

our standard the Divine law; our expediency, obedience; our plan; the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.”

The *Principia* contains articles on all aspects of the abolition and antislavery cause including coverage of John Brown and the Harpers Ferry affair and the 1860 election and Abraham Lincoln.

William Goodell, American abolitionist and reformer was born in Coventry, New York in 1792. He began his journalistic efforts at the age of twenty-seven writing for a reform journal in Providence, Rhode Island, his articles focusing mostly on temperance. After moving the journals headquarters to New York Goodell became the leader of the American Temperance Society.

In 1833, partly through the influence of William Lloyd Garrison. Goodell decided to focus his journalistic efforts on antislavery. He helped to organize both the New York City Anti-Slavery Society and the American Anti-Slavery Society. He was on the AASS Executive Committee and was named editor of the *Emancipator*, the official paper of the AASS. In this position Goodell influenced public opinion by his forceful articulation of the principles of the abolition movement. He was one of the first reformers to link antislavery with the broader issue of civil rights for African Americans.

Goodell left the *Emancipator* in 1835. The next year he assumed editorship of the *Friend of Man*, a paper based in Utica. Here Goodell became a leading spokesperson for political abolitionism. Goodell assisted in the 1840 formation of the Liberty party, an abolitionist alternative to the Whigs and Democrats. In 1842 Goodell resigned from the *Friend of Man* so that he could begin a new paper, the *Christian Investigator*, which was dedicated to “ecclesiastical abolitionism” also known as “antislavery church reform.” From 1843 to 1852 Goodell was the unordained pastor of an antislavery “Union” church in Honeoye, New York.

In 1852, Goodell was chosen as the Liberty Party’s nominee for President of the United States, with S. M. Bell, of Virginia as his running mate, and in 1860 as its candidate for governor of New York.

During the 1850s Goodell edited another paper in New York City, the *American Jubilee*, later renamed the *Radical Abolitionist*. In the 1860s this paper became a weekly known as the *Principia*, a medium through which he hoped to press radical views on the Republican Party. Specifically, Goodell urged Republicans to view the Civil War as a “Second American Revolution,” an opportunity for them to realize long delayed reform goals in order to create a more egalitarian society. He visited Abraham Lincoln twice in 1862, encouraging the president to make his comments on emancipation explicit regarding the establishment of civil rights for African Americans. “Justice and not military necessity,” Goodell told Lincoln, should be the unambiguous message in all official pronouncements about the freeing of the slaves.

After the war, Goodell returned to the issue of temperance and helped to organize the Prohibition Party. He moved to Janesville, Wisconsin, where he died in 1878.

\$ 1,500.00

American National Biography, vol. 9, pp., 236-237

1. **AVERY T. NORTHUP** is of English descent, and was born April 28th, 1813, on a farm across the river from Otego. This farm was taken up about 1802 or 1803 by his father, Joseph Northup. The latter, who died here November 10th, 1855, was born in Lanesboro, Mass., July 20th, 1782. Joseph Northup’s father, of the same name, who was a Revolutionary soldier, married Sarah Hatch. A.T. Northup’s mother, Hannah, was the daughter of

another soldier of the Revolution, Ezekiel Tracy. She was born in Lenox, Mass., Feb. 11th, 1784, and died in Franklin April 16th, 1878. Our subject was the fourth of her eight children. In the spring of 1864 he and his sister Almira sold their interest in the homestead, and bought their present home to which they removed on the 6th of April in that year. In his youth, A.T. Northup learned the printer's trade in the office of the Otsego Republican at Cooperstown, and worked there until March, 1836, and then six months at Little Falls, when an accident disabled him for labor. Having partially recovered, he subsequently learned the business of dressing skins and making them into gloves and whip lashes; and still later the bookbinder's trade, which he still follows in connection with farming. He set the first type for the first paper in Franklin. He has been a Whig and Republican. In April, 1831, he joined the Congregational church in Otego. In May, 1859, he transferred his membership to the Baptist church, on doctrinal grounds. He was chosen deacon in December, 1859, and church clerk in March, 1860, and held both offices until his removal from Otego to Franklin. He has learned, used and taught Pitman's system of phonography.

<https://www.dcnhistory.org/books/mundix.html#:~:text=AVERY%20T.%20NORTHUP%20is%20of,by%20his%20father%2C%20Joseph%20Northup.>