



From the Lowell Journal.

**Abolition Convention—Slavery and the Church—Excitement.**

The Anti-Slavery Convention which met in this city on Monday morning, and which continued in session two whole days, excited a good deal of interest in our citizens. The large hall was very well filled during the day, and each evening it was crowded.

The resolutions which were discussed, were certainly of a character to arouse a good deal of feeling, and the well-known ability of such champions as Messrs. Garrison, Remond, Collins, &c., was calculated to increase the interest felt in the discussion. For once, the political partisans and statesmen, seem to have been lost sight of, and the American church and the priests who administer at its altars, were the subjects of attack.

The resolutions laid down several propositions in logical order; the whole forming a syllogism which it was thought would be difficult to beat down. As well as we can recollect, the resolutions began by saying that inasmuch as the religion of Jesus Christ was opposed to slavery, no slaveholder or church which held fellowship with slaveholders, could be Christian. The American church did hold fellowship with slaveholding churches; therefore the American church was a slaveholding church, and the ministers were, by their position, upholders of slavery.

These positions were laid down in very severe and very harsh language; and the speeches of Messrs. Garrison, Collins and Remond, though highly eloquent and able, were still more severe upon the church of the North and the ministry at the North. The American church covenant was denounced as a league with hell, the ministers were commissioned by the devil, and were false priests, hypocrites and scoundrels.

The principal speaker was Mr. Garrison. To sustain the resolutions, to show that the sentiment which they expressed was true, he went into a review of the present organization of the Methodist, Episcopal, Presbyterian, and Baptist churches, and quoted resolutions passed at conferences, general Conventions, extracts from the writings of many of the most distinguished divines, and more especially did he seem to rely upon the undeniable fact that over one hundred thousand slaves were held in bondage, were bought and sold by members of the Methodist Episcopal church in the southern States; that slaves were held by the churches in their corporate capacity, and that the ministers who administered the holy elements were the owners of slaves, and upholders of a system which set at naught the marriage covenant, which separated man and wife, which legalized the sale of the bodies and souls of men, which rendered the sacred and consecrated eucharist a necessary result from the social system which slavery renders necessary.

He contended, therefore, that the American church was not the church of Christ; that it was not imbued with his spirit; that it disregarded his injunctions, and trampled upon his most solemn commands; that it was a church of man-stealers; that the northern church was part and parcel of the southern church; that it raised not its voice in defence of suffering humanity; that it suffered slaveholders to commune with them, preach in their pulpits, and sit in their Conventions; and so long as it did so, it was a pro-slavery church; it interposed its shield to defend the man-stealer, while it trampled in the dust the right of the negro, who was as much a man in the eye of God as the white man. He therefore contended that, until the northern church came out from such a connection, shook off the dust from its feet, and declared itself free from the pollution, it was a pro-slavery church. "Hear the voice of God on this point," said Mr. Garrison; "Come out from among them, O my people, and be not ye partakers of their sins, and ye shall receive the blessing of God, and shall overcome them." He did not say a few words as we could give some of the strong points made in defence of the resolutions. The resolutions were opposed by Rev. Messrs. Hoos, Naylor, Miner, Brewster and others. He was not present when all of these gentlemen spoke. We heard the arguments of Mr. Hoos and Mr. Naylor. They opposed the resolutions with much power, and showed the fallacy of making the church in general responsible for the acts of one in South Carolina, although they may both be one denomination. They denied that the northern clergy were pro-slavery, and they denied that the northern church was a pro-slavery church. So far as they were concerned, they would admit no slaveholder to approach their communion table, nor attend their pulpits. But why should they exclude slaveholders? Was that the doctrine of the Bible, or in accordance with common sense? Was it not their duty to remain in the church, to work for its purification, to labor for its advancement in godliness, for the cause of the slave and oppressed humanity, with all their resources, and to denounce the sin of slaveholding as an independent of the church; was an evil which one individual or a minority of the State could not destroy. Neither did the church of Christ admit of self-godliness, or of illiberality, or the calling of bad names, or of any sin whatsoever; yet there was a member of the visible church who was perfect, who had not some sin? "Be ye perfect, even as your Father in heaven is perfect," was the injunction; but where was the perfect man? And must there, therefore, be no church, because there was no perfect man or body of men? The church was instituted as a means to the attainment of certain ends? It was divinely instituted by God for the better working out of the salvation of mankind. It was to war against evil and ungodliness, in whatever form they existed; and the institution was instituted because it united the action of Christians to the attainment of the great end and object of the Saviour's life and death, the elevation of mankind in the scale of social and moral being, and the hope of a glorious resurrection beyond the grave. Whatever might be the object of those who attacked the church and the ministry in this wholesale denunciatory manner, styling them the children of hell, and the circles of the devil, the effect was to increase infidelity, immorality and crime, to lessen the influence of good men upon the actions of the wicked, to throw discredit upon the scriptures, and to raise doubts as to the goodness and beneficence of the Almighty; that the order of Christian priesthood had become extinct, and the promise of the Saviour to be with his church always, was broken, and had become void through the sin of those who had attacked it.

Now we contend the negro slavery is an evil which is to be met as any other evil. Churches and ministers may come out from it as much and as often as they please, and it will not effect it. It is to be overcome as other evils are overcome—by the changing of public sentiment; for slavery is, in reality, an institution which exists only by public sentiment. Public sentiment is not to be corrected by placing out of the Christian pale, a church, or a minister, or a political party, for allowing that every church north of Mason and Dixon's line were severally to pass resolutions condemning slavery, and withdrawing from the southern Christians all fellowship and communion; that the free States, in short, should declare a full and final separation between them in both Church and State, what would the cause of human rights gain? It would do nothing, it would only excite, and by performing the work far which it was instituted, namely, the evangelizing of the world? While we were folding around us the toga of self-righteousness, the bondman would be the bondman still, and we could not speak to the master in his behalf; we could not plead his sufferings; our words would fall on deaf ears. They would say, why come ye to preach to us, when you have sided with no Christians, who you place out of the Christian pale? Christianity, which should be broad as the world and boundless in its love, you have circumscribed within the narrow limits of States and Commonwealths; instead of keeping within the proper sphere, as a humble laborer in the cause of truth, you have assumed the prerogatives of the Almighty; that our judgment, and not our fellow-man.

They would say, discover no practical good which will result from pursuing such a course. We are weary of hearing abstractions discussed, and especially do we deprecate a course which will place the northern clergymen, and many of their church members, in an antagonist position to the cause of anti-slavery. We believe them to have been in advance of public sentiment on the subject. We could not help observing when this question was under discussion, and when we saw ministers of the gospel arraigned in a public assembly as

'scoundrels, in league with Satan,' what all this amounted to. How was good to come out of so much evil? in which way was this to benefit the slave? We take a lively interest in the cause of anti-slavery; we shall labor for its advancement to the end of our life, but we shall do it in a way which our judgment approves of. We believe in the omnipotence of public sentiment; that is a harp upon which we may play with effect; by teaching, by showing, by conversation, by the singing, songs of love, of humanity, we shall, with God's blessing, see planted and true Christianity flourish like a tree planted by a river, and liberty given to the bondman and the oppressed. Love is a more potent element in social, moral or political reform, than denunciation and abuse; and as such, we hug it to our bosoms.

We have much more to say, and shall revert to this subject again. We shall examine in a few days, whether a slaveholder, under any circumstances, can be a Christian, or whether it is the duty of Christians in the North to refuse to commune with those of the South, indiscriminately. Our views on these points may differ from the Rev. gentlemen who spoke at the Convention. We regret that we did not hear the speech of the Rev. Mr. Hinton on Tuesday evening; it is said to have been exceedingly able, and highly eloquent.

P. S. We learn that the discussion continued all day yesterday, and last night, to 11 o'clock, in the 2d Universalist Church. The speakers on the anti-church side, were Messrs. Boyle, Remond and Collins, Mr. Garrison having left for Boston in the morning. The other side was discussed by Messrs. Miner, Toothacher, Hoos, Naylor and Thayer. The meeting in the evening was rather tumultuous, and there were incipient symptoms of a popular outbreak. Mr. Remond was hissed down, and not allowed to speak. One of the speakers spoke of the meeting as a 'mob.' Rev. Mr. Thayer made a speech in favor of the church and clergy, which is said to have been very able. It was his first and only speech during the three days. The meeting adjourned at 11 o'clock at night, without taking the question on the resolutions. A committee was chosen to see if some public meeting could be held at a meeting to-day. We could ask the friends of freedom, how much has this discussion done for the liberation of the slave?

**The Latimer Delegate.**

The bearer of the great Latimer Petition to Congress, Mr. Pierce, who at Washington, lodged at Mrs. McDaniel's, the boarding place of Messrs. Baker, Borden, Briggs, Burnell, Hudson and Winthrop. He was introduced on the floor of the House by one of these gentlemen, I believe Mr. Burnell. It is not credible but that he was so informed of the indignity which both the delegate and the member who introduced him were subjected to, when they were both told by the door-keeper, that Mr. Pierce could not be admitted again upon the floor, because he was the bearer of that petition! Let the people of their several districts, be made aware of this indignity which both the delegate and the member who introduced him were subjected to, when they were both told by the door-keeper, that Mr. Pierce could not be admitted again upon the floor, because he was the bearer of that petition! Let the people of their several districts, be made aware of this indignity which both the delegate and the member who introduced him were subjected to, when they were both told by the door-keeper, that Mr. Pierce could not be admitted again upon the floor, because he was the bearer of that petition!

Last week, says the Lowell Journal of the 1st instant, we showed how the Liberty party organ had falsified the official record, in saying that John G. Whittier received more votes for Congress at the second trial than at the first, when the truth was directly the reverse. The above paragraph, however, is more truly infamous than the statement which we corrected. The Editor of the Emancipator was in Washington all the winter, and he must have known the whole of the matter, and he has not hesitated to state a part of the facts, but exhibits a woful ignorance of the rest. It is true that Mr. Pierce boarded at Mrs. McDaniel's, and so did the Congressmen whom he mentions, and so did it; it is true that he was told by the door-keeper that he could not be admitted. It is false, however, that Mr. Burnell and his colleagues did not resist the intrusion, or that they were 'tame as whipped spiders.' We give an account of the matter, and of our assistance in the struggle, in our correspondence with the Liberator, and which we will repeat in substance.

Mr. Pierce, not being a privileged person, had no right to be on the floor of the House; and no member has a right to introduce any friend there, though it is very often done, and if no one objects, he is not molested. When it was ascertained that Mr. Pierce was the bearer of the Latimer Petition, a North Carolina member told Mr. Burnell that he should order the door-keeper not to admit him on the floor again. "If you do," said Mr. Burnell, "I shall retaliate; I know that he has no right here, and that it is a violation of the rules, but it is a common practice, and if he is not allowed on this floor, I shall order the door-keeper to open the door, and to let Mr. Pierce in, unless he has the Speaker's permit." Mr. Pierce was excluded, and Mr. Burnell told the door-keeper to make a clean sweep—that if he showed the least partiality, he would report it to the House. The door-keeper promised to do his duty, and we believe he did it. Mr. Briggs told the door-keeper the same, and added, that he would tell that Mr. Briggs of Massachusetts ordered you go, because they had excluded from the floor the bearer of the Latimer Petition.

We know that the Massachusetts members at Mrs. McDaniel's were unanimous in their condemnation of the indignity offered Mr. Pierce, and that if there had been any way by which the matter could have been brought before the House, it would have been done. We know these facts, because we were on the spot at the time, and partook of the feeling of the members. These facts will show which are the 'unprincipled press' of which the Emancipator speaks. It is hardly possible that Mr. Leavitt should be ignorant of the facts which we state, especially as he has one side of the story so very correct. It looks very black, and it will be more than logic to convince us that misrepresentation was not intended.

We copy the following article from the Nantucket Inquirer. It is undoubtedly the pen of Cyrus Pierce.

**MR. EDITOR:** The statements in regard to the bearer of the Latimer Petition to Congress, which you published in the Inquirer of Wednesday last, are, to the best of my knowledge, entirely correct. This is not the first time that the Emancipator has been thought to misrepresent the action of the Massachusetts Delegation in Congress. And it shows the danger of uniting a high moral principle, as I regard abolitionism, with the questionable and undignified interests of political party organization. In the mind of the editor of that paper, been laboring under a strong bias to subvert the interests of his (Liberty) party, I cannot believe he would have suffered a statement so imperfect, so calculated to make a false impression, to go forth to the public. I would rejoice as much as any one to see the cause of humanity having a freer, fuller and stronger advocacy on the floor of Congress, than under the auspices of any party; but the Emancipator, under the name of a fair and candid exposé, has endeavored to effect such a purpose.

Yours, &c., C. P.  
Friday, April 7.  
From the Portsmouth Journal.

**Right of Search.**

There is not only a distinction, but to our mind a very plain and a broad distinction, between the right of search, and that of visitation.  
The right of search is one claimed by all nations, under their merchant vessels by their own ships of war and by their own custom-house officers—and into the vessels of all other nations entering their ports. On the high seas, the abstract right of one nation to search the ships of another has never been acknowledged, though sometimes claimed and exercised. The right of visitation, which is the right of a citizen of Great Britain to visit, and the residence to the United States, was one cause of the war of 1812; this was a search of American vessels for British seamen.

No nation in the world can be ready to admit the principle that the men-of-war of another nation have a right at pleasure to search their merchantmen for any purpose. But several nations may agree, as several have agreed, by treaty, to permit such a search for specific purposes.  
The right to search our vessels was formally disclaimed by the British government, some time ago. But, in consequence of a debate in the British Parliament, a great many feverish feelings and sayings have been produced as to the right of visitation, and some writers, (the above among the number), have gone so far as to regret that this important matter had not been settled by treaty.  
A moment's reflection, however, will satisfy any

one, that the right of visitation between vessels of all nations, is a right that need not be provided for in any treaty, and certainly ought never to be guarded against, inasmuch as it is a right at once harmless and indispensable.

To set this remark in the clearest light, suppose for a moment that the right of visitation, as it is all wrong, and ought to be abandoned. Suppose, further, that the Saratoga, now in this port, should be cruising between Africa and the West-Indies; and should discover a vessel, which by the order of her job and the make of her hull might be strongly suspected to be an American pirate or slave-ship, say the Somers, just from the Isle of Pines. The Saratoga is about to send a boat on board—but she runs up Spanish flag, English colors, and demands the right of visitation is denied, the boat returns, and the Commander of the Saratoga is satisfied.

It will be seen in a moment, that if the mere hoisting of a flag is to prevent visitation, our ships of war would be useless. Every piratical rover would hoist such flags as he pleased, and thus go unwhipped of justice. We must either adopt the non-resistance ground, or we must acknowledge a fair and equal right to visitation, the liberty to ascertain whether they are truly so or not.

Apply this principle to warlike ships of all nations, and you have the right of visitation, a right which is and always has been exercised by every nation that has a ship-of-war;—and without which we must either live in perpetual warfare, or abandon altogether the idea of the benefits of a navy of our own.

From the Anti-Slavery Standard.

**Shameful Outrage.**

The following is a brief statement of a shameful outrage committed upon the person of one of the most intelligent and respectable clergymen of the African Methodist Episcopal church. He has a pastoral charge in the city of Providence, and is universally respected there. The facts we obtained from a confidential informant, who will vouch for the truth of our account. We present them to you without note or comment.

The Rev. Jabez Campbell, of Providence, reached the city of New-York on Wednesday afternoon, March 29th, about 5-1/2 o'clock. He went to the rail-road office, and asked for a ticket to Philadelphia. The agent told him he could not get one for Saturday, but he would give him a ticket for the following day. He said he would give him a ticket for Saturday, if he should have as comfortable a seat as any other gentleman. The money was paid, and the ticket given. He crossed the ferry and took his seat in the car at Jersey city. In a secluded corner he sat unmolested until he reached Trenton. Soon after they left that place, the agent came and ordered him out of the car. He inquired why he must leave; to which the agent answered, "That is my business; but you should have as comfortable a seat as any other gentleman. The money was paid, and the ticket given. He crossed the ferry and took his seat in the car at Jersey city. In a secluded corner he sat unmolested until he reached Trenton. 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