essential and fundamental doctrines of "following peace with all men, and holiness, without which (eternal truth hath declared) no man shall see the Lord," for they that believe not upon Christ are condemned already, and condemned justly, in that "sufficient light has come into the world and they choose darkness rather than light, because their deeds are evil." How many high professors of religion do we find, who wickedly maintain, in flat contradiction to express scripture that men's ignorance is still to be winked at, &c. with many other sophistical and serpentine arguments, used to suffocate reflection, stifle conscience and elude the force of those awful threatenings and alarming judgments, denounced by Jehovah against refractory and impenitent sinners. Because then all fig leaf coverings, with all fond subterfuges and self-impositions must

be renounced. As it will be impossible to deceive the infinitely wise and omnipotent Judge by craft and subtlety, as men have deceived their own souls, and the souls of others, to the everlasting destruction of millions of Adam's miserable and wretched offspring. "But this is the condemnation, (saith Christ) that light has come into the world, and men love darkness rather than light, because their deeds are evil." And again he saith "they will not come unto the light (that is, will not come to the touch-stone and standard of Christ's own doctrine, precepts and example, or to the light and testimony of Christ in their own consciences, in order to try and examine the clear evidences of light and truth which lie before them) lest their deeds should be reproved" and condemned. "But every one that doeth good, cometh to the light that their deeds may be made manifest that they are wrought in God."

Now where christian knowledge is confessed to be a duty, must not ignorance of it be acknowledged a sin.

Nothing is lacking but an honest, candid and unprejudiced spirit of inquiry to obtain a clear and perfect knowledge of every essential duty we owe to God, ourselves, and our fellow-men—and an honest, unreserved dedication of our bodies, souls and spirits unto God, to enable us to perform the same to Divine acceptance; our own comfort, joy and satisfaction, and the real benefit of our fellow-men. Therefore it is certain, every man is utterly left without excuse before God!

"Oh! that they had hearkened to my commandments (saith the God of peace,) then had their peace been like a river, and their righteousness as the waves of the sea."
 "How oft would I have gathered your children. [saith Christ to the incorrigible Jews] as a hen gathereth her brood under her wings, but ye would not." "Ye stiff-necked and uncircumcised in heart and in ears, ye do always resist the Holy Ghost, as your fathers did, so do ye." "Ye will not come unto me that ye might have life." "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live." "What more could I have done for my vineyard saith the Lord God, that I have not done for it—and when I looked that it should bring forth fruit, behold! it brought forth wild fruit."

But if you acknowledge that the Spirit of Christ never

led good christians io the field of battle to perpetrate these bloody and murderous deeds, you admit with me that soldiers in the field of battle could not possess or be led by the spirit of Christ, and if they 'had not' or were not 'led by his spirit', eternal truth hath declared they were 'none of his,' notwithstanding their high professions. And if they were '*none of his,*' every honest man must admit they could not possibly be christians or entitled to the christian name, [which distinguishing appellation means nothing more nor less than followers and imitators of Christ] while fiercely engaged in bloody conflict—piercing each others vitals, and spilling each others souls into the shades of eternity. When it is certain every soul must of necessity go to his own place, as Judas went to his—must go to the place which is suited to the state and quality, temper and disposition of mind in which he found his enjoyments in 'those deeds which were done in the body, whether they were good or whether they were evil.' For it is morally impossible that a soul could find any enjoyment out of its own element, any more than the fish of the sea out of their proper, natural element, the water, when carried to dry land.

Now soldiers who die in the field of battle, murdering and murdered, being accustomed, and indeed required by their profession of war, to indulge all the hateful, injurious and destroying passions of their regenerate souls against the superior excellence of the meek and peaceable, loving, benevolent and forgiving dispositions and qualities of heavenly-mindedness, must in the nature of things place them (admitting the possibility of receiving them in that state into the regions of eternal joy and peace, the kingdom of Heaven,) in a state of torture, torment and misery, where every object that can strike the eye or touch the soul, is in its nature calculated to inspire gratitude and adoration, with joys unspeakable and full of glory, in the breast of every pure and peaceful inhabitant, must necessarily excite all the contrary painful emotions in their carnal and warring minds, which are at enmity against the law of God—not subject to his law in any thing, neither indeed can be, in that warring and rebellious state. For what concord can subsist between Christ and anti-Christ? Heaven and hell? The God of peace and the god of war? The seed of the woman and the seed of the serpent? Between

benevolent institutions and the wide wasting profession of arms? Or what communion between love and hatred, peace and war? Just the same concord and communion that subsists between "Peace-makers" and "war-makers; the friends and advocates of peace, and the friends and advocates of war." And dying as they live, can no more be united in spirit, mind and affections, than they were in this earthly state of probation and trial—can no more rejoice together in the spiritual and eternal world, than they did in this; when the former were breathing out heavenly benevolence, "peace and good will," with forgiveness of injuries to their fellow-men, and the latter breathing out slaughter and death, destruction and murder, to their fellow-brethren, whom their respective rulers were pleased to call enemies to each other. And as all these opposite characters while on earth rejoiced in the works of their hands and were gratified in acting and breathing in their favorite elements, which they found so well adapted to the state and quality, temper and disposition of their souls, and so congenial with their nature, feelings and enjoyments, whether belonging to the Gospel Kingdom of love and peace, or the opposing kingdom of hatred and war. Consequently while remaining in these opposite states in the spiritual, and eternal world, cannot in the nature of things, soar in the same region, dwell in the same mansion, or participate in the same enjoyments.

But notwithstanding the reasonableness and certainty of these solemn and alarming truths, confirmed by the authority of Christ and his Gospel of peace, from which there can be no appeal, how few of the professed "soldiers of Jesus Christ," have courage enough to be called "the world's fool," or bear the reproach of being called "uncharitable!" And alas! alas! As the subtlety of the wicked serpent led our first parents to seek by rebellion against God, to become wise, independently of him their all-wise Creator, so the subtlety and cunning of the same crooked serpent, the god of this world, has darkened the understanding and blinded the judgment of all the children of disobedience, in whose hearts he reigns and whom he has led in rebellion against the God of Heaven, to seek to be wise, independently of him, and above what is written in his sacred word—and to seek happiness in hostility and opposition to him, the

only true Fountain and Source of all happiness, life and felicity. And as this crooked serpent, who is the devil and satan—the great red dragon and molock of war, has “transformed himself into an angel of light,” and “his ministers into professed ministers of righteousness,” so he has succeeded in establishing both a flexible standard of morality and a flexible standard of charity, among all the nations of professed Christendom. Both standards in opposition to the morality and charity of the Gospel, being brought forth by the wisdom from beneath, which is earthly, sensual and devilish; and both designed to support the kingdom of darkness and the empire of satan in the hearts of men. The one to bend to all the hateful and malignant passions of men and to all the anti-christian customs, laws and usages of this world, lying in wickedness; and the other to serve as a cloak for all their murderous crimes and abominations!!

Now if the true import of charity is love, which we hope none will have the shamelessness to dispute, we solemnly ask the champions for war, (who are constantly crying up their own charity, and crying down the charity of Peace Societies,) whether our charity, or universal benevolence, love and good will to all men, is not more clearly manifested to the world—more usefully employed, and much more profitably exercised in active benevolent exertions to enlighten, convince and reform mankind from the sins and iniquities of their past lives—from the gross and dreadful delusions—the guilty crimes and cruel ravages of war, and from all the demoralizing customs, destructive vices and barbarous usages, introduced and maintained in the world through its corrupting influence, than in resisting the sun-beams of truth and conviction, and attempting to smooth over the blackest crimes which men or devils could commit, with the varnish of what is falsely called “charity,” by extenuating the guilt or entirely justifying if not applauding “mighty and abandoned murderers,” the legalized robbers and violaters of the rights of God and man, whom every honest and unprejudiced mind must consider as guilty of the most cold-hearted, deliberate, premeditated and wanton murders, not to say any thing of the idolatry, blasphemy, perjury robbery, adultery, and all other kinds of debauchery, inseparably connected with all armies in all wars.

Dear Friend,—I now submit this all-important subject to your candid and impartial investigation, having been led to tedious prolixity, and to an almost involuntary digression from the important but long neglected subject of civilized government with which I commenced, but to which I may call your attention in a future letter, if favored with health and opportunity.

Most earnestly praying for the blessings of the God of Peace, upon the benevolent exertions of all the peace-making followers of the redeeming Prince of Peace, in every nation, kindred and clime, and in the true charity of the Gospel, ardently desiring your happiness and felicity, and the happiness and felicity of all the members of the human family, in every nation under heaven,

I subscribe myself your's unfeignedly,

JOHN CASEY.



BEVERLY, Nov. 15, 1825.

To John Beverly Robison, Esq. Attorney General of U.
C. and M. P. P. York.

SIR,

As an Agent for circulating Peace Tracts, and promoting the establishment of Peace Societies, in this and in foreign countries, I beg leave respectfully to address you as a Civilian, on the important, but much neglected subject of Civilized and Christian government.

I confidently trust, Sir, you are already convinced that the spirit and genius of the holy and benevolent religion of Jesus, has laid the *foundation* of civil government, in that justice and mercy, which the Throne of eternal Justice and mercy, imperiously requires all his ministering servants, and indeed *every* soul of man, (as all are his accountable stewards in this probationary state,) *invariably* to exercise in every possible situation and relation of mortal life. It being undeniably clear that all the nations of the earth, are but so many branches of Adam's numerous posterity—all one race, made of one flesh and one blood, as the great Apostle to the Gentiles testifies, and all brethren and members of the same great family. Does it not then follow of course, that notwithstanding maxims and laws, of injustice, tyranny,

and every species of rebellion against God, and cruelty to man, have been acted upon for ages and even centuries, by *all* the warring kingdoms of this world, by those professing Christianity, as much as those professing Mahometanism and Paganism; truth and honesty compelling us to own that while many nations of the earth *professed* Christ in *words*, in *works* they virtually and practically *denied* him. The religion of Jesus imperatively commands them to abandon their iniquities and anti-christian practices—turn to the Lord with full purpose of heart, and so escape impending danger and flee the wrath to come.

The authority of Heaven requires all nations and all classes of men upon the face of the earth, to repeal and abrogate every unjust, oppressive and anti-christian law, and abolish every barbarous and unchristian custom; and never more enact any law in opposition to the revealed laws of Heaven, nor ever act upon any other policy but the purely pacific and infallibly sound policy of the gospel, which would happily cause justice to resume her seat and administer righteous judgment without delay.

Then it is certain, no *member* of the great and numerous family of Adam, could suffer the smallest oppression or injustice in order to confer temporal advantages upon others beyond their proper due—or to support the haughty ambition or splendid appearance of any man or number of men, upon the face of the earth. No, nor yet for the honor or aggrandizement of the proudest monarch, seated on his throne of state.

These just and equitable laws of Heaven, are proclaimed aloud to the hearts and consciences of *all men*, by the *voice of Omnipotence itself*. Though not through the medium of the letter of the Gospel, or his "Ambassadors of Peace;" for the wisdom of the Father hath declared that they who have *not* the written law of God, 'do actually shew forth the works of the law written in their hearts; their consciences bearing them witness, and their thoughts the mean while, either accusing or else excusing them.' And as they are thus proclaimed to the hearts and consciences of *all men*, we are certain they bow not, neither make obeisance to the highest earthly monarch that rules among men. Christianity marches without fear into the palace of the king—she

accosts him with an air of dignity, as he sits upon the throne, and in a tone of authority proclaims, 'He that ruleth over man, must be just, ruling in the fear of God.' From thence she goes into the hall of Judgment, and with the mein of a superior, thus addresses the Judges, as they sit upon the tribunal of justice, 'Ye shall not respect persons in judgment; plead the cause of the widow and fatherless; rid the needy out of the hand of the oppressor.'" With no less authority, she enters the circles of all the families of the earth, and with the dignity of a sovereign, commands 'Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.' And with the same imperial authority, commands, 'Children obey your parents in all things, for this is well pleasing unto the Lord.'—Col. 3, 20. From thence she goes into the streets of the city, and proclaims aloud to all people, 'Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be, are ordained of God; whosoever therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.'—Romans 13, 1, 2. 'Submit yourselves therefore, to every ordinance of man for the Lord's sake, whether to kings as supreme, or unto governors who are appointed by them for the punishment of evil doers and the praise of them that do well.' 1 Peter 2, 13. 'Render therefore to Cesar, the things which are Cesar's, but unto God, the things which be God's.'

You may rest assured, dear Friend, that all Peace Societies, and all pacific denominations in the world, maintain by profession, and practice by precept and example, that submission and subjection to the office and institution of civil government, so wisely and carefully enjoined by St. Peter and St. Paul, in their salutary Epistles, dictated indeed by the Spirit of God, 'and profitable for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good word and work.' And as fully believe 'that all power is of God,'—none existing in Heaven, earth or hell, independently of his creating and upholding power—neither indeed, can be held in existence one moment in opposition to his power exercised for their suspension, overthrow or destruction, he being King of kings, Lord of

lords, and Judge of judges—the sole Maker, Lord and Judge, of all men's consciences, which no earthly power can bind or compel, and to whom all men are equally accountable; the king on the throne no less than the lowest subject in the land, 'for all the deeds done in the body, whether they be good or whether they be evil,' and are equally rewardable or punishable by him for the same. The subjection, submission, and non-resistance enjoined by the inspired Apostles, in these very interesting passages of Holy Writ, certainly cannot extend beyond the subjection, submission, and non-resistance which they themselves, with their fellow-martyrs and primitive fellow-christians, yielded to the ruling powers they severally lived under, or beyond the subjection, submission, and non-resistance which the same Spirit of eternal and unchangeable truth, which dictated those heavenly injunctions, led the Apostles and all the primitive christians to exemplify in their own persons and exhibit to all the ruling powers of the earth, through the whole course of their pacific lives and triumphant deaths. And certain I am, if the well known example of all the Apostles, primitive christians, pacific churches and holy martyrs, from St. Paul's day to the present period, be admitted as the best illustration, explanation and proof of their injunctions of subjection and non-resistance to civil government, in conjunction with the whole scope, drift, and design of the New-Testament, they must be acknowledged by every honest and intelligent mind, as the same identical doctrines and principles which 'Peace Societies' are laboring to disseminate universally among men, for the promotion of the highest and chiefest and best good, temporal and spiritual, of the whole human family.

All Peace Societies and pacific Denominations, maintain by profession and practice, that all subjects are bound by the Laws of God, to yield active obedience to all the ruling 'powers that be,' of every name and of every nation, as far as these several ruling powers obey God, and rule in the right spirit of their station. Yea, every soul is commanded to be subject unto the higher powers, as far as the higher powers are subject unto the 'Father of Spirits,' who is the highest ruling Power over and above all the higher powers of Heaven, earth and hell,—yea, the highest Sovereign, creating, upholding

and delegating power, from whom all men have derived their lives, their breath, and every good and perfect gift and blessing they enjoy, and to whom they must render an account for the use and improvement of the same, when he comes to enquire and demand, 'What hast thou done with thy Lord's money?'—'thy Lord's talents?'—And to whose sovereign authority and laws, all the 'higher ruling powers,' are as strictly commanded, and under as solemn obligations to yield implicit submission and unlimited obedience, as the lowest peasant in the land. But when rulers *rebel* against God—refuse subjection to the Father of Spirits—abuse the office and privileges of power and authority, rule *not* in the fear of God, (the proper spirit of their station) but rule in the spirit of Apollyon, (the destroyer,)—establish iniquity and oppression by law—authorize the wanton violation and murder of innocent thousands, (which is the case in every war, and must be so by its savage and inhuman laws,)—become a terror to *good* works, and a praise to them that do *ill*—yea, encouragers abettors, ringleaders, and commanders over them that do evil—make the exercise of their subject's consciences towards the 'God of Peace,' a *crime* worthy of fines or imprisonment. Or by their barbarous and worse than savage laws, persecute with unrelenting cruelty, torture and death, the pure and peaceful followers of Christ, as the professed Christian rulers of Christendom, actually have done by process of law and sword, fire and faggot, rack and halter, from the seventh century to the seventeenth: subjects cannot surely, be bound to *disobey* God, by obeying them. Still, even then, under all these accumulated wrongs, outrages and massacres, the heavenly instructions of Peter and Paul, absolutely and unequivocally forbid resistance to the operation of the law, and peremptorily require meek and patient submission to the infliction of its penalties. Though a proper christian and temperate *remonstrance*, however plain and pointed, against all such abuses of power and office was never forbidden to the lowliest follower of Jesus, but on the contrary, sanctioned by the example of the lowly Saviour himself, and by his holy Apostles, St. Paul, St. Peter and St. John.

This heavenly doctrine of *non-resistance* and po

submission, here elucidated by the holy Apostles, is the very identical doctrine which the glorious Prince of Peace so impressively taught, and so strongly and repeatedly urged in his incomparable and divine sermons on the Mount and on the plain, when he proclaimed aloud to all who have ears to hear his heart-searching, soul-humbling, and self-denying doctrine: 'I say unto you which hear, love your enemies, bless them that curse you, do good to them which hate you, and pray for them who despitefully use and persecute you.' 'Again, ye have heard it hath been said by them of old time, 'an eye for an eye, and a tooth for a tooth,' but I say unto you, resist not evil, but if a man smite you on one cheek, turn to him the other also.' Or as Doctor Cambell translates it, 'Resist not the injurious;' which refers to both private and public injury by smitings or buffetings, either by one or a company of evil persons, and has often extended to death itself; as in the case of some of the Apostles and other christian martyrs, who were stoned to death, beaten with clubs, &c.

'Submit yourselves therefore, to every ordinance of man, for the Lord's sake, whether to kings, as supreme, or unto governors,' &c. That is, where it is impossible upon the principles of reason, justice, and conscience, to obey an anti-christian mandate, whether a law commanding Pagan idolatry and sacrifice to deified Pagan warriors, or commanding to imitate their blood-thirsty gods, in the murdering conflict of war, 'Resist not' the operation of their barbarous laws, but submit yourselves to every fine, imprisonment, torture and death which the ordinance of man inflicts as a penalty upon non-conformists; 'And this do for the Lord's sake.'—In obedience to his commands and imitation of his patient and suffering example, 'For if ye suffer with him, ye shall also reign with him;' 'And if ye suffer for righteousness sake, happy are ye, for the spirit and glory of Christ resteth upon you.' On their part he is evil spoken of, but on your part he is glorified. Be not then afraid of their terror, neither be dismayed, but sanctify the Lord God in your hearts. Always remembering him who hath said, 'I will never leave thee—never forsake thee;' and 'As thy day is, so shall thy strength be.' For God is merciful, who will not suffer you to be tempted above what you are able to bear; but with every temptation, he will make

way for your escape, that you may be able to bear it.— Therefore we may boldly say, 'the Lord is our helper; we will not fear what man can do unto us.'—'And who is he that can harm us if we are followers of that which is good,'—'for all are yours, whether life or death, things present or things to come—all are yours, and you are Christ's, and Christ is God's.'

With my best wishes and most fervent prayers that you and every soul of man, on the habitable globe, may become in deed and in truth, in temper and in practice, the followers of the Lamb of God,

I subscribe myself, Sir,

your's respectfully,

JOHN CASEY.



OXFORD, NOVEMBER 20, 1825.

To Paul Peterson, Esq. M. P. P. Kingston.

RESPECTED FRIEND,

To me it appears an undeniable truth that the holy Apostles of the Prince of Peace, (who all spake and wrote as they were moved by the Holy Ghost) strenuously maintained the gospel doctrine of *non-resistance* and *passive submission*, as their Divine Master, by precept and example had done before them. But it appears equally undeniable by the whole tenor of their conduct and writings, that they refused implicit obedience or active compliance to every law of the land, and every command of the 'higher powers,' which they knew to be opposed to the laws and authority of Christ. Which testimony against implicit, unconditional obedience to earthly ruler's, the Apostles of Christ sealed with their own blood, as did thousands of other intrepid and magnanimous soldiers of the Prince of Peace, boldly maintaining that we should obey God rather than man, and if suffering proved the consequence, meekly and joyfully endure it.

St. Paul's testimony against resistance is principally found in his epistle to the Christians at Rome, 13th chapter and 2d verse. Thus saith the Apostle, "Who-soever therefore *resisteth* the power, *resisteth* the ordinance of God, and they that *resist* (that is, place themselves in a state of opposing hostility; set themselves in

battle array, and repel force by force, as the best Greek scholars explain the term,) shall receive to themselves damnation, (*or judgment of condemnation.*) But this is what no pacific denomination of Christians, nor Peace Society in any part of the world ever did, nor indeed can do, without utterly renouncing the pacific principles of the Gospel, and virtually and practically denying Christ, who bought them."

Yet, wonderful to relate, some of the passionately zealous opposers of Peace Societies and pacific denominations, have the effrontery to assert from the pulpit that "*nine-tenths* of those pacific, benevolent and Christian societies, are *conscientious rebels against government, and refuse to fight from cowardice.*" And have further declared from the pulpit, which my own ears have heard repeated twice over, "that it makes no difference to Christian subjects, whether their rulers are Christians or devils, they are bound by the gospel to obey their laws;" and in the next breath boldly asserted, (without attempting a shadow of proof,) "for all the laws of the land are founded upon the laws of God." But this doctrine is so palpably false that I cannot think any Priest or Politician on earth, sincerely believes it. Then after scornfully denouncing the friends and advocates of Peace as conscientious rebels against government, and rank cowards, this high professing preacher, who had himself (according to his own confession and the confession of hundreds of his professing brethren,) fought and prayed, and shouted glory to his god in the highest strain, in the battle of Queenston; and who declared in my own hearing, and the hearing of a number of his own church, that he would cheerfully march to the field of battle again, if occasion should require it, he vehemently exclaimed, "It was rebellion that cast down Satan and all his angels from Heaven to hell—It was rebellion that cast out Adam and Eve from Paradise—It was rebellion that brought all the sin, misery and torment on our world, under which it lies: and it is rebellion that will sink sinners into endless perdition."

Thereby craftily endeavoring, not only to prejudice and poison the minds of his hearers against the loving, peaceable, forbearing and forgiving doctrine of Christ Jesus, the meek and lowly Saviour—the Prince of Peace. Which so strongly condemned his sanguinary spirit, prin-

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iples, preaching and practice of war; with so many Priests and Politicians, and thousands of the pious votaries of the god of war; but by charging nine-tenths of all those Peace Societies and pacific denominations with "conscientious rebellion and cowardice," and then charging all the sin, misery and torment of men and devils to the crime of rebellion; and concluding his falsely applied denunciations by stamping with his foot, and smiting with his fist upon the temporary pulpit, exclaiming with a loud voice, '*and it is rebellion that will sink sinners into endless perdition;*' it appeared very evident to me, that all his craft and ingenuity were exercised to terrify and affright the feeble minded christian—strengthen all the malignant, warring passions of the unregenerate; and if possible, lead every incautious mind to believe that nine-tenths of all those pacific denominations, and Peace Societies were actually guilty of rebellion, and consequently (as they die of the same mind and principle) must inevitably sink into endless perdition.

Now, though rebellion *be* unquestionably the cause of all the curse, torment, sin and misery, that men or devils ever did, or ever will endure; on what principle of reason, justice, honesty or religion, can such preachers and writers, with their adherents, be *justified* in such false accusations, and such bare-faced, palpably wrong applications, of condemning sentences to the friends and advocates of Peace; whose benevolent exertions are not confined to any one nation, or particular form of government, but embrace in the arms of universal benevolence, *all the governments, nations and families of the whole earth.*

We boldly and honestly *appeal* to the records of all the Emperors, Kings, Presidents and Governors, in the warring nations of Christendom, since the establishment of Christ's peaceful religion in the world, by the sword of the Spirit, (which is the word of God,) concerning the uniform *profession* and well tried *practice* of Christ and his Apostles—the primitive churches, for 270 years after them, (that is, so long as the lamp of Christianity burnt bright and unadulterated,) the pure and pacific church of Christ, from the fourth century to the seventeenth, distinguished by a variety of appellations, such as the 'MYTICKS,' the 'WALDENSES,' 'ALBIGENSES,' 'CATHARI,' 'VAUDOIS,' 'PAULI-

CIANS,' &c. And the pacific churches from that century to the present period, distinguished by the appellations of 'FRIENDS,' 'MORAVIAN BRETHREN,' 'MENNONISTS,' 'DUNKERS,' 'HARMONY SOCIETY,' 'REFORMED METHODISTS,' &c. with those purely pacific and benevolent associations in Europe and America, designated 'PEACE SOCIETIES.' (Which associations I rejoice to state are neither sectarian, political, personal, or partial—but made up of the pure and peaceful part of all the principal sects, names and denominations in Christendom,) whether nine-tenths of them were ever known to manifest a *disposition* of rebelling against any form of government on earth? Or were ever found exciting, or stirring up others, *directly* or *indirectly* to rebellion against any national or provincial government on the globe? Or whether even *one* actual member of any of the above named denominations or societies has *ever* been found in any *insurrection, plot, conspiracy* or *rebellion*, in any Nation, Province or Canton? Let all the zealous votaries of war carefully search and traverse all the annals of time—the histories of all nations, and the records of all governments; with the experience and testimony of all ages and generations of men: and we are bold to affirm they cannot find even a solitary instance of insurrection or rebellion chargeable to the account of any one of the above named pacific churches or benevolent associations. And indeed were it consistent with the design and limits of this letter, I could exhibit a faithful sketch of the uniform and decided testimony of the true church of Christ against all retaliation of injuries and carnal warfare, from the memorable day of Pentecost to the present period: which having cost me a considerable portion of time and labor to collect, I fondly hope an indulgent Providence will enable me to present to my friends, at some future period, for the enlightening and conviction of my fellow brethren, who are still the bewildered votaries of the god of war.

How egregiously inconsistent and absurd then, must be the principles and practices of these warring and sanguinary priests! And I lawfully fear for them—their adherents and posterity, that while they stand forth to teach others the way of life and salvation; they themselves have need to be taught what are the first princi-

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ples, and fundamental doctrines of the gospel of Christ. For alas! alas! their own sanguinary and evil works of delusion make it clearly manifest, and undisguised truth is compelled to acknowledge the lamentable fact, that instead of heartily repenting of all their evil deeds—believing on the Lord Jesus Christ with hearts unto righteousness, and following him in the regeneration of life, many of them continue to wax worse and worse; both deceiving and being deceived. And yet boasting largely that “they have prophesied (or preached) in Christ’s name—Have eaten and drank in his presence: (the memorials of his dying love, sacramental bread and wine—the supper of the Lord,)—In his name have cast out devils, and done many wonderful works—have converted hundreds of souls, and cast out satan from his dominion in the hearts of men, &c.” But unless they will abandon their iniquitous practices, cease to pull down Christ’s peaceable Kingdom, and to build up satan’s hateful and warring kingdom, by strengthening the hands of the wicked that they might not return from their abominable ways by promising them life, [spiritual and eternal life,] while their feet are running swiftly to shed blood, or to learn the diabolical trade—posting downward to death and destruction—Daubing them with untempered mortar, and crying out *Peace, peace—Heavenly peace—internal peace—the soul’s peace, and peace with God*, to the wicked and blood-thirsty whose hands at the same instant may be defiled with their brethren’s blood on both sides of the brutal conflict; and their souls loaded with the guilt and covered with the blackness of the murders of war!!!

But on the same principles and grounds of propriety they might cry out, ‘*an honest thief; a sober drunkard; an innocent murderer; a wolfish lamb; a chaste harlot, or a holy devil,*’—As ‘*a peaceable warrior; a fighting disciple,*’ or ‘*a bloody ambassador of the Prince of Peace.*’ And may they not justly fear that the righteous and unerring judge of all will pronounce unto them, “depart from me ye workers of iniquity, I never knew you—I never owned you as my disciples. Depart from me ye bloody men; ye have no interest in my kingdom; ye bear no resemblance to my character.”

But no marvel that so many virtual and practical deniers of Christ should assume the character of ‘preach-

ers of the Gospel,' and 'ministers of righteousness,' for satan himself must needs be a *saint, and high professor in the Christian Churches*. Nay, has actually, to appearance, "*transformed himself into an angel of light.*" And alas! alas! we have sorely to lament, not only for them, but for all their deluded, servile, hood-winked and cheated adherents who swallow down the delusive and anti-christian doctrine of blind, implicit and unconditional obedience to all the laws of the fighting powers they severally live under—"no matter whether they be *christians or devils.*" Falsely and impiously asserting that "*all the laws of the land are founded upon the laws of God.*" Which is, in effect, charging all the holy Martyrs who suffered death for *refusing to obey the laws of their rulers, with not only the greatest folly and weakness, but with actual violation of the doctrine and precepts of the Gospel—conscientious rebellion against their respective governments,—and base cowardice in refusing to fight.* For it is an indisputable fact, that these holy Martyrs actually suffered pains and *penalties* of cruel imprisonment, extreme tortures, and a variety of painful and ignominious deaths, in different ages and centuries of the Christian Church.

Now what did they suffer all this for? Was it for obeying "*the laws of their country,*" and the *authority of "the higher powers?"* Was there ever such a thing known in any country, in any age of the world, as a king or governor putting his own subjects to death, or to extreme torture and suffering, for *obeying his own commands and authority?* Or would it have been possible, in the nature of things, for any well instructed Apostle, or other Christian, to have ever suffered martyrdom if the popular and destructive doctrine of *implicit, unconditional obedience to "all the laws of the land," and "authority of the higher powers" was the doctrine of Jesus Christ and his Apostles in the Gospel?* Or can any honest man, in his senses, say it was a blacker and more heinous crime to offer sacrifice to the Pagan deified warriors, (whom they termed gods,) than to *imitate* those blood-thirsty gods in their heroic and murderous exploits in war?

We are convinced that no honest man, possessing common understanding, can answer any of these self-evident questions in the affirmative. And, everlasting praise to the glorious and all conquering Prince of Peace;

we have a cloud of honorable and venerated witnesses on record which prove beyond a doubt, that all the holy Apostles, both primitive and modern, utterly refused *compliance* or *active obedience* to every law of the land, which in the judgment of their enlightened and rectified consciences, were *opposed* to the laws and authority of Christ. They calmly surrendered their goods when demanded, their liberty when invaded, and their lives when assailed. Yea, they took joyfully the spoiling of their goods, knowing that in Heaven, they had a better and an enduring substance. And some of them actually yielded up their lives and joyfully suffered martyrdom, for refusing to enter the army at the command of their 'higher powers;' and some actually suffered martyrdom, for refusing to continue in the army after their conversion from the god of war, the god and prince of this world, to the God of Peace and boundless love, whose compassion never fails; and triumphantly suffered in the same meek and truly magnanimous Spirit of Heaven, in which many others suffered for refusing to obey the laws of the land, which required them to sacrifice to the Pagan gods, (deified heroes,) with many other abominations required by the anti-christian and diabolical laws of the Pagan Roman Empire. Which like many of the barbarous and anti-christian laws of Pagan Christendom, were totally inconsistent with the letter and spirit, genius and design of the Gospel of Christ, and entirely repugnant to reason, justice, common sense, and humanity, as we shall clearly show hereafter.

We unshakenly believe, and as boldly maintain, that there exists a wide difference between *passive submission* and *unlimited active obedience*; and cannot but think that every understanding mind must clearly see that all Peace Societies and all pacific Denominations in the world, both maintain and uniformly yield *passive submission*, when they cannot in conscience *actively obey*,—and that to the most barbarous and cruel laws; and *never resist* the *penalty* or *operation* of any law whatever.—Which all the national rulers of Christendom, at least very well know. And as well know that no law can possibly demand more of subjects than passive submission to its penalty and operation, where the subjects of Christ's superior Kingdom and superior claims, with

those who are seeking an entrance into it, cannot in the honesty and uprightness of their consciences, yield *active obedience* to their iniquitous and cruel laws. Now this passive submission to the penalty and operation of their most unjust and iniquitous laws, is what no peaceable man, nor Peace Society, nor pacific Denomination in the world were ever known to refuse. But on all occasions, have '*submitted themselves to every ordinance of man, for the Lord's sake*, whether unto kings as supreme or unto their delegated governors;' as St. Peter enjoins, 1 Ep. 2, 13. And have never resisted the operation of their laws, as St. Paul enjoins, Rom. 13. 2. And we strenuously insist upon it, that no ruling power or law of the land, can possibly demand *more* than this, of any man living.

Earnestly imploring the God of Peace, that the *veil* may be torn from the hearts, the *scales* from the eyes, and the almost impenetrable *mists of error, deep-rooted prejudice and delusion*, from the minds of all our deluded, servile and cheated fellow-brethren, that they may *see with their eyes, understand with their hearts, and be converted to the Spirit, Principle, Gospel, Kingdom and God of Peace*—that he may *heal them*—and so effectually dethrone the prince of darkness, as to establish within them the Kingdom of his peace, which shall never end,

I subscribe myself your cordial friend,
and hearty well-wisher,

JOHN CASEY.



BURFORD, NOVEMBER 29, 1825.

To his Excellency Sir Peregrine Maitland, Lieutenant-Governor of the Province of U. Canada, &c. &c. &c.
SIR,

As the LONDON SOCIETY for the *promotion of permanent and universal peace* have announced in their fifth annual report, with many encouraging facts relative to the high and important objects of their purely pacific, and benevolent institution, the pleasing intelligence that they had transmitted, through the regular channels of communication, complete sets of their highly instructive and interesting publications, to the *Kings of Eng-*

land, France and Spain, and the Emperor of Russia—and understanding from another quarter, that my much esteemed friend and fellow labourer, the Rev. Noah Worcester, Corresponding Secretary of the Massachusetts Peace Society, had transmitted to your Excellency a set of all the numbers of "*The Friend of Peace*," published to that date, with a letter accompanying the same, soliciting your acceptance and perusal of the work, with a request to favor him with the result of your serious and candid investigation. But fearing from your long silence on this all-important subject of enquiry, that the above parcel, with the letter accompanying it, might have been miscarried or lost, I beg leave, as an Agent of a Peace Society, respectfully to address you in behalf of those truly benevolent and pacific associations. Well knowing that there is in this Province, (with many other, insidious as well as open opposers of Peace Societies, and the heaven born principles they are laudably endeavoring to disseminate throughout the world.) a singularly pompous, parading, licentious and sanguinary Sect who have, by their shameful inconsistency of profession and character, caused the *way of peace*, and the heaven-commended cause of Peace-making, to be *evil spoken of*—the imposing name of which Sect has led many people to suppose that Peace Societies belong to the same party—and of course maintain the same sanguinary principles and practices; which in truth, demonstrate that Sect to be more the "*children of war*," and followers of "*THE FIFTH MONARCHY MEN*," or *John Buccolt*, of *Leyden*, and the deluded "*fanatics of Munster*," than the followers of the benevolent "*Prince of Peace*." or as styled by their leader, "*the children of Peace*." Which imposing name, *satan* transformed, as an angel of light, no doubt chose in the present eventful period and enlightened age of benevolent exertion, as a cloak for their anti-christian principles, and licentious conduct. Not doubting but that by this *old device* revived, he could more effectually retard the progress of the pure and peaceful principles of undefiled christianity, and bring into disrepute those benevolent associations of enlightened philanthropists, properly designated "*Peace Societies*." As many people in this Province (I favorably conclude it must be from want of better information)

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have frequently identified these falsely denominated "*children of Peace*," with "*Peace Societies*," as if they were one and the same people. Not knowing that neither David Wilson nor any individual of his party, were ever enrolled, or ever proposed to be united with any Peace Society in Europe or America, either before their being disowned by the Society of "*Friends*," or afterwards: Neither indeed can be, until they renounce their present sanguinary and anti-christian principles—their leader having declared to me, before a number of witnesses, that he believed the *warriors* in the field of *battle* were *doing the will of God*, as much as the *peace-makers*, and that they *could not do otherwise*, because every man on earth was acting in *that way*, and in *that manner* which God designed he should act, and for which he had given each individual ability *so to act*." This doctrine, or professed belief, he urged in an empassioned tone, with much vehemence of spirit. Upon which I adduced several passages of the New Testament to prove that the heavenly precepts and Spirit of the Gospel were most happily calculated to subjugate the vindictive, warring, and unholy passions of men, and renew them in the right spirit of their minds—to eradicate the baneful principles and spirit of war, and implant in their *souls*, a living, holy *principle of action*, which would sweetly and powerfully incite them to all good, and restrain them from all evil—translate them from the kingdom of darkness and war, into the peaceable Kingdom of God's dear Son—even a kingdom of righteousness, peace and joy in the Holy Ghost—enable them to love God supremely, and their fellow-nature as themselves, and to "follow peace with all men, and holiness, without which no man can see the Lord." But the scriptures of truth appeared to him as a sealed book, for he positively declared to me, that "whatever ability might have been given *me*, to subdue *my* passions, God had never given *him* ability to overcome *his*."

Having never before seen this "*blind leader of the blind*," I asked him if the report of his society's training with weapons of war, generally once a week during the summer season, were true? He unblushingly answered *it was!* My astonishment being excited by this unexpected reply, I took the liberty to ask him how he could have the effrontery to call his society "*the children*"

of Peace," seeing their practice of learning war must, in the face of all who knew it, call their *profession of peace, a palpable falsity*. He replied, "you must know that we do not call ourselves the children of peace on account of renouncing *national wars*, because we consider them both *just and necessary*; but we gave ourselves that name because we believed all other churches to be equally good with our own, and therefore determined not to quarrel with any, *but to be at peace with the whole*, neither to say to any, stand by, for we are more holy than thou."

Thus lamentable to witness, we daily find even among many of the highest professors of the peaceful and benevolent religion of the Prince of Peace, that *profession* is but *one thing*, while *practice* is quite *another*, and a glaringly different thing altogether. And that not only amongst the above named notoriously licentious and sanguinary sects, but amongst all sects, names and denominations of men, who profess Christ in *words*, but in *works* do virtually and practically *deny him*.

Your Excellency has doubtless discovered by these plain remarks, on the egregious inconsistency of men's professing peace in *words*, while in *works* they are practically and openly opposing it, that there exists a wide difference between the *professed "Children of Peace,"* and "*Peace Societies.*" So wide as to make them not only *distinct Societies*, but very opposite, both in their characters, principles, objects of pursuit, and means of attainment; the former being a *small sect*, united for sectarian and party purposes, which their ten years local exertions, confined (with but very little exception) to a *small section or settlement of Queen-street*, make clearly manifest. The latter societies, which are now extended over diverse parts of Europe and America, and have at least obtained some able and ardent advocates in Asia, and some friendly Correspondents in Africa, cannot properly be called Sectarian, Political, Local, or interested *Parties*, any more than '*The Slave Trade Abolition Society*;'—'*Bible*;'—'*Missionary*;' or '*Sabbath School Societies*;' or indeed any other *humane or benevolent Institution*; because '*Peace Societies*' are generally made up of the peaceful and benevolent part of all the principal Sects, Orders and Denominations

in Christendom, who nevertheless remain, for the most part, members of their own particular Churches.

As many of the sanguinary and interested votaries of war have unreasonably censured Peace Societies, as 'encouragers of rebellion,' and 'seditious opposers of civil government;' I feel it a duty which I owe to God, and his Heaven-commended cause of peace-making, as well as to the community at large, to enter a solemn and decided *protest* against all those invidious slanders, which depraved passions, party prejudices, unfounded jealousies, and sordid self-interests have raised against those pacific and benevolent Institutions, and the spread of the heaven-born principles of permanent and universal peace, which they are laudibly united to promote in the earth—And to assure your Excellency that Peace Societies, and pacific Denominations are so far from opposing the '*ordinance and institution* of civil government,' that they believe the *Office* of civil government and civil governors, to be ordained and instituted by God's appointment, and consequently to be of divine origin. They believe it to be the will of God that mankind should not live like the beasts of the field, without *order or controul*—should not, like them, be governed by brute force and muscular strength, much less resort to artificial weapons of cruelty and murder, to settle their controversies, redress their wrongs, or recover their rights from their tempted and wickedly disposed fellow-brethren, whom they might ever so justly conceive to have sinned against God, and trespassed against them: which savage mode of deciding controversies, though now so popular in all the nations of the earth, as well professed Christian, as professed Pagan or Mahometan, every honest man in the use of his reason must acknowledge as degrading the human Species who were formed rational, intelligent and immortal—made only a little lower than the angels, and in the image of God himself, far *below* the condition and properties of the brutes that perish.

We believe that mankind should be formed into Societies—(as it is evident they were formed for social life and social enjoyments)—these Societies should be regulated by laws, and these laws administered by magistrates judiciously appointed for that purpose. But this eternal and unalterable *truth* is to be constantly kept in view, and indelibly imprinted on the minds and conscien-

ces of all, that "no law of the land should *contravene a law of God, or supervene a Divine institution*;" for though God, by his decree, has ordained civil governors, and instituted civil government, and notwithstanding it is the duty of Christians to be in subjection to them, and to obey magistrates when commanded to the performance of any statute enactment, *not forbidden* by the supreme authority of God, and the rectified consciences of men—also to pay tribute, custom, &c. for the support of civil government in every nation under heaven, whose faith is solemnly pledged to pay strict attention to all the various wants and necessities—the states and conditions of social life, which relate to the temporal well-being of the several branches of the great and numerous family of Adam—who are all relatively, individually and collectively embraced in the civil and social *compact*, properly styled *civil government*. Yet shocking to think, and painful to relate, their genius and laws are seldom, if ever, in subordination to the genius and laws of the gospel; but on the contrary, are in opposition to, and rebellion against the laws and authority of heaven. And when they *are so*, subjects are *not bound* to obey them, though strictly commanded by the gospel no to *resist their operation*, but on the contrary, *passively submit to every ordinance of man, for the Lord's sake*—meekly, patiently, and magnanimously *submit to the operation of the law and the infliction of its heaviest penalties*, and "*not count their lives dear unto themselves.*"

With due respect and submission to the office and institution of Civil Government, and Civil Governors, in every nation under Heaven—and with my most fervent prayers to the God and Prince of Peace, that all the kingdoms of this world now "*lying in wickedness,*" may soon become the Kingdom of our Lord, and of his Christ, that he may reign for ever and ever."

I subscribe myself your Excellency's
most obedient, humble servant,

JOHN CASEY.

BEVERLY, DEC. 5, 1825.

To the Rev. George Okill Steward, Kingston.

DEAR AND ESTEEMED FRIEND,

Having been accustomed from unreflecting youth, to this thirtieth year of my natural life, to hearing popular ministers of religion, as well as high professing members of most of the professedly reformed Churches in Christendom, zealously maintaining the lawfulness of what is craftily styled on all sides, by all warring governments and all fighting parties of professing christians, 'defensive war,' on the captivating ground of its being 'a christian duty.' It cannot be deemed either unnecessary or unimportant to institute an enquiry into the merits of this sanguinary and popular *creed*, inasmuch, as if it can be proved to be the doctrine of *Jesus Christ*, and his Apostles in the Gospel, either from their own injunctions and examples, or fair honest arguments deduced therefrom, all Peace Societies and all pacific Denominations, who have renounced the principles and custom of war, as anti-christian and murderous, and have publicly testified against all the warring rulers and carnal warriors of professed Christendom, and of all the other kingdoms of this world *lying in wickedness*, must unavoidably and of consequence, be found guilty and condemned criminals at the bar of the infallible Legislator and Lawgiver of the Gospel Dispensation, as he hath himself declared in unequivocal terms, this solemn and alarming truth: '*The words which I have spoken unto you, the same shall judge you in the last day.*'— But if on the contrary, it should prove absolutely untenable and anti-christian—if it should prove to be the blasphemous '*doctrine of devils*,'—the diabolical doctrine of the three unclean spirits which St. John saw come out of the mouth of the fiery dragon, out of the mouth of the beast of apostacy, and out of the mouth of the false prophet Mahomet, which unclean spirits, Jesus Christ, the infallible Revelator, describes in Rev. 16, 14. to be 'the spirits of devils gone forth to the kings of the earth and of the whole world, to gather them together for battle;' then we may rest assured (as this diabolical custom is confessedly the most desolating scourge and curse that ever afflicted the race of Adam,) that the innumerable crimes of blood-guiltiness and murder, and all other outrages and abominations authorized by the inhu-

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man laws and usages of war, must involve the most awful retributions at the flaming bar of a Holy and sin-avenging God, where hypocrisy must lose its deceiving mask, and the cruel meet a full reward. For He who cannot lie, hath declared in his unerring word, 'that he will render unto every man, according as his works have been.' To them who by patient continuance in well doing, have sought for glory, honor and immortality, he will render eternal life; but to them who have been contentious and obeyed not the truth, (which is Christ,) he will render '*indignation and wrath, tribulation and anguish, upon every soul that doeth evil*,'—'upon the wicked he will rain snares, fire and brimstone, an horrible tempest, and this shall be the portion of their cup forever.' 'The wicked shall be turned into hell with all the nations that forget God,'—'and the fearful and unbelieving, and the abominable and murderers, (whosoever hateth his brother, is declared a murderer, in the first Epistle of John, 3, 15. How much more atrocious and heaven-daring a murderer is he who wantonly butchers his fellow-brethren in public or private warfare?) and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.'

A few moment's calm and sober reflection, my dear Sir, aside from prejudice and party passions, will be sufficient to convince every honest man of common understanding, that the maintenance of this diabolical custom, by professed Christian, Mahometan and Pagan nations, involves the most awful and inevitably fatal consequences, both in time and in eternity, to its sanguinary and deluded votaries!

Will not a moment's reflection convince every man of common sense, that war as a popular tribunal for redressing national wrongs and recovering national rights, actually tramples upon those rights and multiplies wrongs and oppressions more than a thousand fold. Multiplies evils and calamities, the most tremendous and irreparable—groans and sufferings the most accumulated and heart-rending—tortures the most cruel, agonizing and terrible—acts the most savage, inhuman and barbarous—robberies and spoliations the most merciless and daring—murders the most cool, premeditated and wanton—deeds the most flagrant, infernal and horrible—crimes.

the most flagitious, heaven-daring and murderous, and guilt the blackest, most complicated and soul-tormenting to the bloody perpetrators, and the cruel, dissembling factors, in human misery!!

Surely the God of eternal Truth, to whom belongeth vengeance and recompence—the God of equal justice and impartial threatening, will not be found to pay so strict and so scrupulous a regard to the *life* of one man, as to ‘punish *its* destroyer with everlasting destruction from the presence of the Lord, and the glory of his power;’ and at the same time suffer the wicked and merciless destroyers of thousands of *equally* precious lives, to pass unpunished, merely because hand joins in hand, and armies murder and plunder with the boldness of drum and trumpet, by the arrogated authority of warring rulers! Most assuredly the Judge of all the earth will be found to make strict ‘inquisition for blood,’ shed in public as well as private warfare, and ‘*the earth shall disclose her blood, and no more cover (or conceal) her slain.*’ ‘For (as testified by the Gospel, Prophet Isaiah 34, 3.) *the indignation of the Lord is upon all nations, and his fury upon all their armies: He will utterly destroy them, he will deliver them to the slaughter.*’

The light of eternity will then disclose to congregated worlds, all the base motives and murderous crimes of war-makers and their blood-thirsty armies, and show to their shame and everlasting contempt, that their boasted *mercies* were but *dissembled cruelty*; and that (as an ancient Prophet expresses it,) ‘*the best of them were as a brier, and the most upright sharper than a thorn-hedge.*’ ‘As they delighted not in mercy, so shall it be far from them, and as they *delighted in misery*, so shall it continue to dwell with them.’ As they delighted to spread havoc and irreparable ruin among men, and to deal cruelty instead of mercy, they must expect the threatened punishment denounced by Jehovah, and have judgment pronounced without mercy, upon their relentless and guilty souls, and hear the dread sentence, ‘*Depart ye cursed into everlasting fire, prepared for the devil and his angels.*’

In the peaceful and benevolent Spirit of the Religion of Jesus, we would seriously ask the advocates for war whose *consciences* have not yet become *seared* as with an hot iron, the following plain and solemn questions, relating to war as a *Christian duty*:

If war is a 'Christian duty,' why should not the example and precepts of Jesus Christ, instead of the example and injunctions of the heroes of this world, be exhibited to professed Christian armies, while fighting and learning to fight, in order to stimulate them? Is not the Prince of Life and Peace as worthy of imitation, as the Cesars and Alexanders of this world? He was a triumphant Conqueror! He vanquished Death and Hell, and purchased redemption, glory and eternal joys, for all his humble, cross-bearing, self-denying, and peaceful followers; but he conquered by resignation, and triumphed by his death. Here is an example worthy of the highest emulation; and why not animate carnal warriors, the soldiers of this world by it? Only because it would unnerve their arms for war, and render them peaceable and harmless to their foes!

The Spirit of martyrdom is the true Spirit of Christianity. Christ himself, meekly and submissively died by the hands of his enemies; and instead of resistance or even a *threat*, he prayed, '*Father forgive them, for they know not what they do.*'

Stephen, when expiring under a shower of stones from his infuriate murderers, prayed, 'Lord lay not this sin to their charge; and so fell asleep.'

Paul instead of resisting, testified 'that he was ready not only to be bound, but to die for the Lord Jesus.'

The primitive Martyrs resigned up their lives with joyful submission, and some of them, for actually refusing 'to fight and war after the flesh, with carnal weapons.' And this at a time when, as *Tertullian* informs us, 'the Christians were sufficiently numerous to have defended themselves against the bloody persecutions excited against them by the heathen, if their *religion* had permitted them to have recourse to the sword;' but they well knew Christ had denounced the solemn threatening and curse 'for all they that use the sword, shall perish by the sword;' and had unequivocally commanded them to 'love their enemies,' 'return good for evil,' 'love for hatred, and blessing for cursing,'—'not to render evil for evil, to any man,'—'never to be overcome of evil, but overcome evil with good;'—'not to avenge themselves, but give place unto wrath, fearing him who hath said, 'Vengeance is mine, I will repay, saith the Lord.' Not to resist evil persons or the injurious, but if smitten on

one cheek, meekly, patiently, and magnanimously bear to be smitten again. And imperatively commands, 'Follow peace with all men, and holiness, without which no shall man see the Lord.'

How very different the one Spirit from the other.—The carnal warrior is bold and vindictive; ready to defend his perishable property, at the hazard of both his life and his soul—even to the destruction of his enemy. The holy and pacific Martyr, 'takes joyfully the spoiling of his goods,' and 'counts not his life dear unto himself.'

Would the pure and beneficent Spirit of Jesus, have exulted over the desolated plains of *Marengo*, or the ensanguined waves of *Trafalgar*? Would he have taught the horrid refinement and boast of modern warfare, the *union of carnage and murder*, with *humanity and religion*? Would he have conceived the monstrous absurdity of fighting for the preservation of religion, for the security of social order, or for the establishment of universal peace?

I am, Sir, your's respectfully,

JOHN CASEY.



BURFORD, DEC. 10, 1825.

To the Rev. William Ryerson, Queenston.

ESTEEMED FRIEND,

As the absolute *unlawfulness* of all carnal warfare, for the subjects of *Christ's peaceable Kingdom*, appeared a doubtful doctrine to your mind, the last time I had the pleasure of conversing with you on that important and momentuous subject, I beg leave to offer you a few plain and scriptural remarks upon the inconsistency and wickedness of the professed subjects of *Christ's Kingdom*, and the preachers of his peaceful Gospel, maintaining by their examples, which speak louder than precepts, that *Christ's Kingdom* may lawfully become divided against itself, during the political and murderous quarrels of the '*Potsherds of the earth—the rulers of the kingdoms, of the darkness of this world.*' And that the members of *Christ's Mystical Body*, who possess *Christ* formed in their hearts, the hope of glory, may lawfully meet each other in contending armies, for mutual havoc

and deliberate slaughter. Thereby declaring to all the kingdoms of this world, *lying in wickedness*, by their savage and brutal conduct towards each other, that they verily believe that Christ Jesus, the Prince of Peace, reigning in the hearts of his followers, visibly *becomes*, during the bloody and brutal wars of professed Christian nations, so cruelly and unnaturally *divided against himself* (merely to gratify the worst passions of hell, in the breasts of wicked and unprincipled men,) as to lead forth the members of his *own mystical body* to the slaughter-house of human butchery, to murder and be murdered, with all the rage and madness of infuriated demons!!!

If it be the duty of Christians to '*war after the flesh*,' with '*carnal weapons*,'—to march to the field of battle and engage in the bloody conflict, at the command of their rulers, which is the popular doctrine so warmly contended for and so zealously preached up in Europe and America, by the political, time-serving and deluding priests of the various fighting denominations, then there could be no impropriety or blood-guiltiness in having armies wholly made up of *real Christians*. Especially since it is the duty of *every man* to become a Christian; and as professing Christian nations are almost constantly fighting with each other, and the few years of respite or cessation from slaughter, (as every man knows) are occupied in making ready and preparing for future conflicts; it would be perfectly just, on the principles of their religion, for hosts of pious saints to be daily engaged (in time of actual hostilities) in shedding each other's blood.

Let us contemplate the subject in this point of view, a little further. Suppose an English and an American Frigate, in time of actual war, both manned entirely with real Christians, should meet in a neutral port.—Ought they not then, to conduct themselves towards each other as brethren of one common Lord? As they are all members of the same family, and have all been redeemed by the same blood, and sanctified by the same Divine Spirit, they surely must feel the most tender affection and love each other with pure hearts, fervently; and would it not be highly proper for them to meet together for Christian fellowship, worship and communion?

Suppose, then, that they occasionally go on board each other's ships, for religious worship; that their Chaplains lead in their devotions, using such petitions as these: 'Praying that they may be all of one heart and of one mind, in the knowledge of Christ; knit together in the bonds of Christian love; maintaining the unity of the Spirit, in the bonds of peace; may be always found acting the consistent part of Peace-makers, the true followers of Christ and children of God; obeying the commands, and treading in the peaceful footsteps of the Lamb of God, the Prince of Peace—that they may be uniformly engaged in 'following peace with all men, and holiness, without which' they are fully assured 'no man can see the Lord'—that they may be indeed, '*the light of the world,*' and '*the salt of the earth;*' knowing they were born of God, passed from death unto life, become new creatures; old things having past away, and all things become new within them; might always evince to the world they were the lambs of Christ's flock, and the sheep of his pasture, by taking up their cross daily, denying themselves and following Christ; daily mortifying the deeds of the body; crucifying the flesh, with all its affections and lusts; labouring to keep under the bodily passions and appetites, that so they might be prepared through the sanctifying operations of the Holy Spirit, to convince the world by their peaceable lives and godly conversations, that they were sent forth by the Lamb of God, to live as lambs in the midst of wolves; and though wise as serpents, yet were harmless as doves—that they might be enabled, through Grace Divine, to bring forth the fruits of the Spirit, 'which are love, joy, peace, long-suffering and gentleness;' that they might be richly endued with 'the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; and the fruits of righteousness, which are sown in *peace*, by them that *make peace*'—that they may ever be found engaged in 'the work of righteousness, which is *peace*;' that so they may enjoy the happy effects of righteousness, which are 'quietness and assurance for ever'—that the God of Peace would utterly destroy the kingdoms of darkness, establish universally, his own glorious Kingdom of righteousness, peace and joy in the Holy Ghost—Judge a-

mong many peoples, and rebuke strong nations afar off; that they might beat their swords into plough-shares, and their spears into pruning-hooks, nation no longer lift up sword against nation, neither learn the murderous art of war any more; that the celestial Angel of Peace, might soon proclaim that 'all the kingdoms of this world had become the Kingdoms of our Lord and of his Christ;' that so his dominion might extend from the rivers unto the ends of the earth, and abundance of peace so long as the moon endureth.' Withall, praying that they may do good unto all men, as they have opportunity, especially to those of the household of faith; that they may be kind, merciful and forgiving, and like their Divine Master, always to return good for evil, love for hatred, and blessing for cursing; never be overcome of evil, but overcome evil with good—never avenge themselves, but always give place unto wrath, fearing Him who hath said, 'Vengeance is mine, I will repay, saith the Lord;' that they may possess the same mind which was also in Christ—have the faith of his Gospel, which overcometh the world, worketh by love, and purifieth the heart; may possess much of his charity, which suffereth long, and endureth, all things, and be enabled uniformly to follow the patient example of the compassionate Saviour, the Prince of Peace—who himself hath suffered for us, leaving us an example that we should follow his steps; who, when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously.' After which, to complete the social and religious communion, suppose that they unitedly partake of the symbols of Christ's broken body and shed blood; and then part with the tenderest tokens of Christian fellowship and love. They leave the port, and meet again at sea. It now becomes their imperious duty, in obedience to the laws of war, and in consistency with their own avowed principles of implicit obedience, *instead* of meeting as Christian brethren, to meet as raging tigers, and discharge the flaming engines of death on each other—and in order to perform what is called 'their duty to their God and country,' they must exert all their power and skill to destroy one another!!!

The dreadful struggle and carnage must be continued by both parties, as long so both can fight. When

half of their crews are wallowing in their blood, and expiring in agonizing groans and heart-rending throes, a violent effort must be made by one or both, to board the other, and end the contest sword in hand. These hands which so recently saluted each other with a Christian love and friendship, now plunge the envenomed steel into their brethren's breasts!!!

At length one is vanquished and yields to the other! What kind of scene would it present to an impartial beholder, if those who remained alive after the bloody conflict, should again unite in prayer, and give thanks to God, for 'having strengthened their arms to slaughter their enemies;' and for 'having shielded their lives in the hour of battle!'

Thus with Christian hands drenched in Christians' blood, resuming a religious fellowship and communion with such sanctimonious airs of gravity and counterfeit love, as *Judas Iscariot* assumed when he approached Christ and said, 'Hail Master, and kissed him;' after he had both sold and betrayed him into the hands of his murderers. And such as *Joab* hid his murderous purpose under, when he took his friend *Amasa*, by the beard to kiss him, and at the same instant thrust his dagger into his heart. But these successful Christian Murderers are applauded and extolled to the skies, and their names and deeds are eulogized, blazoned and pourtrayed by Poets, Minstrels, and Historians; while on the gilded wings of fame, they fly to principalities and powers; the rulers of the darkness of this world, (among whom Apollyon is chief.) and to spiritual wickedness in high places. Where all their atrocious crimes of blood-guiltiness and murder, and every outrage and abomination authorised in war, are in a moment cancelled—being hid in magnificence and drowned in state!! Just as though they had never trampled under foot, the authority of Christ—violated his sovereign commands, or blasphemously ascribed the works and devices of Apollyon, to the meek and lowly Jesus, the Prince of Peace.

Most ardently desiring the *evangelical* reformation of all the kingdoms of this world, lying in wickedness, and fervently praying that you, and all other 'Ambassadors of Christ,' with all the members of his Mystical Body, on the habitable globe, may daily be found engaged in

'the work of righteousness, which is peace,'—that so they may enjoy the peculiar blessedness promised by Christ, to all *Peace-makers*,

I subscribe myself, Sir,

your unfeigned friend,

JOHN CASEY.



BURFORD, DEC. 15, 1825.

To Mr. Coleman, M. P. P. Kingston.

RESPECTED FRIEND,

Having had the pleasure of conversing a little with you, on the important subject of *permanent and universal peace*, I now take the liberty of addressing you by Letter, as I doubt not you are still friendly to the benevolent objects of Peace Societies, and the spread of their evangelical principles of permanent and universal peace, throughout the nations of the earth.

Peace Societies are often reminded by the advocates for war, that subjects are imperatively commanded in the Gospel of Christ, 'to offer up prayers, supplications and giving of thanks, for Kings, and for all that are in authority under them.' This Christian duty or obligation, I can assure you, my dear friend, Peace Societies and pacific Denominations, have never forgotten. But as the wisdom which descendeth from *above*, is declared by St. James, to be *without partiality*, as well as *without hypocrisy*, we would exhort all to remember that the inspired Apostle first commands 'that supplications, prayers, intercessions, and giving of thanks, be made for all men,' and then mentions kings, and all in authority.—Well knowing that Peace-makers, whom the righteous and unerring Judge of all, hath pronounced blessed and happy, and to whom he gave the most loving and most honorable appellation of 'Children of God;' would often feel cause to despair of ever seeing their cruel, vindictive, warring and blood-thirsty rulers, converted from the god and molock of war, to the living and true God—'the God of Peace.' And how much soever they might love the lives and souls of their barbarous and tyrannical rulers, and how much tender solicitude and concern they might feel for their salvation, yet they well

knew by bitter experience, that 'he that hateth his brother, is a murderer,' and while indulging that evil spirit of ill will and hatred in his breast, even in wishing the arms of his country to prove victorious over his brethren in a foreign country, when he knows in his heart, victory must be purchased by carnage and murder, on both sides; though he should never break forth into angry or bitter revilings, much less into blows, wounds or actual murder of his brethren, in public or private warfare, yet in the sight of that God, who judgeth not as man judgeth, and who hath declared 'he will bring every work into judgment, with every secret thing, whether it be good or whether it be evil,' they are declared 'murderers,' and cannot have eternal life abiding in them. Also knowing by bitter experience, that so long as they obeyed the laws and authority of men, in defiance of the laws and authority of the God of Heaven; they were actually guilty of idolatry, in his sight. And while they continued to ascribe the murders and ravages of war to Christ Jesus, the Saviour, instead of Apollyon, the destroyer dwelling in the hearts, leading, guiding and influencing the councils and conduct of these armies of professed Christians, engaged in bloody conflict with each other, they were actually guilty of blasphemy against the Son of God; though not guilty of the unpardonable sin, by blaspheming against the Holy Ghost, in the malicious and aggravated sense of the Jews of old.

It is equally worthy of remark, that in a parallel text, wherein St. Peter commands us to honor the king; he first exhorts us to '*honor all men;*' secondly, to '*love the brotherhood;*' thirdly, to '*fear God,*' (in all these things) and lastly, to '*honor the king;*' well knowing that all genuine Christians must detest and abhor, from their very souls, the cruel, bloody and murderous deeds, for which their warring kings, were both toasted, feasted, semi-deified, and extolled to the skies, and in the Apostles' own days, were actually worshipped, by offering sacrifice and burning incense on their altars, as well as registered among the Pagan gods, and ranked among the benefactors and saviours of mankind, by their miserably deluded, hood-winked, cheated and enslaved votaries.

Thus the warring kings and monarchs of the earth,

being generally monsters of cruelty, and a disgrace and reproach, both to human nature and the office of civil government. The Apostles plainly saw what powerful inducements their characters would of themselves form in the minds of the godly and discerning, to deny them the fervent prayers which they felt a benevolent desire to offer up for all other men, and to deny them the common honors and respect which they might feel due to all other classes and grades of their fellow-men. Wherefore in the pure love and heavenly benevolence of the Gospel, the Apostles enjoin us in the last place, 'to honour the king, and to offer up prayers and supplications for kings, and for all that are in authority.' But we solemnly ask the votaries for war, if they can imagine the Apostles intended by these godly admonitions, that prayers, supplications, intercessions and giving of thanks, should be offered up for their success while engaged in the murderous enterprises and blood-thirsty expeditions of war? We will answer for them; surely not. For what other end then, did the inspired Apostle exhort us in the last place, to offer up prayers, supplications, &c. for kings and all that are in authority? The Apostle himself, tells us for what end, in the very words next following, viz. 'that under them we may *live peaceable and quiet lives*, (not warring and distracted ones,) *in all godliness and honesty*;' not to fatten on the blood and spoils of our brethren of another country, or on the blood and sweat of our own fellow-citizens.

To this it is often objected that the magistrate beareth not the sword in vain. But it is plain from the context, that this is the sword of judicial authority, and not of military engagement. Besides the expression of *bearing the sword*, is evidently figurative, and was then used and remains in use to the present day, to convey the idea of civil infliction or severity.

For many ages prior to the time of St. Paul, power had been attained by the sword, and the instrument of power had become its symbol; which symbol of power, St. Paul himself saw, as did also hundreds of other faithful witnesses, suspended at the ceilings of the Roman courts of justice. Moreover this symbol of power has been in use from St. Paul's day to the present time, and has been borne before chief magistrates and civil

officers of other grades, in most of the nations of Europe, on certain days of celebration and honor.

The very connection of this passage, (though so often quoted and dragged into the service of war's bloody Moloch, by sanguinary, time-serving priests and crafty, designing politicians,) proves to a demonstration, that the Apostle had not the least reference or the slightest allusion to a right of *waging war*, but merely to the *judicial power* of punishing refractory subjects for *evil deeds*. Nor does his use of the word *sword*, imply that this was the most proper instrument for punishing the guilty.— The passage can afford no proof that it was right even for a Pagan government to wage war; much less, if possible, could it prove that a Christian ruler may imitate a *Pagan despot*, in adopting this savage custom for the settlement of disputes, or for extension of empire.

With sentiments of Christian love and esteem, believe me, dear Sir,

Your sincere friend, and
hearty well wisher,

JOHN CASEY.



BLENHEIM, DECEMBER 20, 1825.

To the same.

SIR,

Having quoted a few remarks in my last, from my worthy friend, the learned and pious Author of "The Friend of Peace," I beg leave to quote a few additional remarks, from his candid and impartial Review of Dr. Alexander M'Cleod's five Discourses in vindication of the *lawfulness of war*,—to which *Review*, none have yet ventured to reply.

If the sanguinary priests and other votaries of the god of war should preach and maintain that it is the duty of Christian rulers to employ the sword for the subversion of Christianity, and the establishment of a Pagan military despotism, (for which purpose Nero, and many other Emperors of Rome, actually did employ the sword) and "to attend continually on this very thing," they might quote and vehemently urge the language of St. Paul, with as much propriety as they now do, to prove the right of waging war for 'actual injuries inflicted or

about to be inflicted.' If Paul's language may be justly cited as a proof of the right of waging war at all, it may surely be employed in support of waging offensive wars, and wars of conquest, after the manner of the Roman Emperors who were "the higher ruling powers of the Earth," in Paul's time. For it was to Roman subjects he addressed this Epistle, and it was unquestionably the Roman government he had in view. It is probable that no other passage of scripture has ever been more blindly or wantonly perverted and abused, to justify oppression, wars and vengeance, on the part of rulers, than the boasted and triumphant passage now under review. In former ages it was pressed into the service of religious and sectarian persecution, with as good a grace as the sanguinary Priests of the present day continue to employ it in support of war, which has been properly termed political and military persecution. Indeed we may honestly ask, what species of man-slaughter, persecution, revenge or massacre, has not been supposed to be authorised by Paul's saying of the magistrate, "He beareth not the sword in vain"—just as though an Apostolic admonition to the Christians at Rome, and through them to all Christian people throughout the world, to be meek and peaceable, forbearing, forgiving and non-resisting, could imply a right on the part of rulers, to be war-makers, tormentors and murderers.—But so long as ministers of the Christian religion shall continue servile and fawning sycophants—going in the way of Cain, and running greedily after the error of *Balaam* for reward; teaching for hire; twisting and perverting the all-pure, all-peaceful, all-loving and benevolent religion of the Prince of Peace, into the demon of carnage and war—speaking lies in hypocrisy, and teaching for doctrines, the commandments of men—daubing precious, but guilty and deluded souls, with untempered mortar, and crying out peace, peace, Heaven, happiness and glory, to blood-thirsty and murdering armies; whose hearts are boiling with hatred and revenge, and their brethren's blood dripping from their hands; who are in the very gall of bitterness and bonds of iniquity; loaded with blood guiltiness, and under the condemnation of deliberate and premeditated murders; whom eternal and unchangeable truth hath declared, "have not eternal life abiding in them." When they

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must know that "no unclean thing can enter the gates of the new Jerusalem;" but that "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and drunkards, and sorcerers, and idolators, and all liars, shall have their part in the Lake that burneth with fire and brimstone, which is the second death."

Alas! alas! what then will avail all the "regal pomp," the "immortal renown," the "trophies and laurels of victory," the "glories of conquest," the "monuments of immortal fame," the "honors of war," the sycophantic adulation, and the empty puffs of popular applause, which can only float on the breath of the miserably deluded, wondering, servile and cheated multitude, who erect such monuments, and lavish out such fulsome flattery, to the praise and renown of such gay rainbow butchers, and mighty and abandoned murderers—the legalized robbers and destroyers of mankind.

But, oh, sad reverse! awful dilemma! dreadful, fearful doom, for all those royal murderers, right-honorable robbers, right-reverend impostors, and all their fawning sycophants, cringing votaries and servile adherents, who tread in their footsteps—are led by their spirit—obey their treasonable and rebellious laws, and with them have worshipped the beast and his image—the scarlet or bloody colored beast of apostacy and whore of mystic Babylon, who sitteth upon many waters, interpreted in the Revelations of Jesus Christ to John the divine, to be nations of ungodly and deluded people; of whom, it must be confessed, their most ambitious, bloody-minded, and unprincipled chiefs, have, by ferocious bravery and murderous valor, obtained to themselves honor and renown, among infuriated and infatuated mortals like themselves; but no doubt, eternal infamy and disgrace, among the more artful and intelligent demons of wrath; of whom a pious and justly celebrated English Poet thus writes:—

"Devil with Devil damned, firm concord hold;

"Men only disagree, of creatures rational."

In the Revelations of Jesus Christ to St. John the divine, 6th chap. 15th, 16th and 17th verses, the true state and character of all the warring Kings, chief captains, mighty warriors, bondmen and freemen, of the ungodly, avaricious and revengeful kingdoms of the

earth, is described in language sufficient to fill the minds of all sanguinary professors, and all warring rulers and subjects, with lamentation, mourning and woe. The impressive and awfully solemn language of the infallible and eternal Judge of all men, runs thus:—

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?”

The disgracefully popular, and well known distinction made by apostate christians between *political and moral right*, or in other words, between *political expediency and christian duty*, is a distinction dangerous in the extreme—not founded in truth, and of the most pernicious and fatal tendency, both to the peace and happiness, the lives and souls of millions of the human family. And we are really astonished at our own former blindness and stupidity, in not always seeing in the clearest manner, this most obvious and self-evident truth, viz. “That what is morally wrong, can never, in the nature of things, become politically right.” This axiom, though as clear as the noon-day sun, has nevertheless been furiously assailed by ungodly, time-serving priests, and crafty, designing politicians—and is still opposed by the vile passions, rooted prejudices, selfish interests, and avaricious, vindictive and depraved dispositions of carnal and unholy men “whose affections are set on things beneath,”—who “love the world” and the delights of the world, and therefore “the Love of the Father cannot be in them”—who are friends to the ungodly customs, laws and usages of a world lying in wickedness, and therefore declared by an inspired Apostle to be “*the enemies of God.*”

But notwithstanding all the opposition which has been or can be made by the violent passions and prejudices of ungodly men to this sacred axiom, we are bold to maintain, that though all the logicians on the face of the earth should use all the logic the whole world can boast—with all the sophistry, craft and ingenuity of men or devils to change it;—its nature must of necessity re-

main the same—and though sophistical reasoning and serpentine arguments should call it ten thousand different names—dress it up in as many different forms, and give it as many different complexions, still its nature and spirit are unalterably the same. For though we daily behold the blackest crimes and most degrading vices dressed up in the imposing garb of virtue and piety, while genuine virtue and piety are habited in the horrid and frightful mantle of error and delusion—the work of the cunning *Artist*. Yet we marvel not at these counterfeit resemblances, being reminded that Satan hath transformed himself into an angel of light; and no marvel if his ministers are also transformed (or counterfeited) into ministers of righteousness. These are the classic moral painters, who, though they cannot alter the nature or spirit of any thing, yet can with a little labor and ingenuity, change the colors and appearance of almost every thing. They can give to the most heavenly virtue such an outward form and color as will force the stoutest of aged and learned men to utterly discard and run away from it. While to a *vice* of the greatest deformity it can pencil out such charming and enticing features as will make every child of this world's god, wish to live and die with it.

It is certain, my dear friend, that so long as the majority of the ministers of religion shall pursue this anti-christian line of conduct—flattering the pride and feeding the ambition of vindictive, avaricious rulers, and inculcating the anti-christian and destructive doctrine, that as kings and magistrates they are not bound to obey the peaceful and benevolent precepts of the Prince of Peace, but have a right to wage war “for any actual injuries inflicted or about to be inflicted,” we may expect that the land will frequently be crimsoned and manured with the blood of its inhabitants. For is it not a most lamentable fact, that for many centuries the rulers of christian nations have conducted on the anti-christian and destructive principle, that as kings and magistrates they were not bound to imitate the merciful, benevolent and forgiving character and disposition of the beneficent Parent and Ruler of the universe—were not bound to rule in the fear of God, (the proper Spirit of their station) and “be therefore merciful, even as our Father who is in heaven is merciful?”—And what has been the

consequences? Christendom has been a *golgotha*—a very field of blood! Public robbery, piracy, violence and murder, have overspread both sea and land!!! Never, never, did an error more heretical and impious in its nature, or more fatal in its tendency, enter the mind of a Mahometan, a Pagan, or even a Maniac—nor one that has actually occasioned more guilt and calamity to the human race.

This one practical and murderous error of the heart and life has, in all probability, hurried into eternity in an unprepared state, nearly as many souls as now exist in all the nations of professed Christendom, almost all bearing the name of Christian!!! But why this waste of human blood and human treasure—this destruction of myriads of immortal and never-dying souls? Let us pause a moment, and blushing for human depravity, enquire for what was all this immense sacrifice of human life and human happiness? For what this wanton destruction of the lives and souls of so many thousands and millions of professed Christians? Truth and honesty compel us to own the deplorable and disgraceful fact, 'that it was solely to gratify the worst passions of hell'—'the avarice or revenge of misguided or unprincipled men'!!!

How shocking then is the thought, that after all the crimes, the desolations and miseries occasioned by this truly blasphemous heresy, it should still be advocated by the majority of the ministers and members of nearly all the professedly godly and reformed churches of European and American Christendom!! What is the import of the deleterious distinction but this? That the ruler, 'as a man,' is bound to be meek, peaceful and forgiving,—but 'as a ruler,' he may indulge all the warring and malevolent passions of Hell! 'As a man,' he must be an humble follower of the Messiah, but 'as a ruler or magistrate,' he may be a follower of Mahomet! 'As a man,' he must be a child of our Merciful Father in Heaven, but 'as a Magistrate he may be a child of the Devil,' and as a roaring Lion, go about seeking whom he may devour!

The instructive anecdote of the gentleman who was both a Bishop and Duke may afford a very clear and striking illustration of the doctrine now under review.

This Bishop and Duke, being one day reproved by a friend, for immoral conduct, as unbecoming the character of a Bishop, he replied that it was not as the Bishop, but as the Duke and the gentleman that he indulged in these excesses. Alas! alas! (said the reprover) what will at last become of the Bishop, when the Duke shall be sent to hell for his crimes!!

If we may judge of the views of professed Christian rulers, by their daily conduct in preparing for, or engaging in the savage and murderous business of war with each other, it would be natural to suppose that elevation to office frees them at once from all obligations to regard the plain, positive and unequivocal precepts of Christ, in their official conduct—and that ‘*as rulers,*’ they may slaughter men by thousands; burn, ravage and destroy the properties and lives of their fellow-men and Christian brethren, no matter whether they be innocent or guilty, friends or foes, and still be regarded as the real followers of Christ!! How very partial and superficial must we consider all these fancied reformations and conversions *to be*, while such sanguinary and malignant principles are cherished and reduced to practice? Instead of vehemently urging this anti-christian and fatal distinction, it should be the aim of every Minister of the Prince of Peace, to make the Magistrate feel that although he is a ruler, he is still but a man—a man who must give account of himself unto God for all his public as well as private conduct; that as a Christian ruler, he is solemnly bound to act on the meek, peaceful and forgiving principles of the religion he professes; that if he shall fail of obeying the laws and authority of Christ, and displaying the Christian spirit in his official conduct, he will be as liable to condemnation and the punishment due to incorrigible and refractory rebels against Heaven, as any private *Citizen*; and that if he indulges the opposite spirit of ambition, avarice and revenge, and wantonly plunges a nation into the crimes and miseries of war; the blood of murdered men will cry to God for vengeance against him. Though it must never be forgotten that ‘*every man*’ shall bear the punishment of his own sins—no ruler on earth being able to redeem his subjects, or give to God a ransom for them, and therefore cannot bear the punishment due to their crimes, for eternal truth hath declared “every man

must render account of himself unto God for all the deeds done in the body, whether they have been good, or whether they have been evil."

With my best wishes and most fervent prayers for the universal reformation of all men, both rulers and subjects, I remain, Sir,

Your's unfeignedly.

JOHN CASEY.

BLLENHEIM, DEC. 20, 1825.

To John Rolph, Esq. M. P. P. Vittoria.

SIR,

As an *Agent* for promoting the establishment of "Peace Societies," in this and in foreign countries, I beg leave respectfully to address you as an enlightened *Civilian*, on the long neglected subject of the *Anti-Christian* character of WAR, and its utter incompatibility with the Institution of Civilized and Christian Government.

If there is in the affairs of mortal men, any one thing (says the learned and evangelical Erasmus, nearly 300 years ago,) which it is proper *uniformly* to explode—which it is incumbent upon *every man*, by *every lawful means*, to deprecate and oppose, that *one thing* is doubtless, WAR. There is nothing more clearly proscribed, or more pointedly condemned in the Gospel of Christ, than war, and every passion and disposition of the heart from which it can proceed—nothing more *unnaturally wicked*—*more productive of misery*—*more unworthy of man* as formed by *nature*, much more of man *professing Christianity*: yet wonderful to relate, in these times, as well as in former ages, war is almost every where and on the slightest pretext undertaken; cruelly and savagely conducted, not only by Mahometans and Infidels, but by nations of men *professing themselves the followers of the Prince of Peace!!!*

Now what man possessing common sense does not know that war, even in its mildest *form*, is cruel and tyrannical, and plainly subversive of the fundamental principles of liberty and social order, (without which civilized and Christian government cannot exist.) Does not war (even in its mildest *form*) bring and retain the mass of every community under the cruel bondage of

military despotism? And are not the lives and fortunes of innocent and unoffending millions, in all such cases, at the will and the sport of their warring tyrants?—Where martial law is proclaimed, we solemnly ask, 'is not civil liberty cast down?' Does not despotism raise her horrid ensign in its place? And does she not, by her licentious and abandoned crimes, fill the dungeons and scaffolds with her war-made victims!!

It is a notorious fact that war generates a spirit of anarchy and rebellion, which is destructive to *liberty*. When the inhabitants of a country are engaged in the peaceable employments of agriculture, manufactures and commerce, anarchy and rebellion seldom occur; and when they do, every honest man will say, the grounds and causes of them were laid and brought forth by the wretched state to which the preceding war had reduced the impoverished and complaining multitude. When useful employments flourish, abundance flows in on every side—benevolence and humanity cast a smile over the land, and pleasure beams in almost every countenance. To turn the attention of nations, or the majority of industrious individuals from these peaceable and useful employments to the murdering and destructive business of war, is surely an evil of the greatest magnitude. The *great object* of nations at war, is to rouse up what they style, on all sides, 'the patriotism of the country,' and 'national valor,' which is in fact nothing less than raising and inflaming the most hateful and destructive passions, against their own peace and safety, and for their own mutual destruction.

Dr. Moore very justly observes, that the greatest part of the standing armies of the nations of Christendom, no less than the armies of Pagan and Mahometan nations, secure the despotism of their warring rulers, whose maintenance is a severe burden upon the countries which support them. The individuals who compose these armies are miserable, by the tyranny exercised over them, and are themselves the cause of the greatest misery to their fellow-citizens, by the tyranny they exercise. But it is said 'they defend the nation from foreign enemies.' Alas! alas! could a foreign conqueror occasion more wretchedness than such defenders? When they who call themselves 'protectors' have stripped me of my property and deprived me of my freedom, I cannot re-

turn them very cordial thanks when they loudly boast that they will defend me from all other public robbers!!

To Dr. Moore's observations I shall add a sketch of the pathetic and impressive address of Dr. Hartly, to the avaricious and warring rulers of Christendom, than which, no language can be found more just and appropriate:—

“How long, ye potentates, will ye continue to lay heavy burdens on your people, and to add poverty to war? How long will ye give cause to Turks and Indians to say, fie upon these Christians? How do they delight in blood! Say, is a punctilio of honor, some rivalry in false glory, worth the peace and treasure of kingdoms, and the lives of many thousands of your subjects? Do you know the end and issue of war, or do you understand how the course of nature is set on fire by the wrath and fury of enraged men, so as to produce the most dreadful effects?—And what is all this contention for? Is it for a little more earth in some distant part of the world, which perhaps you can neither people nor cultivate, and which was at first torn from its proper possessor? Why, have you not land enough already! Or, is it for more trade? What a stir and bustle is kept up among you for more trade, as if life and salvation depended on it! Is not the sea wide enough, and the land large enough for you all, but you must go on fighting to engross the whole trade of it to yourselves? God gave Israel, his people, a small tract of country for their portion; small indeed, if compared with what you already possess; but a new discovered world added to the old, cannot afford room enough for Christians. But, O how little with godliness and contentment is sufficient for a people that fear the Lord!

“The unlimited ambition of princes is an abuse of government, leading to the most pernicious effects.—This ardour of extending their dominions, contrary to all reason and justice, has disturbed the peace of mankind, and filled the earth with violence, in almost every age; insomuch that universal history is little more than a history of wrongs and robberies, committed by these great violators of the rights of mankind. How have the poor natives in many countries been driven out of their possessions, and hunted down like wild beasts!

What millions* were slaughtered by the Spaniards in their first American expeditions! And what millions have been slaughtered since, by other European nations in the East and West Indies, and other parts of the globe! It is shocking to an honest heart to think, what little claim certain powers have to their possessions in the distant countries before mentioned, unless violence and murder, fraudulent dealings, or the setting up of a flag-staff with the invader's name upon it, can give them a sufficient title, a title which they would be ashamed to allow of in any of their subjects at home; and yet we cannot be unacquainted with the names of certain potentates now living, who would hang a poor man for stealing a cow, whilst they themselves share a kingdom amongst them, acquired by rank usurpation. O for a *Nathan* this day in every court of Christendom, to take up his parable, and, as the application should require it, to say, even to the most puissant monarch, 'Thou art the man!'

How many thousand assassins do we find running about from one end of Christendom to the other, practising rapine and murder, according to discipline, because it is (in their estimation,) the most honorable employment in the world; being authorised by professed christian rulers, who must be honored with the supereminent titles of, 'His Catholic Majesty;' 'Most Christian Majesty;' 'Most Gracious Majesty, Head of the Church, and Defender of the faith,' &c.

- 'But what most showed the woeful vanity of life,
- 'Was to behold the nations all on fire:
- 'In cruel broils engaged, and deadly strife,
- 'Most Christian Kings inflamed by black desire,
- 'With honorable ruffians in their hire,
- 'Cause war to rage, and blood around to pour.
- 'Of this sad work, when each begin to tire,
- 'They sit them down, just where they were before,
- 'Till for new scenes of woe, peace shall their force
restorc.'

*The lowest computation makes them twenty millions; and Purchas, if I remember right, makes it fifty millions.

Dear friend, not doubting but that you have long since learned that the everlasting laws of Christ's righteous and peaceable Kingdom can never give way to imaginary, political expediency, for the aggrandisement of a few mercenary and unprincipled war-makers, at the expense of honor, honesty, justice, religion and humanity, with the tears and sufferings of widows and orphans—the blood and treasure of kingdoms, and the lives and souls of slaughtered millions of fellow-brethren, as deserving of life and its enjoyments as themselves—and believing that your love for truth, and solicitude for the peace and happiness of all the branches of the great and numerous family of Adam, precludes the necessity of my repeated solicitations for your candid and unprejudiced examination of this weighty and momentous subject, which you doubtless feel as deeply interesting to your peace and felicity, in common with all mankind,

I subscribe myself, sir,

your's respectfully.

JOHN CASEY.



BLENHEIM, DEC. 25, 1825.

To the Hon. Thomas Clark, Member of the Legislative Council of U. Canada, &c. Niagara Falls.

SIR,

Though personally unknown to you, I beg leave, as an Agent of a Peace Society, respectfully to address you in vindication of the heaven-born principles of permanent and universal peace, and of the establishment of civilized and christian government, upon their basis.

With the greatest propriety, every honest mind will say that war is the most desolating scourge and curse that ever afflicted the apostate nations of the earth.—That its abolition is a desirable object; and that the controversies of rulers, should, were it possible, be settled on the principles of civilization, by referring them to a *Tribunal*, constituted for that end. But when this just and rational plan, in opposition to brutal combat, is seriously urged by Peace Societies, the advocates for war, triumphantly exclaim, 'What power can such a *Tribunal* possess to enforce its decisions?' This objection seems to be regarded by many as sufficient to silence all the intel-

ligent advocates for peace. If therefore, a satisfactory answer can be given, an important point will be gained, and the friends of peace may hold on their way rejoicing.

To the honor of wise and pacific Senators, we are happy to state, that we find materials for obviating this objection, (at least to the satisfaction of every candid enquirer after truth,) in the late answer of the Senate of Massachusetts, to the Governor's speech. Having mentioned 'intelligence and virtue,' as 'the ornament and defence of republican institutions,' the Senate proceed to say:

'The laws derive their force, not from the impulse of any physical power; the Legislature of a Republic, is not surrounded by arms; the Judiciary, which commands universal submission to its decisions, from the powerful as well as the weak, has no energy but what is derived from the sense of justice, which resides in the breasts of the people. The force of a Republican government, is therefore a *mental force*. And as the laws have their origin in the will of the people, so they are carried into execution, principally, by the sentiment known to prevail in favor of virtue, order and good government. A constitution which requires the support of an armed force, is either defective itself, or supposes debasement in a considerable part of those subject to it.— It either does not possess the confidence and attachment of the people, as the security of their rights, or the people do not justly appreciate these rights. It therefore becomes a Commonwealth to recollect that as they value their liberties and immunities, public opinion, (the source and guide of political power,) should be founded on public virtue and intelligence.'

But how does this passage apply to the formidable objection? It applies by showing that there is such a thing as '*mental force*,' to give effect to the decisions of well organized Tribunals. That *form* of national government expatiated upon in the Senate's answer to the Governor's speech, is indeed republican. But as Peace Societies are nothing more nor less than benevolent and avowedly pacific associations of philanthropic individuals; the greater part of whom belong to the principal Denominations in Europe and America—we hope it will be distinctly and explicitly understood by all, that

they form no political or sectarian party whatever; and therefore cannot in the nature of things, interfere with any particular *form* or mode of government, whether of Church or State, in any nation on earth. And it is in strict consistency with this avowal, that we assert, no other form of government than the above named, can afford better opportunities of seeing what may be done by the force of public opinion, when enlightened by the 'diffusion of useful knowledge and correct principles.' If in the present state of knowledge and virtue, (which we reasonably and scripturally hope is progressing in most of the nations of the earth, notwithstanding the demoralizing and baneful influence of the diabolical war-politics and war establishments,) 'the Judiciary commands universal submission to its decisions,' without the force of arms, may we not safely infer that the force of public opinion and public sentiment may be extended to the decisions of a Tribunal of Honor and Equity, for the adjustment of national controversies?

We are well aware that a more general diffusion of Gospel light and pure christian knowledge, (the basis of virtue and good order,) among the various classes of fighting men, trained up to the horrible business of public robbery, violation and murder of their fellow-men, and not unfrequently, of their professed Christian brethren of their own church-creed and discipline, is essentially necessary to the accomplishment of the object.— For as a natural consequence, it is universally acknowledged that all the armies and navies of the warring kingdoms of this world, are, with a few individual exceptions, debauched to a proverb. Rigidly taught and inhumanly skilled in the science of human butchery.— Trained up by assumed authority over the laws of God and the lives of men, to the most savage and infernal deeds, whereby they become hardened in blood—inured to all manner of vice and wickedness; and when discharged from the trade of rapine and murder, (by the same assumed authority which at first hired them,) without the means of instruction or reformation; being loaded with the vices of the camp, will naturally follow their old trade as unlicensed pirates, incendiaries, robbers and murderers, till they find their way either to state's-prison or the gallows.

But notwithstanding the popularity and destroying in-

fluence of this fell destroyer and mother of all abominations, when we consider the various and accumulating means which are now in operation to illuminate the world, we may presume that many years will not be requisite to convince the intelligent of different countries, that the principles of christianity and civilization, are preferable to the barbarous principles of war, for the adjustment of differences, and that the former are applicable to nations and rulers, as well as to smaller societies and private individuals. When public sentiment shall have been enlightened on this subject, armies will be no more necessary to enforce a decree of the proposed Tribunal of nations, than they now are to give effect to a decision of the Supreme Court of the United States.

If it be a truth that 'public opinion is the source and guide of political power,' then as soon as public opinion shall be in favor of the principles of civilization, in preference to the principles of war, 'political power,' must take that course. Rulers as well as subjects, must submit; they are mutually dependant on each other, and rulers cannot support war, if the general opinion of their subjects should be against the brutal appeal to arms. When public opinion shall have been duly enlightened, that ruler who will not submit a controverted question to a Tribunal or Umpire, rather than to expose his subjects to the crimes and desolations of war, will be regarded with horror, as a merciless barbarian. Like the duellist, he will be left to fight his own battles, and to suffer the odium due to his folly and madness.

While public opinion has been in favor of war, as lawful and necessary, it has done wonderful things; and filled the world with blood and massacre. But public opinion is liable to be changed. It has been changed in thousands of instances; and by these changes a multitude of savage laws and customs have been abolished.— In many instances a change in public sentiment, has paralyzed an absurd or inhuman law, years before it was repealed by legislatures. When public opinion changes in regard to the necessity of a sanguinary law, it first becomes difficult, and afterwards impossible, to carry the law into execution. Many such laws are still retained in statute books, unrepealed, as monuments or memorials of the barbarity of earlier times. As a change in

public sentiment, can thus enervate an absurd or cruel law, so it can enforce one which is humane and wise; and as it can enforce humane laws, so it can give effect to humane compacts and decisions. Therefore should such a Tribunal as has been often proposed, be organized by a compact between the rulers of different nations, it will stand in no need of armies to enforce its decrees. An enlightened public sentiment in its favor, will be infinitely preferable to all the military and naval establishments in the universe.

We may add, what we verily believe to be true, that the expense of the military and naval establishments of Christendom, for a single year, if judiciously employed, would be sufficient to illuminate the world, so far as to obtain a general consent of nations to the abolition of war, and to insure their acquiescence in the decisions of pacific Tribunals.

I am, Sir, with great respect, your's, &c.

JOHN CASEY.



BLENHEIM, DEC. 30, 1825.

To the same.

DEAR SIR,

I must beg your attention to a second Letter on this important subject, as some of the interested advocates for war, not satisfied with the 'Senatorial answer to the grand objection,' exhibited in the preceding Letter, argue its inapplicability to the present demoralized state of society in the nations at large.

They say, 'If military exertion should be wholly laid aside, it would be impossible to enforce civil authority; no wholesome police could be efficiently carried into operation; because sanguinary desperadoes would bid defiance to peace-officers, and refuse submission to their mandates.'

Their objection is founded on the presumption that all military coercion be abandoned at once, without affording armies and navies, discharged soldiers and sailors, with the millions of youth in every nation, contaminated by their vices, the proper, rational and scriptural means for moral improvement and civilization. And while the general state of society remains exactly what it now is

—under the influence of sanguinary principles and prejudices in favor of brutal combats, ferocious bravery and bloody appeals to the murderous decisions of deadly weapons of savage warfare—encouraged, supported and applauded by war-making rulers, and the custom of war as just and honorable *Tribunals* for christian nations.

No Peace Society ever yet denied that in the present state of things, while nine-tenths of the people who have been bred up in a full belief of the lawfulness and propriety of war and bloodshed, are still unenlightened and unreformed, serious difficulties might arise in conducting the civil authority: when there is scarcely a town, hamlet, or neighborhood but what has men in it who have been soldiers, loaded (as before expressed,) with the vices of the camp—inured to rapine, plunder, and murder even of innocent inhabitants, whose only offence was their happening to live in a country which their rulers were pleased to name an enemy's country.*

Wherefore, the above objection is founded on similar principles to the old stale objection against the emancipation of Negro slaves forty years ago, in Great Britain and the United States, and is still held up as a popular objection in the Southern States, viz: "That such a numerous body of low, vulgar, untutored race of mortals, let loose at once upon society, would be extremely hazardous; especially as many of them were filled with revenge, goaded up to its highest pitch by the cruelty of their lordly masters, still fresh in their remembrance."

*But notwithstanding the present demoralized state of society in the nations at large, we look forward in joyful anticipation of a happily improved and joyfully pacific state of society, the world over. While in humble dependence upon the word and promise of the infallible and Omnipotent Prince of Peace, who hath pronounced the peace-making labor, one of the eight *beatitudes*, in his incomparable and Divine Sermon on the Mount, Mat. 5. 9. and testified by his Gospel Prophet, Isaiah 32. 17 "The work of righteousness shall be peace, and the effects of righteousness, quietness and assurance for ever." And further assures us by his servant James, "The fruits of righteousness are sown in peace, by them that make peace;" James 3. 18. And imperatively commands, "Follow peace with all men, and holiness, without which no man shall see the Lord;" Heb. 12. 14. Peace Societies not only pray for, believe in, and anticipate the abolition of war, with all its black progeny of concomitant crimes, and the establishment of universal peace, upon the *basis* of

The objection is founded on premises never adopted or anticipated by enlightened philanthropists in either case—In the latter case the friends of Negro emancipation as a first preparatory step, obtained in answer to their memorials both in the Congress of the United States and in the British Parliament, the abolition of the African slave trade. Next it was moved in the Legislature to pass a law for the gradual emancipation of that people. It met with violent opposition. These collisions brought the subject before the public mind—its merits became diffused, and led into more or less discussion in every little circle of acquaintance. Here, step by step, the important object became matured. Even in the sable band of the cruelly enslaved Africans, a cheering hope succeeded to that of a sullen desponding and ferocious feeling. The friends of the slave trade abolition increased in the same proportion that enlightened men were prevailed upon to listen to the voice of reason, justice and humanity, and to melancholy, incontrovertible facts relative to that cruelly oppressed and enslaved people. And we are well assured that the friends of the war trade abolition, (which is unquestionably the parent of the slave trade and all other abominations,) will increase exactly in the same proportion that enlightened and benevolent minds can be prevailed upon to calmly

christian principles, (as strange to think, most of the warring rulers and warring subjects of professed Christendom, have professed to believe in and pray for, during 1500 years, without the smallest effort on their part, for the destruction of the one or the promotion of the other—resting in a *dead* faith, which must always be overcome by the spirit and customs of the world, work by hatred and corrupt the heart, but never bring forth the peaceable fruits of righteousness, or aim at general or evangelical reformation,) but as in duty bound, Peace Societies prove their faith by their works, and cheerfully contribute their mite of aid towards the completion of both.—And we are well persuaded that if the rulers and teachers of mankind would use the proper, rational, and christian means which the *benevolent Parent and Ruler of the universe*, has put in their power, for the instruction and reformation of all the vicious and blood-thirsty classes of men, in the warring kingdoms of the earth, the present difficulties which their rulers and teachers themselves have created by their uncivilized and corrupting institutions, would be as speedily and effectually removed, as the people became enlightened and reformed, and the great red dragon and molock of war, no longer be gluttoned and idolatrously worshipped, with hecatombs of human sacrifices—the deluded victims of ambitious men!!

reflect, and impartially examine the weighty and momentous subject now under consideration. And as in the present case, every man that dares to stand forth and openly avow the pacific principles of the Gospel—to boldly and undisguisedly advocate the glorious cause and Kingdom of the Prince of Peace, must expect to encounter the scoffs, taunts and revilings of the sanguinary and bewildered votaries of war. So it was in the former, as many aged men of veracity at this day can testify, that about forty years ago, a man could hardly take a more direct step to render himself contemned, than to express a word in favor of Negro emancipation, and the above objection strongly urged.

Now slave holding and slave dealing is, by popular opinion, through the benevolent exertions of enlightened and ardent philanthropists, so completely sunk into disrepute in most parts of Europe and America, that the former fears are no more thought of: And the philanthropists of every name may joyfully adopt the scripture exclamation as applying to that subject—“*What aileth thee, Oh! sea, that thou fledest, and thou Jordan that thou wast driven back?*”

In the present case it is not anticipated by the most ardent friends or zealous members of Peace Societies, that a sudden revolution in public opinion will be effected by their labours: they are too well aware of the deep rooted prejudices, and vindictive warring passions of fallen, corrupt nature, in favor of war and bloody revenge—Satan's strong holds will not be abandoned without a long and laborious siege. Their object is, by spreading and disseminating the holy and benevolent principles of the gospel of peace, which breathe continually, ‘peace on earth and good will to men,’ to diffuse its salutary and benign influence among all classes of men; so that step by step, as the popular delusion of the sanguinary war spirit, which breathes out slaughter and death, violation and murder, comes to be seen in its true light by mankind in general, and by Legislative and executive bodies, thrones and dominions in particular—the same benign spirit of peace going hand in hand by its diffusive virtue, among high and low, rich and poor, it will gradually do away the present sanguinary ideas and principles of revenge and bloodshed. It will first, by multiplying peace characters among all ranks

and classes of men, especially among the truly reformed churches of Christ, bring a vast accession of strength both to the Peace Societies already formed, and to hundreds which we doubt not will yet be formed, in the different nations of the globe, until '*the earth shall be filled with the knowledge of the Lord, as the waters fill the seas.*' Then of a truth the difficulties, which in the present warring and uncivilized state of the world appear like mountains, will become less than mole hills—and people of every class, looking back to the iron, yet enlightened age in which we live, will wonder that any should ever have thought of the above objection, which is now so warmly contended for.

It will then be seen that the above objections in favor of slave holding, and the trade of war, are founded on just as good and sound reasoning as might with equal force be raised against the husbandman for preparing his fallow-ground in summer, and his seed in autumn—because if his wheat becomes matured in winter, the cold northerly blasts and the ponderous snow falls would sink it to the earth, and he would consequently lose his labor, and in the end die of famine. And therefore insist upon the savage life of procuring the spontaneous productions of the uncultivated earth, and the precarious and hazardous fruits of the chase, among the wild beasts of the forest.

But do not the supporters of the above popular objection entirely overlook what is the general belief of nearly all the different denominations in Christendom, (the Popish not excepted,) viz. "*that a time will assuredly come when the nations of the earth shall not so much as learn war any more.*" But if ever such a time is to come, we solemnly ask, did not the prophets of God, Isaiah and Micah positively declare it should take place under the present glorious gospel dispensation of life and peace?

If every reader of the sacred scriptures must answer in the affirmative, we again solemnly ask, how is this grand and glorious work to be brought about but by the agency of men under the gracious providence of God: and if so, it must, like all other works, have its beginning. The truth is, that according to the notions and arguments of the advocates for war, the *present* is not the time. The greater part indeed allow that it is desirable for the world to be in such a state—that there would

be no more occasion for war—'but then they also add their unbelieving and unscriptural fears, that all mankind can never be brought to a practical belief in the doctrine of forbearance and non-resistance, or to an agreement for the abolition of war, and the establishment of universal peace.' But surely if the God of Eternity and Eternal truth hath declared the contrary by his holy prophets, the fearful and unbelieving votaries of war may safely rely on his immutable word, and dismiss their tormenting and enslaving fears—they may also rest assured that he who will not believe what the mouth of the Lord of hosts hath so often spoken, cannot expect to receive higher evidence for confirmation, and must therefore be left to the curse of his own unbelief.

I am, sir,

your's respectfully,

JOHN CASEY.



BLENHIM, JAN. 4, 1826.

To the Hon. William Dickson, Member of the Legislative Council of U. Canada, Niagara.

SIR,

As the object of Peace Societies is nothing less than the virtue and happiness of all mankind, in the establishment of universal righteousness and peace. I beg the liberty of addressing you as an enlightened Statesman, upon the long neglected subject of civilized and Christian government.

That mankind are not at present in a fit state to enter into a universally pacific, civil, social and religious compact, is a most lamentable fact, which the warring, and vindictive character of all the nations of the earth, makes clearly manifest. For alas! alas! they have not yet taken the first step towards a general reformation. They have not yet ceased to do evil, much less learned to do well; they are so far from having believed on the redeeming Prince of Peace, with hearts unto righteousness, that they have not yet brought forth fruits meet for repentance. But this is so far from being a reasonable objection against the benevolent exertions of Peace Societies, that it is the very cause which has laid them under a necessity (the love of Christ constraining them)

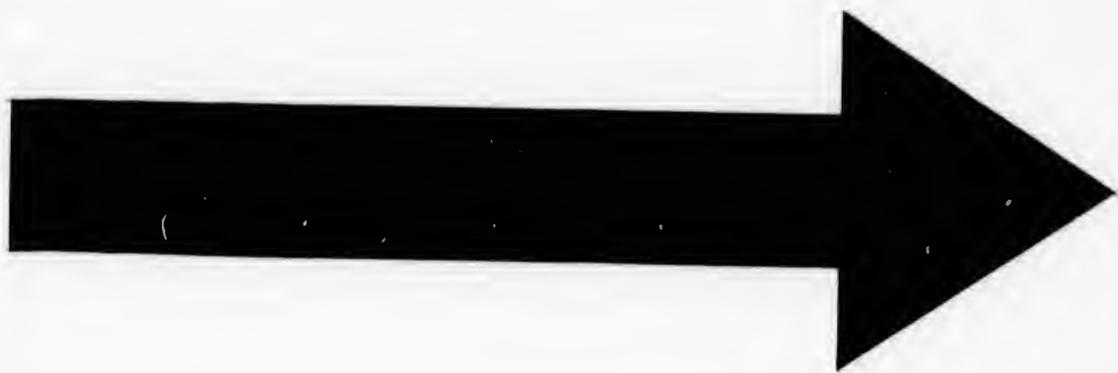
of uniting individual effort for public benefit, and of co-operating together like true heaven-born souls, unwavering friends, and faithful coadjutors in oneness of Spirit and singleness of mind, in this god-like labor of love; having no political sectarian or sinister object in view, but the promotion of the highest, and chiefest, and best good, spiritual and temporal, of the whole human family—even the reformation of all, and the establishment of universal peace. Surely the weakest capacity can easily discover that if the world were already in that truly reformed and christian state, wherein nation could no longer lift up sword against nation, neither learn murderous war any more, it must of necessity preclude the present united exertions of Peace Societies, who are laudably endeavoring, under the God of Peace, to effect this most desirable and happy change.

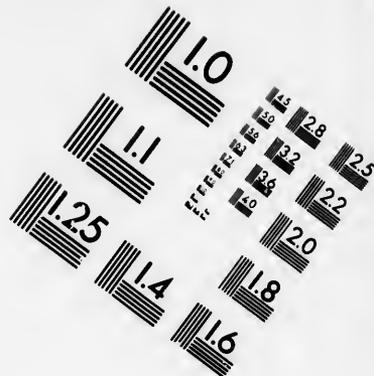
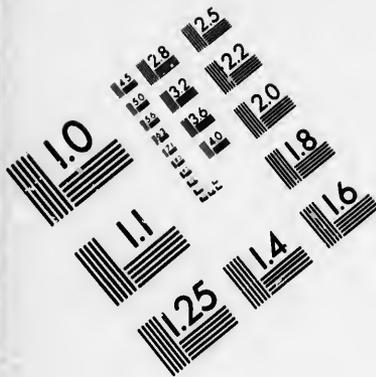
But in this eventful period and enlightened age of benevolent exertion, when Christianity and knowledge, going hand in hand together, have done more towards the moral advancement and happiness of mankind, in the last *twenty* years, than in any two centuries before, (the first and second excepted) and are still pursuing together the same lovely course. When we have seen the abolition of the slave-trade in most parts of Europe and America—the institution of Bible, Missionary, and Sabbath School Societies, and the promotion of *systems* for the education of the poor, almost all over the face of Europe—and now lately, a disposition on the same Continent, and even among princes themselves, to look upon war, (the very case before us,) as the most afflicting evil, both physical and moral, upon the face of the earth; are we still to be told from the pulpit and the press, that there is a doubt about the time of beginning so benevolent and so glorious a work, the progress of which cannot but be slow, and which it may take a whole age to accomplish! If this be not the *proper time and the proper dispensation*, for so noble an undertaking, we would fain know from the pious votaries of war, when they think in their superior wisdom, that it will arrive? We can honestly answer for them, *never*. The *present period never was, nor in the nature of things, ever can be the proper time*, with any man who doubts upon any subject, or who sets his face against reformation.

We are however, still more astonished at the ridiculously absurd reasoning of the popular priests and politicians of war, as it is found in the following bold and arrogant assertions: "If all military power were to be abolished, (say they) there would be nothing to prevent the universal spread of anarchy and confusion. The lawless and disobedient would rejoice to hear that all military power was laid aside, that they might rob and murder with impunity. For without soldiers, (say they) there could be no government, without government there could be no law, and without law, there could be no living." And so according to their sophistical reasoning, 'we are to see robbery and murder committed with impunity,' when (according to the declarations of Jehovah) '*the nations of the earth shall learn war no more!*' We are to see 'the universal spread of anarchy and confusion,' during the reign of universal peace on the earth, when the soldiers of war '*shall have beaten their swords into plough shares, and their spears into pruning hooks!*' And worst of all, we must then (according to their unscriptural reasoning) be compelled to live 'without government or law.' And how is all this to be brought about? It is to be brought about because sanguinary priests and politicians assume it as a fact, that whenever the kingdoms of this world shall become the Kingdoms of our Lord and of his Christ, (or in plainer words, become Christian kingdoms,) and unanimously condemn war, as an unlawful, unnatural, inhuman, barbarous savage, diabolical, and murderous profession—then as there could be no soldiers, it would be impossible to support by any other means, an effective magistracy or civilized government. That there would be then no soldiers, according to the idea which we now entertain of soldiers and their murderous trade; there can be no doubt; but where did the preachers and writers of war, collect, except from their own inflamed imaginations, certainly not from any Tracts published by Peace Societies, that if national wars were to be abolished, and proper means used, for the moral improvement and Christianization of all the vicious and demoralized classes of men, that there would be no efficient force found to assist the government against evil doers? What should hinder bodies of men from being organized and kept up to assist the civil magistrate on

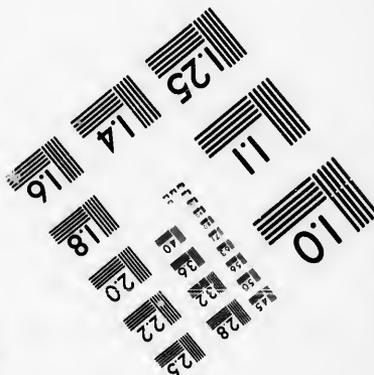
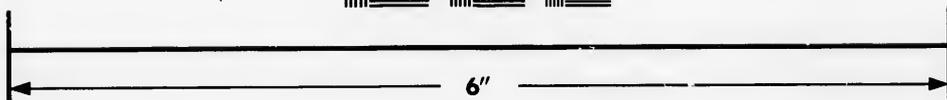
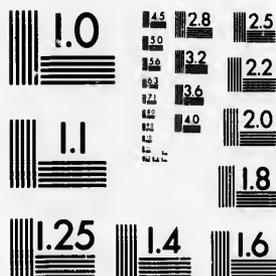
emergencies; and what *Peace Society* would object to them if found necessary for, and if confined to such a purpose? It is probable in such a case, seeing that these would have nothing to do with war, that the term '*the military*,' would grow out of use and sink in time, into that of '*the Police*.' And this, or something like this, (even admitting the most frightful case which it is possible for the inflamed imaginations of the fearful and unbelieving votaries of war to suppose could occur, in that happily improved and joyfully pacific state of society, in which, if the truth of God may be safely relied upon, 'none shall either hurt or destroy in all the holy mountain of the Lord, because the earth shall be filled with the knowledge of the Lord, as the waters fill the seas!') we apprehend in a civil point of view, is all the difference that could be occasioned by the so much dreaded change. But to say that there would be no adequate force to assist the civil magistrate in the exercise of his duties, if wars were abolished, is, to say the least, an *unwarrantable assertion*.

Nor is their sophistry less conspicuous in attempting to apply in justification of *war*, those scriptural passages which were intended to relate to *magistracy only*. Who could have thought because our Saviour taught his disciples to pay tribute to Cesar, that *therefore*, and on that account, war was to be considered as *virtuously legal*? This notable conclusion it appears is deduced thus:— 'If it was unlawful to fight, (say the advocates for war,) it must be wrong to pay others for fighting; but Christ taught his disciples to pay tribute to Cesar.' And so because soldiers were *paid out of the public treasury*, war was a *lawful custom*. With equal reason they might maintain that the gladiatorial shows of those times in which miserable men, whose only crime was that of being captives in war, were exposed to wild beasts, or to wound and murder each other, for the sport of barbarous spectators, were lawful also; for these shows were *kept up out of the public treasury*. They might also, with equal propriety, have insisted upon the lawfulness of those bloody persecutions of the Christians in the early ages of the Church, during which thousands were dragged to the altars and butchered there; some for refusing to sacrifice to deified Pagan warriors, both living and deceased—others for refusing to imitate those blood-thirsty gods,



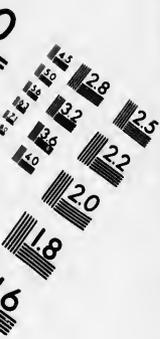


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in the murderous conflict of war—and others for refusing to enter the army and swear by the heathen gods, at the command of their rulers, and in obedience to the laws of the state. For by whom were these tragical enormities ordered? By the *civil magistrate*. By whom were they put in execution? *By the soldiers*. And by whom were the soldiers paid? They were unquestionably paid out of the tribute-money of the Cesars.

Of the same sophistical kind, are those arguments of the fearful and unbelieving preachers of war, which they trumpet forth from the pulpit as well as the press, where by they endeavored to impede the progress of the pure and peaceful principles of undefiled Christianity; and to frighten us on the false notion that when it should be no longer lawful to 'war after the flesh,' 'with carnal weapons,' it would be no longer possible to punish crime. They rack their brains for invention, and go to their wit's end in impiously attempting to place military institutions and civil government on the *same sacred foundation*. They arrogantly attempt to make the *sword of war*, synonymous with the *sword of justice*; whereas the Apostle Paul, in using the word sword, on this occasion, used it (as before expressed in a former letter) only as an emblem of punishment, in the case of evil doers; with which view he knew it to have been suspended at the ceiling of every Roman court of justice. They attempt to *compare and to confound* a diabolical custom, *full of all physical and moral evil*, with an institution full of every moral good. But we seriously ask where is the just comparison between the two? Magistracy or civil government, has a virtuous origin, being an ordinance of God. War, on the other hand, comes from the most hateful and destroying lusts, which war in the members of carnal and unholy men. Magistracy, again, was ordained by God for good; it preserves and enforces the laws of civilized society, for the avowed purposes of good order, peace, and happiness. War, on the other hand, is an ordinance of sinful and rebellious mortals, pregnant with every evil. It respects neither laws nor societies; and it carries in its train, fraud; debauchery, violence, bloodshed, murder, and desolation. Magistracy, again, by punishing vice, and vice only, is a terror to evil doers. War, on the other hand, is a terror to those

who do well, by confounding in its ravages and its punishment, both the innocent and the guilty.

It evidently appears, then, if we review the popular but futile arguments of war-makers and their advocates, together with the replies contained in this and the two preceding Letters, and bring them into a short compass, that the supporters of war, by *anticipating* an effect never likely to be realised, and never contemplated by any but themselves, viz. that robbery and murder, anarchy and confusion, would stalk abroad with impunity, if the armies of the earth should, from a heart-felt conviction of duty to their God and their fellow-men, beat their swords into plough-shares and their spears into pruning hooks, and nation no longer lift up sword against nation; neither learn war any more—there would be then, (in their estimation,) no effective magistracy, government or law; and *by confounding the military profession with civilized government, and trying to identify them, as if they were one and the same thing, or inseparably linked together, and therefore from one and the same sacred source, have attempted to mislead the public mind, to the manifest prejudice of the Peace Societies already formed, and of those which are still forming in different quarters of the globe.* Therefore no impartially honest man can be offended at our frankness, in openly declaring that the cause of peace, which is so obviously the cause of God, requires our best endeavors for its universal spread, and that the solemn and imperative calls of duty, demand these public replies, for the information of many well meaning people, who may be imposed upon by the fair speeches of the popular writers and preachers of war, and by the cunning craftiness, whereby they lie in wait to deceive.

With sentiments of high respect for all civil institutions and civil authorities, in all the nations of the earth,

Believe me, honored Sir,

a true friend and sincere well-wisher

to all the human species,

JOHN CASEY.

BLENHEIM, JAN. 10, 1826.

To James Wilson, Esq. M. P. P. Hallowel.

ESTEEMED FRIEND,

As I have sat down before what I conceive the main fortress of the demon of war, (among Christian professors at least) I cannot dismiss my pen till I see the whole demolished: At least so far that no supposed gospel argument in its favor shall remain unanswered or unrefuted, while such a glorious reward is promised to all the Peace-making followers of the Lamb; and when every soul of man may become an honored and happy instrument in the holy and benevolent work of Peace-making, and receive from Christ's gracious lips, the loving and endearing appellation of "*the Children of God.*"

The more we view this supposed impregnable fortress, and examine this controverted point, the more we are amazed at the blindness and credulity of its votaries and the astonishing popularity which it has acquired among rational and accountable beings: Particularly among the Shepherds, Teachers and Rulers of mankind, professing to 'fear God and keep his commandments.'—When every man who exercises his understanding, cannot avoid knowing that in every nation of miscalled Christendom, rulers have enacted laws which are totally repugnant to reason, justice, common-sense and humanity—not to speak of pure and undefiled religion at all. But notwithstanding the truth and certainty of this woful fact, confirmed to every man's heart and soul's conviction; the sanguinary priests and politicians of war, with passionate zeal, preach up the blasphemous and destructive doctrine of implicit, unconditional obedience to all the laws of the land, and authority of 'the higher powers.' Falsely and impiously asserting in every nation, and under every government, (no matter how contradictory their laws may be to each other; and to the laws of God,) that 'all the laws of the land are founded upon the laws of God.' If this allegation were true, it would certainly justify the doctrine of implicit obedience to all those laws, so long as they remained unaltered. But as every man in his senses must be convinced that it is absolutely false, their premises and conclusions must of consequence be rejected and condemned. One passage more however, remains to be examined,

which, in the opinion of the advocates for war, must condemn the principles of all Peace Societies and Pacific Denominations in the world: which passage, for their gratification, I shall transcribe verbatim. It is found recorded in Paul's Epistle to Titus, 3d c. 1st v. and reads thus:—'*Put them in mind to be subject to principalities and powers, to obey magistrates, and to be ready to every good work.*' Now can any rational being believe that the inspired Apostle, who himself suffered stripes, imprisonment, torture, and an ignominious death, for refusing active obedience to the Magistrates at Rome, intended this passage, with others of the like import, should be considered as giving virtual authority to Christian subjects to violate the laws and authority of Christ with impunity, in any case whatever! By 'being subject to principalities and powers, obeying magistrates, and being ready to every good work,' Or that the Almighty Ruler of the Universe ever delegated magistrates with authority to demand obedience of subjects in any one *thing* which himself has forbidden to every man upon the face of the earth? Can any man think that disobeying the peaceful and forgiving commands of Christ, by obeying the warring and vindictive commands of ambitious, blood-thirsty rulers, is any part of the good work which St. Paul wished his Christian brethren to be ever ready to perform? Or any part of that subjection which he exhorted Titus to put the Christians in mind of, yielding to principalities and to powers?

The same Apostle commands children to obey their parents, and servants their masters in all things. And also commands wives to obey their husbands—yea, 'as the church is subject unto Christ, even so let wives be subject unto their husbands in every thing.' Yet where is the parent, master, or husband so devoid of reason as to imagine St Paul as giving him unlimited authority over his children, servants and wife, and requiring children, servants and wives to yield implicit, unconditional obedience to their parents, masters and husbands, whether their commands were in subordination to, or in opposition against the supreme commands of their Almighty Parent, Master, and Husband, who is in Heaven? Surely none but tyrants and heaven-daring rebels could imagine that the Spirit of God, speaking by the mouth of St. Paul in these instructive passages, had giv-

en parents, masters and husbands authority to "exalt themselves above all that is called God," in requiring their children, servants and wives to obey their unlawful and treasonable commands, when by so doing they must disobey the sovereign commands of their Parent and Master, who is in Heaven!

Thus saith St. Paul, in his Epistle to the Colossians, 3d chapter and 20th verse: 'Children obey your parents in all things, for this is well pleasing to the Lord.' And in the 22d verse, 'Servants obey in all things your masters, according to the flesh.' And in his Epistle to the Ephesians, 5th chapter, 23d and 24th verses, he commands: 'Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: therefore as the Church is subject unto Christ, even so let the wives be unto their own husbands, in every thing.' But notwithstanding the gratification which a similar injunction addressed to subjects, to obey their rulers in all things, or in every thing, (as in the case of children, servants and wives,) would afford to the zealous and pious votaries of war. I am compelled to say, neither the Prince of Peace, nor any one of his Apostles; nor any one of the primitive fathers of the Church, has left in my power to furnish a single passage. If such an injunction could be found, I certainly would not deny them such a handle of pleasure; neither any part of the aid or support which its import or application could afford them. But there cannot be found a similar injunction to subjects, in any part of the New-Testament. And even if we could find such an injunction to subjects, as we find given to children, servants and wives, where is the advocate for war to be found, who is so weak minded and inconsiderate as to stand forth and argue that children and servants are bound by the Apostolic injunction to obey their parents and masters in any of those things expressly forbidden by the authority of their Divine Parent and Master, who is in Heaven? Who does not know that rulers have frequently punished children and servants for obeying their parents and masters, even when commanded by them to do some things expressly enjoined upon Christ's followers as Christian duties! But which the 'higher powers' of the earth assumed a right to punish as crimes, because contrary to their popular

and canonically orthodox opinions of religion, established by iniquitous laws, and supported by the *sword of steel!* And is it not as well known that wicked parents and masters have frequently commanded their children and servants to do many things expressly forbidden by the laws both of God and man! And notwithstanding Paul commanded them to obey their parents and masters 'in all things;' yet it is well known, their rulers actually punished them with transportation or death, for perpetrating those deeds in obedience to their own parents and masters! 'True, say the war-making rulers and their advocates; but these children and servants violated the laws of the land, and the authority of the higher powers, and so were evidently guilty in the eye of the law. And notwithstanding the Apostle's command to obey their parents and masters in all things; they well knew (or might easily have known,) that it was a crime to obey them in any of those things which would involve a transgression of a national, general, and established law, and disobedience to the higher ruling powers of the land. And as no authority of an inferior, or subordinate power can shield transgressors from the penalty of a general and superior law and its executive superior authority, so the condemnation of those children and servants to transportation or death, for crimes against superior and national authority, should be considered as legally right and just.'

Now admit this reasoning to be well founded, and will it not in yet stronger terms condemn the anti-christian and destructive doctrine of implicit obedience to inferior earthly rulers, which under the present existing, military, despotic and barbarous laws of war, must always involve disobedience to, and rebellion against the supreme authority of the Prince of Peace—and the most arrogant infringement on the infinitely superior laws and claims of his gospel.

Can it then be improper for people of every class, and of every country, to attend to the following inquiries:—'Is it reasonable to suppose that the rulers of a nation have authority to suspend, at pleasure, the requirements and prohibitions of Heaven, either in relation to themselves or their subjects? Can they, by any constitutional power vested in sovereigns, by the dele-

gation of free-men, or by a mere vote, absolve moral beings from their obligations to 'love one another, as Christ hath loved them?' Can rulers make war and multiply robberies and murders by the hands of their subjects, in the exercise of that love which worketh no ill to its neighbors, and without which all our pretensions to piety and goodness, must be vain? What delusion can be more cruelly absurd, or more awfully fatal, than to suppose that fallible, and even atrociously wicked rulers of one nation can make it the *duty* of their subjects to hate, plunder, and murder innocent, unoffending brethren of another country? Can a greater insult be offered to the understandings of intelligent Christians, than to tell them that a war manifesto can so far supersede the Divine authority, as to make it their duty to act the part of mortal enemies to each other—towards innocent and unoffending brethren, to revenge the wrongs of their guilty rulers, or to gratify the desolating ambition of their own governments?

May we not safely affirm, that no ruler of one nation has any more right to authorise his subjects to make war on the innocent people of another nation, than he has to arm the *innocent* in his own dominions, and require them to plunder and murder one another? And if a subject is not bound by any civilized law to obey such a bloody and murderous mandate in the latter case; why should he be in the former? In both cases it would be his duty to obey God rather than man, and to expose himself to the vengeance of a barbarous ruler, than to defile his hands with the blood of his brethren.

The same universal Parent and Ruler, who has required obedience to the magistrate, (in all things just and reasonable,) has also required children to obey their parents, and servants their masters—yea, saith an Apostle, '*in all things; for this is well pleasing to the Lord.*' Nor has the magistrate more rightful authority over the subject, than the parent has over the child. What then is the duty of a son, twenty years of age, if his father requires him to murder his neighbor's children, to revenge some wrong done by their father? Will any ruler say that it is the duty of the son to obey such an inhuman command? No, says the ruler, because the father's command is manifestly unjust, and contrary to the laws of the state. Admit such reasoning to be good,

and what is the inference? It is this—that a murderous command of a ruler should *not* be obeyed, because it is clearly unjust, and contrary to the command of the supreme and universal Ruler; ‘*Thou shalt not kill.*’ But what shall the son do when his father positively commands him to murder a neighbor’s children? He should treat his father kindly, and endeavor to soften his heart, to sooth his passions, and to show him the injustice of his requirement—its contrariety to the laws of the state, and the laws of God. If the parent, in such a case, will not hearken to reason, but persists in his merciless injunction, the son should either escape for his life, or cause his father to be confined as a mad man, till he shall ‘come to himself.’ But if the son can neither pacify his father’s anger, nor escape from him, nor cause him to be confined, he should prefer dying by a parent’s hands, to imbruing his own in the blood of his neighbors. Nor should he for a moment indulge the thought, that his father’s command will absolve him from guilt in shedding the blood of his innocent, or even guilty fellow brethren.

Similar to this should be the reasoning and deportment of a subject, when required to make war on innocent people, to revenge the injuries done by their rulers, or for the aggrandizement of his own nation. He should remember that every grade of human authority is to be held in strict subordination to the laws of God; and that as a soldier is under no obligation to obey the order of a subaltern, which is unjust in itself, and plainly repugnant to a known command of his general, so no man is bound to obey any command of an earthly ruler, when the thing required is manifestly unjust to fellow beings, and plainly forbidden by the authority of Jehovah.

Of all the acts of tyranny which have ever been exercised by the most inhuman *despots*, there are none more unjust and abominable, than that of enticing or compelling innocent men, of different nations, to shed the blood of each other. Is it not, then, time for enlightened Christians of every name, to raise their voices against this species of tyranny and barbarity; and let the rulers of nations *know*, that they are determined, by the grace of God, to die as martyrs, rather than to be any more concerned in shedding human blood? Is

it not also time for the rulers of Christendom, either to renounce openly, all pretensions to the name of Christians, or to adopt some more equitable method for settling their disputes, than the uncertain and cruel game of war.

I am, sir, with great respect,

your's, &c.

JOHN CASEY.



BURFORD, JAN. 20, 1826.

To Mr. Bidwell, M. P. P. Kingston.

SIR,

The proscription and unpopularity of the once highly extolled *Tribunals of Fiery Ordeal, and Judicial Combats*, for deciding the question of *guilty* or *not guilty*, have caused many sanguinary professors of the present day, to blush with shame for their pious but misguided ancestors, (as some are pleased to call them,) when they read of the many bloody and brutal appeals which professed saints of God, made to these sanguinary Tribunals for redress of wrongs!

Blush, indeed, they well may, for such misguided and unprincipled Christian Rulers, and such sanguinary *Tribunals of Justice* as they upheld. But these monstrous and sanguinary customs of the '*dark ages*,' were in no respect more unreasonable, and they were far less destructive, than the present mode of deciding the disgraceful controversies of rulers. We have, indeed, exploded some of the barbarous customs of former ages; but the *worst of all*, we have retained, embellished, and idolized. With what face then, can we call ourselves civilized, or call any national, military and despotic institution, civil, or civilized government, while we tolerate as popular and justifiable, the most horrid and murderous custom that ever resulted from diabolical influence, or human depravity? And with what face can the shepherds and teachers of mankind, especially those who are styled, '*Ambassadors of Peace*,' and '*Ministers of the New-Testament*,' stand forth in vindication of this greatest practical evil—this grossest delusion and most dreadful scourge and curse that ever afflicted the race of Adam. How painful and revolting to a benevolent mind, to hear them with passionate zeal, maintaining war to be consis-

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tent with Christianity, the honor of nations and the in-
 terests of mankind—openly declaring that it is both
 lawful and honorable to kill and slaughter our brethren
 in war, and that coolly and deliberately, with all the fe-
 rocious bravery of unreflecting merciless savages;
 though at the same time, they well know the high and
 sovereign command of the King of kings, expressly en-
 joins, '*Thou shalt not kill.*' They also maintain it to
 be our *christian duty* to avenge injuries which we never
 received, but perhaps were partially received by rulers
 living at the distance of two, three, or five thousand
 miles from us, when the great Jehovah imperatively
 commands, 'avenge not yourselves, but give place
 unto wrath; for it is written, vengeance is mine, I will
 repay saith the Lord.' While with the same passionate
 zeal they maintain the lawfulness of plundering all the
 enemy's property belonging to the opposing government
 —to *burn* their cities—destroy their garrisons—fire their
 shipping, and plunder their unoffending merchantmen
 of their own private property, solely for the crimes of
 their rulers, in compliance with the barbarous laws
 and usages of war. Also license privateers—men of war,
 for indiscriminate robbery, murder and plunder, in ad-
 dition to the thousands, and hundreds of thousands of
 their own friendly subjects, whom they hold in the most
 barbarous and cruel slavery—trained up for the business
 of human butchery, robbery and murder. In a word,
 maintaining it to be both just and honorable to destroy
 their enemies and do them all the possible evil and mis-
 chief in their power, in direct opposition to, and open
 violation of, the high and sovereign commands of the
 Ruler of the universe. Thereby teaching for doctrines,
 the commandments of men, and making the word of
 God, of no effect, through their traditions.

We now solemnly ask, if this warring principle, which
 wars equally against Heaven, and against every true en-
 joyment and principle of good on earth, and which we
 have clearly shown, powerfully affects men's tempers
 and practice—destroys all love and obedience to God,
 and all benevolence, peace and good will to man; is not
 the very principle and spirit of anti-christ—the great red
 dragon and molock of the whole earth; at whose shrine
 the peace and happiness—the blood and treasure—the

9*

lives and souls of millions of our wretched fellow-beings are sacrificed, from year to year, and from age to age! Inflamed with a religious frenzy and mad zeal, by these prime agents of eternal misery, they hate, oppress, burn, slaughter, and enslave each other, to gratify the pride and ambition of their merciless rulers—sacrifice to the *demon* of war, every divine redeeming virtue of the Lamb of God—the Prince of Peace brought from Heaven to earth, for the salvation and recovery of our fallen and apostate race! What more manifest delusion and madness could sanguinary priests and politicians exhibit to the view of God, of angels, and of men, than to thus change light into darkness, peace into war, and the most savage and murderous crimes, into seats of honor? Thus vainly attempting to serve God and mammon—Christ and anti-christ—the God of peace and the god of war—professing Christ in words, and yet doing the devil's work at the same time!!! If this be not the most flagrant violation of the pure and peaceful principles of the Gospel—the most arrogant and impious intrenchments on the sovereignty of Heaven—the most rebellious and indignant infringement on the eternal and exclusive rights of the King of kings and Judge of judges, and the most blasphemous exaltation of the *creature above the Creator*, and of cruel, blood-thirsty men, above all that is (properly) called God, and worthy to be worshipped; it will be difficult to find any thing on this side the infernal regions to which this description will fairly apply. And it is doubted whether there exists any thing even there, more abominable or more repugnant to the Spirit and principles of the Gospel, than those crimes which are authorised by the anti-christian laws, and assumed authority of war-making rulers, wearing the mask and consecrated garb of Christian professors.

Are not all war-making rulers, then, egregiously inconsistent and unprincipled, in demanding implicit obedience, and their hireling priests, in preaching up this truly diabolick doctrine, when by yielding such an unlimited obedience, subjects must actually violate the supreme laws of Christ—intrench on his eternal sovereignty—infringe on his exclusive rights, and arrogantly and impiously usurp his authority, to whom alone implicit obedience is justly due from all, both rulers and ruled.

Can any man, in his senses, believe it lawful to obey the fallible laws of earthly sovereigns, by disobeying the infallible laws of the eternal Sovereign of the universe? Can we find in any of the armies of the earth, even a common soldier so ignorant of military law and the maxims of war, as not to know to a certainty, that it is unlawful for him and all his fellow-soldiers to obey the commands of a subaltern, in disobedience to the general orders of his superior officer? And a crime punishable with stripes, imprisonment, or actual death, according to its extent or supposed turpitude. If we may presume we cannot find such an ignorant private soldier in any of the armies of the earth, is it not a severe reproach to the christian name, to find, not merely an individual, but thousands of the professed spiritual, soldiers of Jesus Christ, and his professed ministers, or 'Ambassadors of Peace,' so grossly ignorant of his laws and the maxims of his holy and peaceful religion, as not to know beyond a doubt, that it is equally unlawful, and a thousand fold more heinous crime to obey an earthly ruler, in disobedience to the plain and reiterated commands of Christ and the authority of Heaven! When they must know that the greatest earthly monarch that rules among men, is infinitely less than a subaltern, when compared with Christ Jesus, the King of kings, the Lord of lords, and the Judge of judges. While even Judge Blackstone, (a famous civilian and commentator on the British laws of jurisprudence,) frankly acknowledges in his commentary, that 'any law of the land which contravenes a law of God, is nugatory, and of no force.' But alas! alas! The words 'Ruler,' 'Government,' 'Emperor,' 'King,' 'Constitution,' 'President,' 'Congress,' &c. sound with such a magical charm and omnipotent power, in the ears of the deluded, servile, priest-ridden and cheated multitude of earthly minded professors, that nothing can be favorably heard but those almost omnific sounds, which darken the understanding—blind the judgment—bias the will—prejudice the mind—poison the affections—fire the imagination—arouse and inflame all the malignant, hateful and warring passions of rebellious souls, to blood and slaughter, carnage and murder of innocent thousands, without ever inquiring into either the equity or iniquity of their cause, on either side of the bloody conflict. And thus from year to year, and from

age to age, yield a blind and servile compliance to vindictive, warring rulers, without ever asking whether such commands were in subordination to, or in rebellion against the supreme commands of the rightful Sovereign of the universe.

Whatever people of any Denomination, may imagine concerning the rights of mankind in general, it will certainly not be denied, that subjects have a right to refuse every solicitation, nay, every command, even the most peremptory; and from the highest governor on earth, to do evil. This is universally held to be the case in law; for it will not excuse or exculpate a servant for committing a robbery, that his master desired or commanded him to do so; nay, even the command of a king, in cases of private robbery, would not be sufficient to protect him.

What the divine laws of God, and the civilized, universal law of all nations, condemn as wicked and unlawful for every individual on earth to commit, cannot certainly be allowable in any combined number of individuals! For nothing can be more ridiculously absurd than to imagine 'numbers can sanctify a crime!'—'ecclesiastical magic canonize a lie!'—or when 'one murder makes a villain, millions can make a hero!' Or to suppose that because 'hand joins in hand,' and armies murder and ravage by the arrogated authority of ambitious rulers; therefore the 'wicked shall always pass unpunished.'—Surely every candid and impartially honest man must admit that the practice of murder, robbery, and violation of all kinds authorised in war, cannot be justifiable by any human command. And when this most obvious and self-evident truth comes to be generally believed, it will no longer be in the power of the ambition of princes, the avarice of merchants, or the caprice of those in power, to convulse the world, by destroying the peace and happiness, the blood and treasure, the lives and souls of the human family, in the manner they have for centuries been accustomed to do. We wretchedly deceive ourselves by smoothing over those savage crimes with the names of honor, courage, patriotism, and glory; but to *kill men* with whom we have no quarrel, *must* always be *murder*; and to carry off goods to which we can have no just claim or equitable right, must be theft or robbery, let us argue as we will.

Magistrates commanding what Christ and the rectified consciences of his peaceful subjects, clearly forbid, is the only ground upon which '*Peace Societies*,' and pacific Denominations refuse active compliance, and even then they *resist not* the operation of the law, but 'submit themselves to every ordinance of man, for the Lord's sake'—passively submit to whatever suffering the 'ordinance of man' inflicts as a penalty, upon the conscientiously pacific subjects of the 'Prince of Peace.' And while they wish all their brethren of mankind to be put in mind of their duty as men and Christians, 'to be subject to principalities and powers; to obey magistrates, and to be ready to every good work!' They also earnestly wish that Christians, and indeed all their fellow brethren, may be enabled to meekly and patiently, yet manfully and zealously, support the dignity of rational, humane, and immortal beings—originally created in the image of the eternal, invisible, and incomprehensible Maker and Preserver of all things, and pronounced by him, 'very good.' And who hath graciously condescended to reveal his Name and Character to the human family, even in their fallen and rebellious state, as 'the God of Love,' and 'the God of Peace.' The inexhaustible source and well-spring of all life and salvation—the *exuberant* fountain of pure, unabating and disinterested love, goodness, and communication of good to all his intelligences. And we heartily desire that all might yield implicit obedience to this 'living and true God,' rather than to the god of war, and 'Satan reigning in the hearts of the children of disobedience;' and if sufferings are the consequence, patiently and magnanimously endure them.

But if the magistrate himself, be truly a Christian, or desires to be such, he ought himself, in the first place, to obey the commands of his Master and Sovereign, who is in Heaven. And if he obeys the plain, positive and unequivocal commands of the unerring 'Prince of Peace,' we are certain he cannot command us to hate or destroy our enemies in any case whatever; neither to learn the anti-christian and murderous art of dexterously and expeditiously butchering our brethren by rule and system! But if our rulers be not *true, obedient* Christians, then ought we to obey our Lord and King, Jesus Christ, whom they ought also to obey; for in the Kingdom of Christ, (into which we exultingly believe all the

distracted and warring kingdoms of this world, will soon be radically and effectually changed,) all ought to submit, and yield implicit obedience, from the highest to the lowest, from the king to the beggar, from the monarch to the clown. But alas! alas! where shall we find such an obedience?

Let those draw swords for money and for land; for king and for country, who delight in human misery and devastation, and can laugh at Christ's saying, 'the poor in spirit were the happy men and possessed of true riches,'—that 'the meek were blessed and happy, and truly possessed the earth'—'delighting themselves in the abundance of peace,'—that 'the peace-makers were truly blessed and happy in pursuing their godlike labor of love, while possessing the Spirit, Mind, Image, Kingdom and righteousness of the redeeming Prince of Peace,' and receiving from his gracious lips, the loving and endearing appellation of 'the children of God.'

In the honesty and uprightness of our consciences, we can with Christian boldness, answer all unjust and tyrannical rulers in the language of Peter and John, who boldly stood forth in the midst of their sanguinary and anti-christian rulers, and said, 'Whether it be right in the sight of God, to hearken unto *you more than unto God*, judge ye! For we cannot but speak the things which we have seen and heard.'—Acts 4. 19.

Most fervently praying that all the warring kingdoms of this world, may soon become effectually changed into the peaceable Kingdom of our Lord and Saviour, Jesus Christ,

I subscribe myself, Dear Sir, your's unfeignedly,

JOHN CASEY.



A SOLEMN AND PATHETIC ADDRESS TO THE WARRING RULERS OF CHRISTENDOM.

"Oh, you that promote war and bloodshed in the earth, whatever may be your pretensions; think at the day of final retribution, how you must account to your God for the lives of his creatures, I had almost said, for their unrepented sins! Ye ought not only to consider yourselves as the *parents of human calamity*, but, from the

licentiousness, immorality, and irreligion of war, as the *prime agents of eternal misery*. Could any reflecting mind sit down, unbiassed by prejudice, passion, interest, or opinion, and collect all the consequences, temporal and eternal, inseparable from war, (if the review could be supported by the human intellect without destruction to it,) the display of misery would be the most dreadful that ever was contemplated.—*Wilkinson*.



LINES

Sent with a Present of the Tracts published by the Society for promoting Permanent and Universal Peace.

The heart, once influenced by a Saviour's love,
 In soft compassion onward seeks to move,
 His bright example, most to such will shine *a*
 Peaceful and pure, tho' human, yet divine. *b*
 If, then, her holy likeness we would aim,
 Our motives try before our steps you blame;
 Urg'd by no wish of temp'ral kind we move,
 Constrain'd alone by Jesus' boundless love; *c*
 And Pity's tear suffuses in our eye, *d*
 While we behold the world in misery lie. *e*
 We wish, we pray, we act, this point to gain—
 Man's full redemption from Sin's galling chain; *f*
 Nor dare we think that 'Christian,' well agrees *g*
 With passions only led the flesh to please,
 Producing anger, malice and debate,
 But fain would quench that murd'rous mortal hate.
 For arts of war displease a holy God, *h*
 Whose word prohibits waste of life and blood: *i*
 He but permits its flames a scourge to be,
 That man, therein, his punishment may see. *k*
 Say then, can war, a Christian's bosom swell,
 Can Christ and Moloch in one bosom dwell? *l*
 As well might elements at discord rest,
 Or fire repose on ocean's troubled breast: *m*

a Peter 2. 21, &c. *b* Isa. 9. 6. *c* 2 Cor. 5. 14. *d* Ps. 119. 153.
e 1 John 5. 19. *f* Rom. 8. 21. 22. *g* 2 Cor. 6. 15, 16, 17.
h James 4. 1. *i* Gen. 7. 6. *j* Ps. 5, 6, &c. *k* Ezek. 14. 21.
l Matt. 26. 32. *m* 1 Cor. 6. 19, 20. *n* See Matt. 5. and compare

Water and fire not more discordant prove,
 Than sanguine tempers and a Saviour's love.
 —How shall a mortal with the Christian name,
 The love of Christ and war, at once proclaim?
 And can a Christian still expect to see *n*
 The sword devour and rule, perpetually; *o*
 And to the senseless, foolish axiom, go,
 "It will, because it ever has been so."

Has not the word divine distinctly spoke, *p*
 That Princes' hostile spirit shall be broke?
 Hath it not said that kings and queens shall be *q*
 The nursing parents to Christ's family?
 Was not the Saviour's message all of peace? *r*
 Is not his sceptre ever to increase? *s*
 Are not the latter days decreed to own
 The universal reign of God the Son? *t*
 When the world's wilderness shall all become *u*
 Fruitful in good, and Grace's ample throne;
 Where Righteousness and holy Peace extend *x*
 Their quiet, sweet assurance to the end; *y*
 Nor arts of war malign be longer found;
 Her weapons thence new form'd to till the ground,
 While love fraternal all the nations know, *z*
 And Peace indeed shall like a river flow.

These are our aims—from these our motives scan,
 (The principle of love to God and man,
 If these you patronise, all hail the day *a*
 When final judgment shall its doom display:
 Then shall insulted saints to glory rise,
 Before the sons of scorn, who now despise.
 Then will be seen and known the diff'rent lot
 Of those who serve the Lord, or serve him not.

SCORUS.

Ps. 5. and Rom. 3. *n* Isa. 2. 4. *o* Micah 4. 9. *p* Ps. 76.
 12. 107. 14. *q* Isa. 49. 23. *r* Luke 2. 14. *s* Isa. 9. 6.
t Ps. 72. *u* Isa. 32. 16 & 17. *x* Ibid. *y* Isa. 2. 4. as above.
z Isa. 66. 12. *a* Matt. 25. 31. to end. and Malachi 3. 15.

APPENDIX.

ADDRESS OF THE LONDON PEACE SOCIETY,

*To His Royal Highness, George, Prince of Wales,
Regent of the United Kingdom of Great Brit-
ain, &c. &c. &c.*

MAY IT PLEASE YOUR ROYAL HIGHNESS,

AMONGST the various benevolent institutions which distinguish this enlightened age, and which exalt the moral character of our native country, the Society established for the Promotion of Permanent and Universal Peace, is one, which however humble its efforts, and however distant its prospects, at least contemplates objects of vast importance to the happiness and welfare of the human race.

Composed as it is of various classes and sects, the good-will which it cherishes is intended to unite in firmer bonds of concord the families of the earth.

The active members of this Society, are deeply impressed with the necessity and wisdom of moving along in the quiet path of unostentatious labor; and it is their earnest desire that no other fruits or signs of their exertions may appear than an increase of virtuous and peaceable disposition in the community.

They would not, therefore, assume to themselves so much importance, nor venture upon so public an act as that of addressing your Royal Highness, had it not been intimated that the objects of the Society were in some degree liable to misrepresentation.

But having prescribed to themselves a path of exertion, entirely governed by the peaceable principles of the Gospel, and altogether unconnected with every political discussion, they entertain a conviction that such principles and labors, under such a safeguard, will effectually shield them from any reasonable imputation of disloyalty.

And they are further strengthened in this conviction by the persuasion that their humble efforts to promote so benevolent an object as universal Peace, are only in conformity with the enlightened spirit of the times, and in

unison with the solemn and united declaration of men moving in the most exalted sphere of human elevation.

Persuaded also, that the alliance lately entered into upon the continent of Europe, was prompted by the purest Christian motives, they are assured that the benevolent views of your Royal Highness, are perfectly consonant to the language and spirit of that ever memorable, and may it prove also! sacred and perpetual league.

Such, Sir, are their sincere convictions, and such is the object which they have at heart—an object which they could not conceal from your Royal Highness, consistently with those feelings of respect, duty, and submission, by which they are bound to your Royal Highness' person and Government.

Presuming, therefore, that your Royal Highness would graciously extend your countenance to exertions that would have a tendency to promote the true glory and happiness of your paternal dominions, the Society for the promotion of Permanent and Universal Peace are emboldened to present this humble Address, and to request that your Royal Highness will be graciously pleased to accept a volume of their Tracts and Reports.

Signed by order of the Committee,

ROBERT MARSDEN, *Chairman.*

16, *Earl Street, Sept. 17, 1818.*



THE MEMORIAL OF THE MASSACHUSETTS PEACE SOCIETY.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

The Memorial of the Members of the Peace Society of Massachusetts respectfully represents:—

That the society, which now solicits the attention of our national rulers, was instituted for the single purpose of diffusing pacific and benevolent sentiments through this country, and through the world. Impressed with a deep and sorrowful conviction, that the spirit of Christianity, which is a spirit of mercy, peace and kind affection, is imperfectly understood; afflicted by the ac-

cumulated miseries and extensive desolations which war has spread over the fairest, most fruitful, and most enlightened regions of the earth; and at the same time, encouraged by many decisive proofs of the revival of purer, and more benevolent principles among Christian nations, your memorialists have formed this association with the solemn and deliberate purpose of co-operating with the philanthropists of every country, in promoting the cause of peace and charity; in stripping war of its false glory, and in uniting different communities in the bonds of mutual good will. We are sensible, that from the nature of our object, it is chiefly to be accomplished by a silent and gradual influence on the minds of men, and accordingly we have limited our operations to the circulation of useful treatises, in which the pacific spirit of religion has been exhibited with clearness, and we hope with success. We believe, however, that the present moment demands a departure from our usual course, and we cherish the hope, that, by an application to the government under which we live, important service may be rendered to the cause of humanity, in which we are engaged.

The present memorial is founded on two occurrences, which we hail as auspicious to the pacification of the world. The first occurrence, to which we refer, is the well known and unprecedented union of several of the most illustrious powers of Europe, in declaring, before "the universe, their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relation with every other government, the precepts of Christianity, the precepts of justice, of charity and of peace."

The second occurrence, to which we refer, is the decided expression of pacific sentiments and anticipations in the conclusion of the late message of the President of the United States, in which his parting wishes for his country are expressed with tenderness and power. In this remarkable passage, worthy the chief magistrate of a Christian community, he expresses his conviction, that "the destined career of his country will exhibit a government, which, whilst it refines its domestic code from every ingredient not congenial with the precepts of an enlightened age, and the sentiments of a virtuous

people, seeks by appeals to reason, and by its liberal examples, to infuse into the law which governs the civilized world, a spirit which may diminish the frequency, or circumscribe the calamities of war, and meliorate the social and beneficent relations of peace; a government, in a word, whose conduct, within and without, may bespeak the most noble of all ambitions, that of promoting peace on earth, and good will to man."

On the occurrences now stated, your memorialists respectfully beg leave to found the following suggestions and solicitations:—

First, We respectfully solicit, if it be consistent with the principles of the constitution, that the solemn profession of pacific principles, lately made by several distinguished sovereigns of Europe, may be met by corresponding professions on the part of our own government. While we are sensible that a melancholy discordance has often existed between the language and the conduct of rulers, we still believe, that the solemn assertion of great and important principles, by men of distinguished rank and influence, has a beneficial operation on society, by giving to these principles an increased authority over the consciences of those, by whom they are professed, by reviving and diffusing a reverence for them in the community, and by thus exalting the standard of *public opinion*, that invisible sovereign, to whose power the most absolute prince is often compelled to bow, and to which the measures of free government are entirely subjected. When we consider the support, which is now derived to war, from the perversion of public sentiment, we are desirous that our government should unite with the governments of Europe in a distinct and religious acknowledgement of those principles of peace and charity, on which the prosperity of states, and the happiness of families and individuals, are alike suspended.

Secondly, We respectfully solicit, that Congress will institute a deliberate inquiry, for the purpose of ascertaining the methods by which this government may exert on human affairs, that happy influence which is anticipated by the President of the United States; the methods by which it "may infuse into the law which governs the civilized world, a pacific spirit, may diminish the frequency, or circumscribe the calamities of war, and may express the most noble of all ambitions, that

of promoting peace on earth, and good will to man." We are persuaded that a government, sincerely disposed to sustain the august and sublime character, which is here described, of the pacificator of the world, will not want means of promoting its end. We trust, that under the persevering and well directed efforts of such a government, milder principles would be introduced into the conduct of national hostilities; that the reference of national controversies to an impartial umpire, would gradually be established as the law of the Christian world; and that national compacts would be formed for the express purpose of reducing the enormous and ruinous extent of military establishments, and of abolishing that outward splendor, which has so long been thrown around war, and which has contributed so largely to corrupt the moral sentiments of mankind.

When we represent to ourselves a Christian government sustaining this beneficent relation to the world; mediating between this contending states; recommending peaceful methods of deciding the jarring claims of nations; labouring to strip war of its pernicious glare, and to diminish the number of those who are interested in its support; diffusing new and generous sentiments in regard to the mutual duties and obligations of different communities; and inculcating, by its own example, a frank and benevolent policy, and a sincere regard to the interests of the world; when we represent to ourselves such a government, we want language to express our conceptions of the happy and magnificent results of its operations. It would form a new and illustrious era in human affairs, whilst by the blessings which it would spread, and by the honor and confidence which it would enjoy, it would obtain a moral empire, more enviable than the widest dominions ever founded on violence and crime.

Loving our country with tenderness and zeal; accustomed to regard her as destined to an exalted rank, and to great purposes; and desirous to behold, in her institutions and policy, increasing claims to our reverence and affection, we are solicitous that she should enter first on the career of glory, which has now been described, and that all her connexions with foreign states should be employed to diffuse the spirit of philanthropy

and to diminish the occasions and miseries of war. Of such a country we shall exult to be the children, and we pledge to it an attachment, veneration, and support, which can only be accorded to a virtuous community.

It is our happiness, that we live in an age when many noble schemes of benevolence have been accomplished; when the idea of a great amelioration of human affairs is no longer rejected as a dream of fancy; when statesmen are beginning to learn, that all nations have a common interest; when philanthropy is extending its views to distant countries, and is executing purposes, which would once have been regarded as the offspring of a blind and extravagant zeal. In this age of enlarged views, of generous excitement, of unparalleled activity for the good of mankind, it is hoped that the idea of a nation, espousing the cause of peace and humanity, will not be dismissed as visionary and impracticable. Enlightened and benevolent statesmen will discern that we do not live in ordinary times, but that a new and powerful impulse has been given to the human mind, which, under judicious influences, may issue in great and permanent improvements of the social state.

In presenting this memorial, we solemnly declare, in the presence of God, that we have no private or narrow views. On this subject, we belong to no sect, no party. As lovers of our country, as friends of mankind, as disciples of Jesus Christ, with the spirit of peace in our breasts, and with a deep impression of the miseries of war, we are only solicitous to prevent the effusion of human blood by human hands, and to recall men to the conviction that they are brethren. We trust that the warmth, with which we have spoken, will not be construed into a want of deference towards our rulers. On such a subject, coldness would be a crime. Our convictions are deep, and no language but that of zeal and earnestness would do them justice.

We hope that we are addressing rulers, who are sensible to the responsibility imposed by the possession of power; who regard the influence, which is granted them on human affairs, as a solemn trust; who consider themselves as belonging to their country and to mankind, and who desire to treasure up for themselves consolation in that hour, when human applause will be an unavailing

sound, and when no recollection will be so dear as that of having aided, with a disinterested zeal, the cause of peace and humanity.

By order of said Society,

WILLIAM PHILLIPS, Pres't.

Thaddeus Mason Harris, Rec'g Sec'y.



LETTER OF JOSEPH, LATE EMPEROR OF GERMANY.

The following is a letter of the Emperor to one of his Generals:—

“General—I desire you to arrest Count K—, and Captain W—, immediately. The Count is of an impetuous character, proud of his birth, and full of false ideas of honor. Captain W. who is an old soldier, thinks of settling every thing by sword and pistol. He has done wrong to accept a challenge from the young Count, I will not suffer the practice of duelling in my army; and I despise the arguments of those who seek to justify it. I have a high esteem for officers who expose themselves courageously to the enemy, and who, on all occasions, show themselves intrepid, valiant and determined in attack as well as defence. The indifference with which they face death is honorable to themselves and useful to their country; but there are men ready to sacrifice every thing to a spirit of revenge and hatred. I despise them; such men, in my opinion, are worse than Roman gladiators. Let a council of war be summoned to try these two officers, with all the impartiality which I demand from every judge; and let the most culpable of the two be made an example, by the rigor of the law. I am resolved that this barbarous custom, which is worthy of the age of Tamerlane and Bajazet, and which is so fatal to the peace of families, shall be punished and suppressed, though it cost half my officers. There will be still left men who can unite bravery with the duties of faithful subjects. I wish for none who do not respect the laws of the country.

Vienna, August, 1774.”

The following is a supposed answer to the Emperor's letter:—

COUNT K. TO THE EMPEROR JOSEPH.

Sire,

The general has furnished me with a copy of your letter to him, and I am now under arrest. I have reflected seriously on your censures, and would, before I suffer for my offence, suggest some thoughts for your Majesty's consideration.

Of me it is said—"The Count is of an imperious character, proud of his birth, full of false ideas of honor."—On reflection, I am convinced that this opinion is correct. But, sire, my "false ideas of honor" were the fruit of that education which I received in your service; they are such as are generally possessed by military officers; and perhaps they are not more "false" than those "ideas of honor," which sovereigns entertain, exemplify, and applaud. Why should it be thought less honorable for a man to fight valiantly in his own quarrels, than so to fight in the quarrels of his prince. And if quarrelling and fighting between two officers is shameful or wicked, what shall be said of the wars of princes?

Of my antagonist your majesty has said, 'Captain W. who is an old soldier, thinks of settling every thing by sword and pistol.'—What better could reasonably have been expected of an 'old soldier,' who has been trained to blood? And has he not the example of all the princes of Europe to countenance him in settling his disputes with weapons of death? Or is it more honorable to murder men with cannon and muskets, than with swords and pistols? Or is it less unjust or less horrid for sovereigns to call forth armies of innocent men and cause them to murder one another, to settle some frivolous dispute than for two gentlemen to settle a controversy equally frivolous by fighting their own battle?

Your Majesty expresses a 'high esteem for those officers who expose themselves courageously to the enemy, and who, on all occasions, show themselves intrepid, valiant and determined in *attack* as well as *defence*.'—Of these you say 'The indifference with which they face death is honorable to themselves, and useful to their country.'

I was once of the same opinion, but reflection has convinced me that these are 'false ideas.' For the wars

of princes are as needless as the combats of duellists.— Besides, always on one part if not on both, a war is positively unjust and murderous; and I cannot think that it ought to be deemed either 'honorable to themselves' or 'useful to their country,' for men with 'indifference to face death' in unjustly attempting to destroy their brethren.

'There are men,' says your Majesty, 'who are ready to sacrifice every thing to a spirit of revenge and hatred.'

This was meant of duellists; but is it not in fact more applicable to warring princes? Duellists, indeed, sometimes sacrifice their own lives, and the happiness of relations and friends. But in their combats there is no burning or sacking of towns—no murder of women and children, nor of the sick and the aged—no ravaging of provinces—no plundering nor devastation of the property of the innocent—no public and inhuman celebrations of victories, and seldom more than two lives sacrificed in one quarrel. How trifling then the sacrifices in a war between two duellists, compared with what is made in a war between two princes! What are *two* lives to a *hundred thousand*?

Yet of revengeful duellists your Majesty has been pleased to say—'I despise them.' Perhaps, Sire, they are as much entitled to your compassion as your contempt—to compassion for their inisfortune in having been trained up in the principles of revenge and murder, in the service and by the examples of their princes.

That duellists are 'worse than Roman gladiators' may be true; for they fight each other voluntarily; whereas 'the Roman gladiators' were prisoners of war, doomed by their inhuman conquerors to fight and murder each other, for the amusement of the multitude. So the poor soldiers of different countries are called out in armies to destroy one another, to gratify the ambition or revenge of their merciless rulers. Soldiers and Gladiators may stand on equal ground as to guilt; duellists may be worse than either of these; but can they be worse than those rulers who wantonly cause soldiers and gladiators to shed each other's blood, and who exert their influence to render fighting a glorious profession?

Your Majesty has denounced duelling as a 'barbarous custom, worthy of the age of Tamerlane and Baj-

azet.' I admit, Sire, that duelling is a 'barbarous custom;' but I think it corresponds less with the age of Tamerlane than does the public wars of governments. Public war was deemed a glorious work in the time of Tamerlane; it is so deemed by rulers of the present age. Duelling was of later origin, and it is in some respects an improvement on the principles of public war. The improvement to which I refer is this—when duellists quarrel, they do their own fighting. If princes would adopt this improvement, they might dismiss their armies and navies, and thus greatly diminish the oppressive burdens of their subjects, and cease to deluge the earth in innocent blood.

Their example, indeed, would still be pernicious, but the saving of blood and treasure would be great; for they might still—as they often do now—enact laws to punish other people for imitating their own example.

So great is your abhorrence of duelling, that you have said, 'I despise the arguments of those who seek to justify it.' I am persuaded, Sire, that when people shall have become truly enlightened, they may with greater propriety, say the same of the arguments to justify the wars of princes. Both customs however, are barbarous, abhorrent to enlightened reason, to justice, and to religion.

Your Majesty may properly say much against duelling, and I shall submit to whatever penalty your majesty shall think proper to inflict on me; but I am anxious that you should understand, that the wars of duellists, and the wars even of pirates, are not more reprehensible, nor more atrocious, than the wars of sovereigns.

COUNT K.

Sept. 6th, 1774.

N. B. The letter from the Emperor to the General, has frequently been published, and is supposed to be genuine. The one from Count K. to the Emperor, has perhaps never before appeared in this country, and its genuineness may therefore be deemed more questionable; but the sentiments contained in it deserve the most serious consideration of both rulers and subjects in every country of Christendom.

Editor of the Friend of Peace.

To the president and Committee of the Society of Christian Morals, established at Paris.

LONDON, 8th May, 1822.

Gentlemen,—

The Committee of the Society established in London, for the promotion of Permanent and Universal Peace, have watched with exceeding interest the growth and progress of your Society, and hail with unfeigned pleasure its final establishment. They congratulate you, they congratulate themselves, and mankind, on the list of names distinguishing your early labors; and see with no common delight, illustrious individuals of widely different religious opinions, all united to carry into effect the great object which interests us all—the dissemination of the most striking and important principles of Christianity.

They offer you the most cordial co-operation; they rejoice to be called on to labor with you in a field so honorable; they feel their own difficulties and disappointments dissipate, when they see rising around them, Societies like your's, offering them the hand of fellowship, and the spirit of sympathy. They cannot despair of the final triumph of truth, when they see so many able advocates engage in its dissemination and defence; and they ardently hope that Christian charity will wing its way over the world, blending all pursuits in an universal philanthropy—teaching nations that they have but one common, one general interest, to which their own is subservient, and eradicating those prejudices and malignant feelings, which have scattered round them misery, desolation, and death.

Our Committee will look with anxious sympathy on the labors of your Society, and will communicate them to the world whenever they shall be in accordance (as we doubt not they will always be) with the great subjects of our mutual regard. They trust that your communications will be active and uninterrupted; and whenever your Society shall publish the Periodical to which a reference has been made, they will give it every encouragement in their power. Meanwhile they avail themselves of this occasion, to send six copies of the New Series of *The Herald of Peace*, whose pages they hope will be adorned by the reports of your future proceedings, and in

which they are about to print a translation of your President's most interesting address.

The committee beg to thank you for the friendly reception which you have given to such of their Members as have had the honor of being present at any of your sittings. By such associations among those who are honest and zealous in the cause of truth, which is the cause of Peace, they hope to see or to prepare the way for the final extirpation of the malevolent affections called into action under the most terrible and outrageous form—viz. in international war.

Gentlemen, the Committee salute you with fraternal regard, and I feel happy myself in being their organ on this occasion. Accept my respects.

JOHN BOWRING, Foreign Sec'y.

The Committee of the Society of Christian Morals, to Mr. John Bowring, Foreign Secretary of the Peace Society in London.

PARIS, 16th May, 1822.

SIR,

We have received with the most lively interest, the fraternal communication which the London Peace Society has so obligingly transmitted to us. We think that the frequent intercourse which will, without doubt, be established between the two Societies, cannot fail of producing the most happy effect, and that the ultimate result will be the propagation of the sublime principles of Christian Morals, which, when once universally received and practised, must effect the establishment of permanent and universal peace among the children of the same God. We congratulate ourselves that we act in concert with the respectable Peace Society to effect an object so very desirable; and it is to us a delightful spectacle to see two great Nations united in promoting the happiness of the human kind. Receive our thanks, Sir, for the proposal of the Peace Society to publish the result of our labors in their interesting and valuable periodical work, *The Herald of Peace*; also for their promise of sending to us several copies of the same. We have the pleasure to send to you six of the first number of the Periodical Work which we have published.

We have seen with the most lively pleasure and fraternal interest, Members of your Society taking their seat among us, and assisting us in our deliberations. It is by this union, that the friends of humanity among every nation will be able to promote, through the influence of christianity, the happiness of mankind. May our intercourse with each other form one of the links of this grand association, which will contribute towards making peace, happiness, and every virtue which flows from the holy precepts of the gospel, reign among men.

I congratulate myself, Sir, on being commissioned to transmit to you the sentiments and views of the Society, and I pray you to receive the assurance of our high consideration and fraternal regard.

CHARLES COQUEREL,

One of the Secretaries of the Society for the application of the Christian Precepts to the Social Relations of Life.



A LETTER
ADDRESSED TO THE KING OF ENGLAND,

BY THOMAS THRUSH,
On resigning his commission as a Captain in the Royal Navy, on the ground of the unlawfulness of war.

"I am not mad, most noble Festus; but speak forth the words of truth and soberness."

SIRE,
WHEN a subject presumes publicly to address his sovereign, on a matter which he deems of the very highest importance to the welfare and happiness of mankind, he cannot, if his motives are pure, help feeling much anxiety to acquit himself in a way that may best promote his views; that may give no offence to the sovereign he addresses; and that may, as much as possible, disarm public censure.

This, Sire, is my case: and when I inform Your Majesty that the purport of this letter is to announce my resignation of the commission and rank I hold in Your Majesty's Naval Service, from a conviction that my re-

taining them is incompatible with my Christian profession, it will be obvious that my situation, if not one of great difficulty, is, at least, one of peculiar delicacy. It will be equally obvious, that it is no easy matter for me to avoid giving offence, or even to escape censure.

The difficulties of my situation are increased by the consideration that I have no precedent for my guidance, either as to the letter I am addressing to Your Majesty, or to the important and unusual act to which this letter relates. In both cases I am acting, and I feel the weighty responsibility, solely on my own judgment, and without the aid of precedent or example. This consideration ought to make me both humble and circumspect; that I may neither do nor say any thing of which I may hereafter see just cause to repent. I trust, Sire, this will not be my case; for on the subject of these pages I have not thought lightly or casually, but seriously and intently; and this not merely during a week, a month, or even a year, but almost daily for the last three years. After endeavoring to gain the best information on a subject continually becoming more interesting to me; and after imploring the guidance of that Being who alone can direct the hearts of men to what is right; my scruples concerning the accordancy of the military profession with the precepts of the Christian religion have ended in the conviction, that the duties of this profession are altogether irreconcilable with the plain fundamental principles of our holy religion.

Considering the subject matter of this letter, and the profession of its writer, it might be deemed more respectful to Your Majesty, as well as to the distinguished persons who compose the Board of Admiralty, that I should, according to professional etiquette, address myself to them, through their Secretary. After due consideration, it appears necessary for me, on the present occasion, to depart from this custom. Whether, Sire, I regard Your Majesty as the fountain of military rank and honor, or as the Supreme Head of the Church of Christ in the nation you govern, but more especially as the latter, I feel it to be my duty to address these pages to Your Majesty; and I trust that my boldness, in doing so, will not be considered as a departure from Christian humility, or from the deference and duty justly required from a subject to his sovereign.

When a man, by many years of assiduity and active exertion, has gained a highly respectable rank in his profession; when, indeed, he has nearly arrived at the goal of his wishes,—it may be expected that he will thankfully enjoy this rank, and its emoluments. But when, instead of doing so, he, in advanced life, resigns these, he is likely to be taxed with something beyond mere imbecility,—the remark of Festus to St. Paul will scarcely be thought too severe for a person acting thus at variance with common feelings and practice. As this remark may possibly be applied to me; I hope, though I have no pretensions to the learning of the Apostle, that I may be permitted to answer in his words, that “I am not mad, but speak forth the words of truth and soberness.”

To account for a conduct so perfectly strange and unusual, is a duty I owe to Your Majesty: but before I proceed to discharge this duty, it may be proper to examine how far I may lawfully, under any circumstances, withdraw myself from my profession.

In whatever light I regard my half-pay, I am duly sensible that my engagement to Your Majesty and my country is one of a very sacred nature, and that I ought to be able to adduce weighty and satisfactory reasons for the step I am taking. I cannot be ignorant that such a line of conduct, if generally adopted, would produce very important consequences to society in all nations: I therefore feel it, not only an imperative duty to Your Majesty, to my brother-officers, and to the world at large, but also a most sacred duty to my Maker, that I should, with the greatest plainness, state my reasons, or rather my apology, for a proceeding which as far as I know, is in modern times unprecedented. In doing this, it will be my most anxious wish and endeavour to observe that deference and profound respect justly due to Your Majesty's person, and to the elevated and important station you fill. Should I fail in doing this, I entreat you, Sire, to believe that my failure does not arise from a wish to withhold from Your Majesty the honor justly due to you; but from an overpowering anxiety to “render unto God the things that are God's.”

Although, Sire, I feel the fullest conviction that the case I am going, hypothetically, to state, could not under any circumstances happen to me; yet permit me to

suppose, though living under your protection, that I should so far forget my obligations and my allegiance to Your Majesty as to unite myself to your enemies.— Were I, by any possibility, implicated in a transaction so truly degrading, I should consider it as my first duty, as soon as I became sensible of the enormity of my crime, to make the most ample and the most public reparation for it. Though my doing so might subject me to the charge of cowardice and treachery; yet, unquestionably, it would be my bounden duty to retrace my steps and return to my allegiance to you, my lawful sovereign; and it would be equally my duty to do this in the most public manner.

In some points my own real situation appears to me very similar to the imaginary case I have here stated.— With much zeal and sincerity I entered into the Naval Service of Your Majesty's revered Father, and swore allegiance to him. This allegiance is now, of course, due to Your Majesty, as his lawful successor. When I entered into this solemn contract, I entertained no apprehension that I was acting in opposition to the principles of the Christian religion; nor did any apprehension of this kind ever arise in my mind during the time I was actively employed in the service of my country.— Nay, so far from suspecting that I was departing from Christian rectitude, it appeared to me almost certain, if I should lose my life in the service of my king and my country, that this would serve as a kind of passport to the favor and acceptance of God. This opinion, which has been frequently inculcated by ministers of the Gospel of Peace, as well as by Pagan writers, is, I believe, generally entertained by those who think at all when they enter the naval or military profession.

Those, Sire, who live much in the world are imperceptibly led to think, and act, upon the principles of those with whom they associate. Though, in the busy scenes of naval service, I never entertained an idea of my profession being irreconcilable with the religion of Christ; yet after passing several years in retirement bordering on seclusion; and after more closely inspecting the Christian precepts, and reviewing my past life, it appears to me that while I have been serving my king and my country, if not brilliantly, yet faithfully, I have been acting in open disobedience to the plain and posi-

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...tive commands of another and a superior master,—a Master whose claims upon my allegiance are prior, and paramount, to those of Your Majesty, or of any earthly sovereign.

Christianity being considered as a part of the laws of the land, it would seem reasonable to conclude, that so long as a subject obeys the precepts of the divine Founder of this religion, he can hardly fail in any important duty to his sovereign. In other words, if a subject is careful to “render unto God the things that are God’s,” it will be hardly possible for him to withhold from his sovereign those things that are lawfully due to him. In Christianity one duty implies the other; and thus the duty to the Prince is placed upon the most solid foundation, as forming an essential part of a Christian’s duty to God. But, Sire, permit me with great deference and respect to observe, that the claims of an earthly sovereign, parent, or benefactor, to our gratitude, our love, and our obedience, ought not, for a moment, to be put in competition with those of our Maker. And it is, Sire, not only our bounden duty, but also our highest interest, to render unconditional and absolute obedience to God alone.

During the latter part of those years of retirement which I have mentioned, this and other Christian truths have become strongly impressed on my mind; and conscience has told me, that, however honorable my profession may be considered, it is impossible for a man to be at the same time a faithful follower of Christ and a warrior by profession. The moment a man sells himself to his sovereign, or to his country, for the purpose of human destruction, he loses *caste* (if I may be allowed the expression) as a Christian. He forfeits that liberty, that freedom to think, to speak, and to act, on moral and religious principles, which, as a Christian, it is his privilege, as well as his duty, to maintain.

If a subject may be permitted to make the remark, Your Majesty appears to entertain opinions similar to these. In confirming the sentence of a Court Martial held on a foreign station on two officers for disobedience of orders, Your Majesty most justly observes, that, “*If religious principles were allowed to be urged by individual officers as a plea for disobedience of orders, the discipline*

of the army would sustain an injury which might be dangerous to the state." Surely, Sire, this is equivalent to saying that men who are imbued with *religious principles*, or Christians, are unfit for the military service. Of the justice of Your Majesty's remark, or of the equity of the sentence of the court, no one conversant in military discipline can entertain a doubt. Thinking men, who believe that their professional duty interferes with their duty to God, ought not to halt between two opinions.

Since I have been led to the examination of the foregoing opinions, my convictions from reflection and from reading, especially from reading the Holy Scriptures, have become established. Indeed there is scarcely a chapter in the New Testament that does not virtually condemn war—scarcely a command, or a precept, to which a professed warrior can pay unconditional obedience. I therefore, Sire, as a Christian, looking forward to existence beyond the grave, feel myself compelled to resign, and lay at Your Majesty's feet, that commission in your Naval Service, which I labored with diligence and fidelity to attain; and on which, when attained, no one placed a higher value than myself. I see no alternative, Sire, between doing this and relinquishing those glorious hopes of immortality which our Saviour holds out to those, and to those only, who obey his precepts.

In camps and fleets, and in the busy scenes of public life, the awful threats and the cheering hopes of the Gospel do not receive the serious consideration they deserve. Withdrawn from those scenes, my mind has become more and more impressed with the clearest conviction, that for men to devote themselves to the military profession, and to assemble by thousands for the avowed purpose of deliberately shedding human blood, is as clearly contrary to the plain and positive precepts of Jesus, as it is abhorrent to those natural feelings of humanity that, till blunted or perverted by education, are in mercy impressed on our hearts by our wise and benevolent Creator. Entertaining these opinions; believing that they will be approved by my future Judge; and, as a Christian, determined never to draw a sword, or pull a trigger, for the purpose of shedding human blood; nor yet to return a blow for a blow, or an insult for an insult; I feel myself perfectly unfit for Your Ma-

jesty's Naval Service, and I think I should not act either honestly, or consistently, in retaining my commission.

I am aware, Sire, that the step I have taken might, in times less liberal and enlightened, have subjected me to severe pains and penalties. I am thankful that I live in times when the Christian religion is not only better understood, but when it is considered as forming an essential part of the laws of the most powerful and civilized nations; and I feel much confidence that Your Majesty, though you may condemn the step I have taken, will approve the motive by which it has been dictated. Were the subjects of Your Majesty, and of other sovereigns, to act generally on the principle I have adopted, though some local and temporary inconvenience might be the result, extensive and permanent good must be the consummation: nor is it probable that universal peace will ever be established on any other basis than unconditional obedience to the precepts of Jesus.

Suppose, Sire, that instead of Your Majesty's subjects adopting this pacific system, the French, whom, alas! contrary to the fundamental principles of our religion, we have been trained to regard as our natural enemies—Suppose, Sire, that they should set the glorious example to the world, and “beat their swords into plough shares:” would Your Majesty, or would your subjects, or would other nations, regard this as a misfortune?—Instead of thus considering it, would it not be hailed by all as a most auspicious event? And, instead of thereby subjecting themselves to insult, would they not command the admiration, the esteem, and the friendship, of every civilized, and even of every savage nation? May it henceforth, Sire, be the ambition of Britain and France, to set to other nations the glorious example of cultivating a Christian, instead of a martial spirit.

In withdrawing myself from Your Majesty's Naval Service, I have the consolation of doing it in a time of profound peace, when the least possible objection can be made to such a measure. It is also less repugnant to my feelings to retire from half-pay, than from actual service. This pay, I have been led to believe, is not only considered as a reward for past services, but also as a retaining fee for future exertions. Being unwilling to comply with the terms, I feel that I am not entitled

to the fee ; and that I ought not to receive it. Did I, on the other hand, regard my half-pay as exclusively a reward for past services ; having earned it by what I now consider as a transgression of Christian duty, or as a desertion of my allegiance to God, it appears to me, in receiving it, that I virtually renew, or continue my disobedience. If I may be allowed to apply to myself the figurative and emphatical language of St. Paul, "I crucify afresh the Lord Jesus Christ," (*the Prince of Peace*,) "and put him and his religion to an open shame."

To enumerate only a few of the evils emanating from war, would swell this letter far beyond the limits to which it is my wish to confine it. Of war it may safely be affirmed that, if it does not cause, it aggravates every evil, moral or political, by which mankind is assailed. In the Old Testament, war, or the sword, is uniformly spoken of as the instrument whereby God punishes rebellious and idolatrous nations. This ought to be regarded as a warning voice from Heaven, both to nations and individuals, not to engage in it.

I might here, Sire, lay down my pen, trusting that in a situation of considerable difficulty, I have acted, (at least according to the best of my judgment,) on correct Christian principles. It seems necessary, however, upon an occasion like the present, that I should endeavor to prove that I have acted on these principles.

The prophecies of the Old Testament, when taken in connexion with the precepts of the Gospel, appear decisive against the practice of war, under the Christian dispensation. To this evidence I appeal with the more satisfaction, as it affords, at the same time, the pleasing and sure testimony, that the degrading and sanguinary scenes of past and present times are not to endure, but on the contrary, that they will be succeeded by ages of permanent peace and happiness.

I am not, Sire, so great a visionary as to expect that the example of any individual, much less of one so little known to the world as myself, will have the least influence with others ; yet I confidently anticipate that a time will arrive, when not only insulated individuals, but when men in great numbers—when *the nations*—when *many people**

* Isaiah, ii. 4.

will act on the same principles that I have done. I do not entertain this belief, merely because I think the divine precepts of the Christian religion are admirably calculated to produce so glorious an event; or because the "signs of the times" lead reflecting persons to expect it; but chiefly because I am a believer in those prophecies of the Old Testament which speak of this devoutly to be wished for event as a certainty. These prophecies give evidence concerning this triumph of Christianity, with as much precision and clearness as they testify the truth of Christianity itself. Their accomplishment, indeed, seems to form a necessary connecting link in the grand chain of the prophecies concerning Christianity: this link wanting, the fortress of Christian truth is rendered assailable, and is exposed to the attacks of Jews and sceptics, who taunt Christians with the remark that their religion cannot be true, inasmuch as THE PRINCE OF PEACE is not yet come into the world. As it was, Sire, the practice of our Saviour and his Apostles to appeal to the prophecies of the Old Testament, it seems wise that Christians of the present day, in examining a disputed point, such as the lawfulness of war, should follow the example of these infallible guides.

However acute and excellent the writings of many learned commentators on the Prophecies, and however decisive the proofs they draw from them of the truth of the Christian revelation, it would seem certain that some of the most important of these prophecies, generally applied to Christianity, are at variance with all history, whether civil or ecclesiastical, of the last fourteen or fifteen centuries. The following prophecies are of this description:—

1. Isaiah ii. 2. *And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established on the top of the mountain and shall be exalted above the hills, and all the nations flow unto it.*

3. *And many people shall go and say, Come ye and let us go to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*

4. *And he will judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares and their spears into pruning-hooks. Na-*

tion shall not rise up against nation, neither shall they learn war any more.—See also Micah iv. 1—4.

II. Isaiah xi. 1 *And there shall come forth a rod out of the stem of Jesse.*

5. *Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

6. *The wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them.*

7. *And the cow and bear shall feed: and their young ones shall lie down together, and the lion shall eat straw like the ox.*

8. *And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.*

9. *They shall not hurt or destroy in all the holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

These prophecies, though couched in language so very dissimilar, are no doubt descriptive of the same event, viz. the great happiness destined for mankind through the medium of the Christian religion. This happiness many of the virtuous, the enlightened, and the philanthropic, in all ages since the Christian era, have ardently but vainly wished to see realized. The former prophecy describes this triumph of Christianity in terms so plain and literal, that they cannot be misunderstood. The latter, though couched in symbolical language, is also descriptive of a state of great happiness under the Christian dispensation. In two important particulars these prophecies remain yet to be fulfilled, viz: in establishing peace in the world; and in spreading that knowledge of the Lord which is finally to produce this blessed effect.

Should it be asked, Sire, of what use those prophecies are to Christians of the present day—are they recorded merely to gratify a prying curiosity, and to convey to them information concerning events which are to take place at some future and indefinite period, and in which they have no interest or concern? This question is answered by St. Paul; that prophecy (like other parts of Scripture) is “written for our admonition, upon whom the ends of the world are come.” These prophecies, therefore, are handed down to inform us that it is the

will of the great and benevolent Parent of mankind, and consequently the duty of Christians, to live together in harmony and love, instead of hating and destroying each other by war. They are written to show us that if wars now exist, the fault is not in Christianity, but in those who are called Christians. They are written to tell us what effects real Christianity *will* produce hereafter, and consequently what it ought to produce now.—They are written, Sire, to admonish Christians to refrain from war. These prophecies are still more important, for they point out the way to put an end to war; viz:—by spreading abroad Christianity (or “the knowledge of the Lord”) till “it shall cover the earth.”—When Christians cease from war, this undertaking will become comparatively an easy task. Thus understood and applied, these prophecies, instead of being a mere dead letter and a matter of useless speculation, become practically and individually useful; they become, like other parts of Scripture, “profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

It is well, Sire, for Christians who feel a deep interest for the honor of their religion, that the history of the first two centuries establishes the fact that the professors of Christianity, in those early ages, refrained from war. It is also well for the cause of Christianity that an apostacy from the faith was predicted. In Scripture language, faith and Christian practice are often synonymous; and it is impossible to conceive a greater departure from Christian practice than war. Thus, Sire, this departure from the practice of the Apostles and early Christians, like every other fact connected with the Christian history, when duly considered, bears testimony to its truth.

So long as nations professing Christianity shall make a trade of war, the superstructure of Christianity must and will be assailable through these prophecies: but its foundations are imperishable. When Christians shall cease from war, which, on the sure word of prophecy, they will do; then may we hope that Christianity “will cover the earth,” and that “all the kingdoms of this world *will* become the kingdoms of our Lord and of his Christ.” Till then, warriors must be considered as the foes of Christianity.

If, Sire, we ask ourselves the question—what changes would be effected in the moral and political world, if our Lord's sermon on the mount, instead of being a subject of occasional eulogium and admiration, were made the standard rule of men's actions? Let the prophet Isaiah answer the question: men would "beat their swords into plough-shares," and "nation would not lift up sword against nation, neither would they learn war any more." The all-powerful cause that is to produce these glorious effects, is Christianity. Connecting it with the prophecies of the Old Testament, we may consider "the knowledge of the Lord," and Christian knowledge, as the same thing; and taking the sermon of our Lord on the mount as a summary of this knowledge, we may consider it as the noble instrument that is finally to produce these glorious effects.

The close agreement, Sire, between these prophecies and the probable result of our Saviour's precepts, if practically embraced, affords a strong presumptive proof, that both the prophecies and the precepts are of divine origin. I have, I trust, shown that the former never can be fulfilled so long as Christians shall engage in war. It will be equally easy to show that the precepts of the Gospel can never be complied with by nations or by individuals engaging in war. Their obedience to such precepts and commands as the following, seems to be an impossibility.

Have peace one with another. By this shall all men know that ye are my disciples, if ye have love one to another.

Walk with all lowliness and meekness, with long suffering, forbearing one another in love.

Be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing.

Be at peace among yourselves. See that none render evil for evil to any man. God hath called us to peace.

Follow after love, patience, meekness. Be gentle, showing all meekness unto all men. Live in peace.

Lay aside all malice. Put off anger, wrath, malice. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

Avenge not yourselves. If thine enemy hunger, feed

him; if he thirst, give him drink. Recompense to no man evil for evil. Overcome evil with good.

What a strange anomaly, Sire, would be exhibited, were these truly noble and characteristic precepts of the Christian religion placed at the head of every naval or military officer's commission, and at the head of every warlike order issued from the Admiralty or War office, or at the head of every regimental orderly-book! No incongruity could appear greater than such a mixture of war and Gospel—no impossibility more evident than the impossibility of obedience in both cases—no truth more clear than that war and Christianity are utterly irreconcilable. When the Christian and military duties are thus contrasted, the discrepancy is so glaring, that it has rather the appearance of burlesque than of sober truth. But surely this striking contrariety affords no mean argument that the duties of a Christian and a warrior can never be faithfully discharged by the same individual.

A due consideration of these truly Christian precepts will show us the fallacy of one of the most popular arguments in favor of war, viz: that as the Jews, the highly favored people of God, were commanded, by God himself, to wage war, it cannot therefore be sinful for Christians to do the same. But our Saviour, has left his followers without excuse; for he tells them they are not to be guided by the customs of the Jews: "Ye have heard," says he, "that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."—"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love them that hate you, and pray for them which despitefully use you and persecute you." The practice of the Jews, therefore, Sire, can be no excuse for Christians to engage in war.

Another popular argument in favor of war, is, that the moral precepts of the Gospel, though imperative to individuals, may, in cases of necessity, be dispensed with by sovereigns, or nations. On this subject an acute reasoner thus expresses himself: "In the transactions of private persons, no advantage that results from the

breach of a general law of justice, can compensate to the public for the violation of the law; *in the concerns of empire this may sometimes be doubted.*" I deeply regret, Sire, that a sentiment so derogatory to Christian morals should have proceeded from the pen of Dr. Paley. My regret, however, is softened by the knowledge that Christian sovereigns united in Holy Alliance "have not so learned Christ." These sovereigns solemnly declare, "*their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take for their sole guide the precepts of that holy religion,*" (the Christian:) "*namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the counsels of princes, and guide all their steps, as being the ONLY means of consolidating human institutions and remedying their imperfections.*" Whenever Christian nations shall act on these principles, wars among them will cease, and "the knowledge of the LORD will cover the earth as the waters cover the sea."

Considering the high importance of the subject-matter of these pages to myself individually, I trust, Sire, that I shall not, in concluding them, be accused of egotism, or of improperly indulging my own feelings or vanity, in stating the following particulars concerning myself.

When the first impressions, Sire, were formed in my mind concerning the unlawfulness of Christians entering into or remaining in the military profession, I cannot exactly recollect. To my shame, I may, I believe, say that I never thought seriously on the subject till within the last four years. Whenever I heard feelings of disapprobation expressed concerning war, I was led to regard them as Bishop Horsley did, as a species of puritanical cant; so fully was I satisfied that war, and consequently my profession, was perfectly consonant with the precepts of Christianity. About the time I have mentioned, owing to circumstances which I need not state, I began to entertain doubts on this subject.—These doubts gradually gained strength; and early in the year 1822, I came to the resolution to investigate the subject more closely than I had hitherto done; and if, after such investigation, it should appear to me that

my profession was irreconcilable with the precepts of Christ, I determined to resign my naval rank and half-pay, although I placed a high value upon the former, and the latter forms a large portion of a very limited income; and I was thereby subjecting myself, and not myself alone, to a very considerable change in my mode of living, and at this advanced period of life, when its comforts and conveniences are most wanted.

To take a step so highly important to me in many points of view, but particularly in a religious one, upon the first impression of my mind, would have been highly improper; for even the best informed persons frequently change their opinions, and see the same transaction in different points of view at different periods of time. From the very novel nature of the act I contemplated, I thought it possible that this might happen to myself; and that in my ardor to do what I deemed an act of religious duty, I might hastily take a step of which I might hereafter see just cause to repent, and when repentance could not avail me. I was also aware, that what I proposed doing, being so much at variance with established custom, might be attributed to vanity, or an affectation of singularity—motives by which, as far as I know myself, I have never been greatly influenced. Added to these considerations, I felt much difficulty as to the manner in which I should withdraw myself from my profession. It appeared to me, (though it may savour of vanity thus to express myself.) that the measure I contemplated was one of very great importance both in a political and religious point of view.

Under these perplexing circumstances, I came to the resolution to retain my half-pay three years longer, should my life be so long spared, and to dedicate that time to serious inquiry on a subject constantly pressing upon my mind. This delay I considered as likely to cure me of any false notions that either ignorance, fanaticism, or vanity might generate. It has Sire, pleased the Divine Disposer of events to grant me these years; and I hope they have not been passed unprofitably. After every inquiry and consideration on one of the most important subjects that can occupy the human mind, as far as my abilities and opportunities have enabled me, and after frequent and earnest prayer to that

Being who alone has power over the minds of men, that I might do nothing dishonorable to Christianity, nor injurious to society, I have seen no reason to regret the resolution I then formed. Some may blame me, and with seeming justice, for taking so long a time for consideration, on what I now speak of as so very clear a point. I do not however regret this delay, as it has effectually convinced me that I have acted not only from pure motives, but also on correct principles; and I feel the fullest confidence that I shall never repent of the step that conscience has dictated. This delay has also enabled me to correct the false views I have entertained till within the last twelve months concerning what is called *defensive war*. On this subject I have indeed changed my opinions.

When I first formed the resolution of withdrawing from the naval profession, I was, Sire, impressed with an idea, perhaps rather a confused one, that though wars of conquest and aggression were clearly unjustifiable and wicked, yet that wars of defence were not so. For individuals or nations to engage in these, I considered as not merely lawful but as highly honorable and meritorious. However I may subject myself to scorn and contempt, I now feel no hesitation in declaring my conviction, that warfare of any kind, offensive or defensive, national or individual, is most plainly interdicted by the spirit, if not by the letter, of the Gospel. It is absolutely irreconcilable with the characteristic precepts of Christianity, as well as with the prophecies which I have already quoted. These precepts and prophecies teach us that to obey the will of God is "the whole business of morality." I may be under a delusion; but regarding war of any kind as incompatible with this obedience, I must either reject as sophisticated the excuses and apologies of learned and ingenious men in favor of defensive war, or set at nought both the Gospel and the prophecies.

Politicians consider the being ready for war as the surest means of avoiding it, and as proof of true wisdom. This is mere assertion: and history and experience admonish us, that if one nation arms by way of precaution and self-defence, another and another will do the same; and these defensive armaments, it is more than probable, will produce offensive operations. De-

defensive armaments may secure temporary safety, but they are calculated to create jealousy and provoke hostility, and to verify the remark of him who "spake as never man spake;" viz: that "they that take the sword shall perish with the sword." We are told on the sure testimony of prophecy that wars will cease; but we have not the slightest intimation that this will be effected by defensive armaments: on the contrary, we have abundant reason to believe that the spread of Christianity (or "the knowledge of the Lord,") will produce this.— (*Isaiah, xi. 9.*)

A meek and unresisting spirit seems to be the keystone of Christianity: it appears to be regarded by our Saviour as a kind of celestial panoply, not merely securing to its possessor the approbation of God, but also protecting him from wrong and insult. The same remark may be applied to families, and also to nations.— Its effects with these latter, it is true, remain to be fully tried; but in, I believe, the only instance in which this spirit has been put in practice upon an extended scale, it succeeded. It will succeed with Christian nations, unless Christianity and civilization render men more ungovernable and unprincipled than the untutored Indians with whom William Penn had to deal: these were completely won and subdued by this defensive and truly Christian armour; and, when its use shall be better understood, Christian nations will cease to learn war; and there will be "nothing to hurt or destroy."

Some, Sire, may cavil with my having, on the present occasion, appealed so confidently to prophecy.— It has, indeed, been too much the custom with several commentators, even with men of considerable eminence as writers and scholars, to identify the awful and wonderful events that have been passing in our own days, with some of the prophecies of the Old and New Testaments, which admit of a variety of interpretation. The prophecies to which I have appealed are of a very different description, and can hardly be misapplied or misunderstood. These prophecies place our holy religion in the most dignified and delightful point of view, as the path to universal peace and philanthropy. The Author of our divine religion is also by these prophecies

placed in the most lovely and captivating point of view, as peculiarly entitled to our veneration, our gratitude, our obedience, and our love. This application of prophecy adds strength to the Christian evidences, and repels one of the most powerful arguments of sceptics against the religion of Christ.

I trust, Sire, that the state of *gross darkness*,* which has for so many centuries been producing war and destruction, is fast passing away, and light approaching with a steady step; and that, without improperly indulging the imagination, we may consider the present times as those described by the prophet as *neither day nor night*, previous to the *evening time* (of Christianity,) when it *shall be light*.† We are accustomed to regard the times in which we live with a partial and complacent eye; and, comparing them with those that are past, to exult in our superiority over our predecessors. We have, indeed, much cause for gratitude for many national blessings; but, as Christians, none for exultation, when we call to mind the torrents of human blood that have been shed in our own times, in direct opposition to the precepts of Jesus.

When Christians, Sire, shall subdue the anti-christian spirit of ambition, of resistance and revenge,—or, in the words of St. James, those *lusts* from whence wars arise,—and, instead of emulating the heroes of antiquity, to which the present course of education propels them, they shall take Jesus Christ for their pattern:—when, like him, men shall think it more honorable to submit with patience to a blow, than to return it with interest:—when men shall prefer the approbation of God, to the admiration of their fellow-men; or, in a word, when they become Christians:—then “will they beat their swords into plough-shares:” and “nation will not rise up against nation, neither will they learn war any more.” This, Sire, is the language of prophecy; and in the application of it, and of the precepts of Jesus, I trust that “*I have spoken forth the words of truth and soberness.*”

I think it incumbent on me, Sire, before I conclude this letter, to assure Your Majesty that, in retiring from your Naval Service, I am solely actuated by

*Isaiah ix. 2.

†Zachariah xiv. 6, 7.

those motives which I have set forth; and that I have not been led to take this step by any men or body of men. To one friend only has my intention been known from the first; and I have the happiness to know that this friend, (who will be a fellow-sufferer from the act,) most cordially approves what I have done. Nor, Sire, have I, till very near the time of sending these pages to the press, read any of the valuable publications of Peace Societies in this and other countries. The recent perusal of some of their works has afforded me the most heart-felt satisfaction, together with the pleasure of knowing that though these pages may excite feelings of pity and contempt in many, yet that they are in accordance with the opinions of numbers of pious Christians of distinguished rank and literary attainments in different parts of the world. Believing, Sire, that the publications of the Peace Societies have not only a tendency to annihilate war, but also to promote religion, and with it obedience to sovereigns, I sincerely wish they may be more extensively read than they have hitherto been.

May it, Sire, please the Supreme Disposer of events to grant that Your Majesty's reign may be prolonged, and that it may continue to be peaceable, prosperous, and happy; and may it accord with the wisdom and benevolence of His divine government of the world, shortly to put an end to all war and bloodshed, and incline the hearts of men to deeds of mercy and philanthropy: and may Your Majesty, and the highly-favored nation you govern, be made the glorious instruments of spreading through the world pure and unadulterated Christianity, or that "*knowledge of the Lord*" which can alone produce and secure the peace and civilization of the world.

Thus highly honored, Britain may indulge in the hope that not only her existence as a nation, but also her tranquility will endure; and that she will not be consigned, by the great Ruler of the universe, to the lot uniformly recorded in history of other great and warlike nations, who, having been raised by the sword, have also perished by the sword.

Though, Sire, I have, for the reasons I have stated, withdrawn myself from Your Majesty's Naval Service, it will ever be my most earnest wish, as it will also be

my constant endeavour, as a Christian and as a subject, to approve myself, with unfeigned deference and respect,

Sire,
Your Majesty's most faithful,
Most dutiful, and devoted Servant,
THOMAS THRUSH.

Sutton, near Thirsk,
14th Jan. 1825.



THE BUCANIER'S PROTEST,
In a letter to the President of the United States.
Palace of Tiger Island, Feb. 20, 1823.

SIR,

I have read the newspaper accounts of the late proceedings against a class of men which Congress has denominated *pirates*. It appears that an armed force has been ordered out with a view of exterminating this brave and enterprising people. As I have the honor of being one of their chiefs, I take the liberty of remonstrating against the measures you have adopted, and of asserting my claims to the respect which is acknowledged to be due to the brave in war.

I was born an American, and was early imbued with exalted ideas of military glory. In 1812, when the government made war on Great Britain, and granted licenses for maritime depredations, I took the command of a privateer, and was regularly licensed to practice sea-robbery. This business I pursued during the war. I captured several merchant vessels—was esteemed brave and successful, and was highly applauded for my patriotism. My share of prize money amounted to some thousands of dollars; but "light come light go"—I soon squandered it away in gambling and dissipation—excepting a portion, which I devoted to religious purposes, to compensate for the prayers and thanksgivings which some clergymen had offered for my success. Peace was proclaimed, my license for robbery annulled, and my prospects were blasted. Dig I could not; for I had lost all relish for labor. To beg I was ashamed, being a gentleman of honor. But robbery had become habitual. As I was turned out of employment by the return of

peace, and yet under the necessity of making some exertion, the following dialogue occurred between Inclination and Conscience:—

Inclination. I am now in want; but I am expert and brave in the business of piracy, which I have pursued for a number of years by a license from the American government. As the war ended, my license expired; but my thirst for rapine still remains. Now, why is it more unjust to rob, or even murder, innocent people, in time of peace, than in time of war?

Conscience. I hardly know how to answer your question. Such robbery and murder seem to be a cruel business at any time, though governments pretend that it is just and necessary. I do not see how a state of war can render it just, any more than a state of peace.

Inclination. I have another question: if such robbery and murder are in their own nature unjust or wicked, can a license from rulers make them just and laudable?

Conscience. Certainly it cannot.

Inclination. Then it is as right for me to follow the business of piracy now, as it was during the time that my license was allowed to be good. But admitting it to be true, that it is a state of *war* which makes robbery and murder just and commendable,—what then? War is war by whomsoever it may be waged, and why cannot I make war as well as an Emperor, a King, or even a Congress?

Conscience. I know you can easily make war; but whether it will be just in you to do so, is a serious question.

Inclination. If I make war, I can at least *call* it “just and necessary,” and this is the way that governments make just and necessary wars. But whether a war be really just or unjust, when it is once made, robbery and murder, you know, become deeds of glory, according to the laws of war, which are acknowledged by christian nations.

To these last observations, Conscience found nothing to object, though her countenance indicated regret. She saw that Inclination had the examples of rulers and the laws of war clearly on his side. Nor could she pretend that wars are generally made by better men than *myself*. I therefore procured a company of as brave fellows as ever wielded a sword, presented a musket, or managed

a cannon. I next obtained a swift-sailing vessel, and armed her for the enterprise. I then *made war*—a war which was as just and necessary as the wars made by Kings or Emperors; and it has been conducted in a manner as honorable and as humane, as public wars in general. I have seldom taken the life of a fellow being, and never, except in cases of necessity—I mean such necessity as is ever admitted in war. And I may affirm with truth, that I have done less injury to my fellow men annually, since my license expired, than I did in the three preceding years.

Some years ago I heard that a petition had been presented to Congress, requesting that measures might be adopted for the abolition of privateering in time of war; and that the Committee on Foreign Relations made a report favorable to the object of the petitioners; but that the Committee supposed the business must be effected by negotiation with other powers, and therefore recommended the subject to the Secretary of State. Since which I have heard very little relating to the business. As I understood the affair, it was supposed that it would not be wise in the American government to abolish, on *their* part, the practice of maritime robbery in time of war, unless other governments would do the same.

Now if, in the opinion of Congress, piracy is really a wicked practice, why should they have hesitated to abolish it immediately, as it respected themselves? But if it is not so bad a thing as to require an unqualified abolition of it on their own part, why such denunciations of death and extermination against me, and the veterans under my command?

I am, Sir, at the head of a brave, independent people, who have elected me as their Chief Magistrate. I never practice piracy, except when engaged in war; and in war *you* admit that the practice is justifiable. I will however own to you that the petition to Congress occasioned me seriously to reflect on the practice; and I came to a resolution to follow the example of the American rulers. As they led me into the practice, I had some hope that they would also by their example lead me out of it. My subjects were originally from several nations; but most of them, like myself, were led into the practice of robbery by the policy of their respective rulers. But such is my influence, that I think I

could persuade them to abandon robbery, if I could have the example of the American government in my favor. As soon as I shall see an act of Congress for the abolition of maritime depredations in time of war—evinced as real a disposition to *reform themselves* as to *punish others*, I will follow their example, and employ all my influence to reform my subjects. They have indeed an ardent love of military glory; and, like other christians, they esteem it as “the greatest of all glories;” but I think they might be reclaimed, could they but have a noble example from the American government. Till such an example be given, should any of them fall into your hands, let them be treated with that humanity which is due to brave and unfortunate prisoners of war.

VINCENT II.*

* Supposed to be the successor of the renowned Vincent Cambi.



TEN MATHEMATICAL QUESTIONS.

1. If killing a neighbor to revenge a wrong, to settle a controversy, or to acquire wealth, be murder, when done by a *poor man*—how much property must a man possess to render such conduct innocent?
2. If wantonly or maliciously taking the life of a brother, be an infamous crime in a private citizen—how high in office must a man be exalted to render such an act deserving of praise?
3. If the combination of three ruffians for the practice of robbery and murder, be a crime deserving the halter—how many *Christians* must combine in such a practice to render it glorious?
4. If one cypher be nought—how many cyphers must be added to make a unit?
5. If a family of ten persons have no right to wage war on another family—how many families must combine to acquire the right of making war?
6. If in elective governments the authority of a ruler is derived from his constituents, and if the constituents as individuals, have no right to kill the people of another government—what must be the amount of population which can invest a ruler with a right to make war on the people of a neighboring nation?

7. If the laws of God require every Christian to love his neighbor as himself, to love even his enemies, and not to render evil for evil—how many Christians must be associated in a war, to supercede or suspend the authority of Christ's commands?

8. If love is the fulfilling of the law, or all that God requires of men one towards another—what must be the elevation of a ruler who possesses a right to command God's children of one country, to hate and destroy their brethren of another country?

9. If falsehood, reviling enmity, rapine and man-butchery, be abhorrent in the eyes of Infinite Purity, when seen in men of private stations—what must be the rank of a ruler who can render such atrocious crimes pleasing in the sight of God?

10. If the chief of a small band of private robbers or pirates, be deserving of a gallows fifteen feet high, for causing the death of five men—what should be the height of a gallows for the chief of a great nation, who has caused the death of 200,000 men?



INVOCATION TO THE PRINCE OF PEACE.

GREAT Prince of peace! enthron'd above,
Kind source of pure compassion!
Now fill the world with peace and love;
Diffuse thy great salvation.

No more let cannon, swords, and spears,
Fill earth with dire confusion,
Destruction, horror, grief, and tears,
The-fruits of mad delusion.

True love to God, and love to man,
With pure, serene affection,
Fulfil the glorious gospel plan,
Insure divine protection.

Great Prince of peace! descend and reign,
Redeeming every nation;
Abolish crime, and guilt, and pain,
Throughout this vast creation.

K.

FINIS.

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