





correct statement of this Committee; but it showed that conflicting statements were made, and hence the necessity for waiting calmly till more information could be had. Mr. H. then concluded by again urging caution in not disapproving of the conduct of the Committee, and insisted on the propriety of the people of Glasgow suspending their judgments for a little, till the present business had passed away. He had written a report on the meeting, and adjourned, and I should say, in approbation of the conduct of the Committee, till some of the friends of the new Society be heard in its defence.

Mr. Collins, in reply to Mr. Harvey, maintained that the protest was thrown upon the table by the Convention, just as was done with petitions in the American pro-slavery Congress. He brought a charge against the London Committee of having pressed upon the venerable Mr. Clarkson the duty of omitting a portion of his speech, which he had written relative to India, and with having in a manner forced the weak old man to come out with an expurgated edition of his own speech. In opposition to Mr. Harvey, he stated that Mr. Phillips did not make the motion for the admission of females to the Convention, and contended that the London Committee were the parties who settled that the women should not be admitted to the Convention.

Great confusion now prevailed, and it was with difficulty that the motions were put, when the two amendments were adopted, and Mr. Brewster's motion for adjourning till the next meeting was carried.

The meeting did not break up till after one o'clock in the morning, when there were given a series of the usual stereotyped Chartist cheers for Feargus O'Connor, the Charter, &c. &c. besides a plentiful shower of hisses for the benefit of the Whigs, the Ministry, &c.

Before the dismissal, it was agreed to have another meeting on an early day to prosecute the business undone.

An animated and somewhat excited discussion ensued, which continued several hours, when it was decided in the negative by a pretty large majority. Thus one of the first acts of a Convention, assembled for the purpose of promoting the cause of liberty and freedom universally, was a vote, the spirit and object of which was a determination that the chains should not be broken, with which oppressive custom has so long bound the mind of woman.

The female delegation, finding themselves thus excluded, requested they might have an opportunity to confer with their sisters in England, on the subject of slavery, by having a meeting with them alone. A few manifested a reluctance to granting this reasonable request, but others appeared favorable. After it had been several times mentioned, in order that they might procure a place and fix a time, some of those who had proposed to be in favor of such a meeting, said they were afraid other subjects might be introduced; though they had been told, and were again assured, that the wish to have the meeting was with no other view than to promote the emancipation of the slave, by encouraging one another in such measures as would be likely to hasten this desirable result. But their sectarian fears so overcame their anti-slavery feeling, that they were unwilling to trust the women of England to meet with a dozen from America, to confer together on the subject of slavery. The religious opinions of some of the latter were the avowed ground of objection; and I am not alone in believing that this had some influence in the decision of the Convention; but we were unable to see what our opinions on doctrines had to do, in preventing any who held them from pleading the cause of down-trodden and injured humanity.

From the National A. S. Standard.  
Daniel Webster.

It is deplorable that this statesman, towering so high in professional eminence and political station, should have fallen so low with the friends of justice and the cause of humanity. The talents and reputation like his in the re-asserting of the loathsome system of American slavery, and to the perpetration of its corrupt and fatal influence in the administration of the federal government, is a signal triumph of the slave section of this Union, and a new humiliation of the free.

Mr. Webster belonged, originally, to a party who regarded the 'Richmond cabal' as the source of groans and of tears. The talents and reputation which he had forgotten all the lessons of his young years—all the acts of his early manhood, when he surrendered at discretion to that same vampire influence? What could the slave-nongers offer worthy to be weighed against the name of Webster? Was it office and emolument?—the success of John Forsyth? These he has; and he may have more of the same sort. He may have every thing in the gift of slaveholders, slave-breeders, and slave-traders, except their confidence. This he will not have. They see him, but they will not trust him; and it will be a new thing for a man to ascend the Presidential seat without their confidence.

The recent subserviency, by which he sought their favor, has involved him in contradictions which will not be forgotten, and which he will yet find troublesome. They who expect old offenses.

Mr. Webster's smooth generalities may answer for a mass of slaveholders, which may commonly be considered another name for a mass of ignorance; but will they satisfy the keen and jealous statesmen; and the envious politicians of the South? These know well enough, though the Richmond assemblage did not, that a disclaimer of a general power in Congress over the subject of slavery is no retraction of the specific propositions laid down by him in Faneuil Hall, and in the Senate of the United States, that Congress has the power to abolish slavery in the District of Columbia, and in the slave-trade between the States. These opinions will still be regarded by intelligent southerners as Mr. Webster's real ones, until he gives to each a specific denial; which he will probably never do.

Thus, in making one step forward to the slaveholding favor, and to the imperial purple, which they put up to the lowest bidder, he has fallen back two steps from it. It is to his credit that he never can go low enough for it. To do this, he must forsake his sacred speech, and his Banker Hill oration; he must buy and burn, like Jesuit volunteers, all copies of the school book some years expelled from the South, because it contained an extract from his Plymouth Rock Address, on the subject of the slave-trade. He must deny, in specific detail, all that he ever uttered or believed, concerning human rights.

Nay, he must go further than this; for slaveholders are not satisfied with more professions; they want a deed. He must give up his office, and his name, and his reputation, and his confidence, Martin Van Buren has done it; but did they not sneer at him, precisely because he was a Northern man with Southern principles? On the subject of slavery they probably trusted him more than any man from the free States; but their confidence rested on a very precarious tenure. The very extent of his time-serving was a legitimate cause of suspicion and alarm; since it indicated an equal readiness to prove unfaithful to the interests of the South, whenever a change in public opinion might render it expedient, or when he no longer needed their votes at an election.

Mr. Webster must, therefore, try his luck as a Northern man with Southern practices. He must acquire a stake in their peculiar species of property. He must become a slaveholder; perchance a slave-breeder and seller. He must form a partnership with Woolfolk; or, with none to share the responsibility and the odium, he must set up business for himself as a slaveholder. For sale, (apply to Daniel Webster,) a prime slave, warranted intelligent and faithful!

Even then, the southerner would smile, with sarcastic significance, as he changed the punctuation, and read, 'Daniel Webster, a prime slave, warranted intelligent and faithful!'

And where, meanwhile, would be Webster's reputation with New-England and old England? What would be the award of posterity? How would it stand between him and the receding age?—L. C.

**PROCEEDINGS**  
OF THE  
New-England Anti-Slavery Convention.  
The New-England Anti-Slavery Convention met at Chardon-street Chapel, Tuesday, May 25, 1841.  
At 10 o'clock, A. M. the Convention was called to order by Wm. M. Chace, on whose nomination, Wm. Bassett was called to the chair, and J. P. Bishop appointed Secretary pro tem.

Voted, That a Committee of five persons be appointed to nominate officers for the Convention.  
The chair nominating Messrs. J. Rogers, Wm. M. Chace, Lucinda Wilmarth, James P. Boyce, Stephen S. Foster, who were duly elected.

On motion of J. P. Bishop, a Business Committee of seven persons were appointed, viz.:  
W. L. Garrison, Robert F. Walcutt, Anne Warren Weston, N. P. Rogers, Parker Pillsbury, Wm. M. Chace, Frances P. Rogers.  
N. P. Rogers, in behalf of the nominating committee, reported:—  
President—WM. BASSETT.  
Vice Presidents—SETH SPRAGUE, PARKER PILLSBURY.  
Secretaries—JOEL P. BISHOP, HENRY W. WILLIAMS.

Which report was accepted, and the above persons were duly elected officers of the Convention.

On motion of James P. Boyce, a committee on the roll and finances was appointed, consisting of James N. Buffum, Stephen S. Foster, Joseph Sisson, Jr.

On motion of G. W. F. Mellen, amended by S. S. Foster,  
Voted, That all persons present be invited to participate in the doings of the Convention.

The chair stated that at any time disposed could offer vocal or instrumental aid at any time during succeeding sessions of the Convention.

Prayer by Hiram Wilson, of Upper Canada. In the absence of the business committee,  
Mr. Wilson briefly addressed the Convention in allusion to the mission under his charge in Canada, and offered to any disposed the opportunity of contributing in aid of a gallant son of the South, now somewhere near this place, who has come up from Georgia on his way to Canada.

The business committee reported the following resolution:  
Resolved, That the principles and measures of the Anti-Slavery Society, faithfully enforced and vigorously prosecuted, are the only hope, under God, for the peaceful overthrow of slavery.

Discussed by Messrs. Allen, Murray, (alluding to his own observations at the South,) J. V. Himes, S. S. Foster, Abigail Folsom, W. L. Garrison, Seth Sprague, John T. Hilton, G. W. F. Mellen, Davis of Gloucester, and others, and passed.

W. L. Garrison, on behalf of the business committee, reported several resolutions.  
The following was first in order:  
Resolved, That while it never has been an anti-slavery doctrine, that no person can be a thorough and consistent abolitionist, who is not a member of the Anti-Slavery Society, and who does not identify himself with the cause, we call for the dissolution of genuine anti-slavery associations, and hold them up as pernicious in their organization, as acting, in this particular, in accordance with the views of slaveholders, and doing a serious injury to the cause of emancipation.

On motion of Wm. M. Chace, the resolution was laid on the table, and made the order of the day for the afternoon.  
Adjourned to half-past 2 o'clock, P. M.

**Afternoon Session.**  
Mr. Chace moved to amend the resolution before the Convention, by striking out all after the words 'Anti-Slavery Society,' and  
'Anti-Slavery Society,' and  
On motion of J. N. Buffum, the resolution was indefinitely postponed.

The following resolution, from the business committee, was next in order:  
Resolved, That the anti-slavery movement is in no degree weakened or retarded by the desertion of those who have gone out from its ranks with hostile intent; that those who desert to the ranks of the slaveholders, do not do so in a spirit of confidence in God, that, by perseverance and fidelity, he will ensure them a speedy victory.

Remarks by S. S. Foster, James P. Boyce, and W. L. Garrison; the last of whom moved to amend by striking out, 'is in no degree weakened,' and substituting, 'while,' &c. 'may have been weakened.'

The discussion was continued by Wm. M. Chace, Mr. Murray, and N. P. Rogers, when the Convention rose to read. Resolved, That the old Anti-Slavery Society is no way weakened by those who have gone out from its ranks, with hostile intent against it, &c.

Further discussion by C. C. Burleigh, J. P. Bishop, and W. L. Garrison; the last of whom moved that the resolution be referred back to the business committee.

After remarks by Messrs. Whiting, Wright, and Murray, J. N. Buffum moved an indefinite postponement of the resolution before it. N. P. Rogers moved that the word 'secession' be substituted for 'desertion.'

Wm. M. Chace moved to add the words, 'to its principles,' after 'hostile intent.'

After discussion by C. C. Burleigh, N. P. Rogers, Abigail Folsom, N. H. Whiting, and Wm. M. Chace.

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POETRY.

RHYMES FOR THE PEOPLE.

BATTLE, GLORY, AND MURDER.

A farrier demand for British troops has been made, and 10,000 men are now in the course of being shipped from Britain to the far east, whence not one in ten will ever return.

Said the Fife and Drum, 'Come, People, come; You've heard of warlike story?

Said the village boys, With a deal of noise, You may rattle on your drums;

Said the Sergeant, 'Stare On the clothes we wear, Bright scarlet, green and gold, And then the pay,

Said the People all, Both great and small, 'We've long been simple fools;

Said the Sergeant, 'Boys, Leave off your noise; Come, enlist, and then You'll fight, and be crowned with glory.'

Said the village boys, With a deal of noise, 'We live at home in peace;

Said the Sergeant, 'Then, If we can't get men, The French will come and beat us;

Said the Temperance men, 'Let them come, and then We'll teach them to be quiet;

Then the Sergeant stamped, And off he tramped, In a towering rage and passion;

Then the Nobles all, In tower and hall, Got into such a fury,

Said the People, 'Why Do you storm so high? If you truly relish fighting,

Said the Nobles then, 'Come, come, my men, What must your younger sons do,

Said the Queen, 'We see How it will be; Our navy will be knocked up;

Said the People then, 'We'll flourish, when False Glory's reign is over,

Said the Queen, 'Gaze On the tombs I raise To the Great who worship me;

Said the People loud, 'But the mighty Crowd Were gathered from our homes;

Said the People all, 'Both great and small, Proclaim both near and far,

Said the People all, 'The Devil too may cheer For the battle won, Is his harvest home,

Oh! heavy on the crushed and bleeding heart, Of prostrate millions, with their life-blood wet,

And keen and quick the thrill of anguish darts Through quivering bosoms, and the big tear starts

And still their hot bows down their necks to let The tyrant tramp them. To her farthest parts,

Oh! heavy on the crushed and bleeding heart, Of prostrate millions, with their life-blood wet,

NON-RESISTANCE.

For the Liberator.

Submission to Injury.

'Persecuted, we bear with them.' 'Brethren, there is a great fault among you, in that you have lawsuits among you.

CHRISTIANITY IS SUBMISSION TO INJURIES. Take away this element, and it will no longer be Christianity.

Non-resisting and non-resenting submission to affront and wrong is accounted evidence of inferiority, meanness, and servility.

Parents sometimes whip their children for submitting to injuries.

George, said a father to a gentle-hearted, conscientious little boy in Boston, as he came from school with a swollen, bruised eye.

'Why didn't you whip him, and teach him better?' 'Mother tells me to pity the boys that injure me, and never strike them back again.'

'Did you not knock him down?' 'No, father, I ran away.' 'Why didn't you whip him, and teach him better?'

This is the substance of a conversation between a professedly Christian father and a son of ten years.

A mark of unmanly servility to submit to injury. Who, then, so mean, so cowardly, so servile, as the Son of God?

Besides, it is all-conquering. So far from inviting injuries and encouraging violence and outrage, submission to injury, as a religious principle, is omnipotent to repulse injury and abash violence.

Who could do violence to another, knowing that his religious principle would restrain him from all resentful feelings, and all practical resistance?

It is not in human nature, bad as it is, to do it. But it is said that Jesus did not so restrain himself, did he not save the apostles and martyrs.

It was Christianity that they hated and would have destroyed. Did they? Jesus triumphed in death, and it was by his sweet submission that he conquered.

Whoever makes it his great object to establish the empire of Christianity over this world, and so devotes himself to this high and holy end that he can say, 'for me to live is Christ; and that his sufferings may work out redemption to his enemies, he will submit to them without resistance.

W. C. was in a hotel in Philadelphia. A number were gathered around him, to talk on non-resistance. A ruffian man present became enraged, and struck him.

But such is the resentful, resisting, fighting character of our clergy, and of that which is preached as Christianity among us, that men will not believe that submission can be a matter of religious principle.

Submission, as a religious principle, having the means to resist, is scoffed at and scouted by the clergy, the Church and the State.

But submission is for individuals—not for nations. Suppose every individual acts on the law of submission; how will the nation act? Not materially different: unless an organization can have a character the reverse of that possessed by the individuals of which it is composed!

It is 1837, the grand jury of Baltimore made the following presentment: 'The wearing of deadly weapons is an intolerable nuisance; unnecessary, dangerous in its tendency, pernicious in its consequences, and destructive alike of good order and the public peace.'

In 1837, this resolution was introduced into the Virginia House of Delegates, and received with cries of 'agreed, agreed, agreed, all sides.'

Resolved, that the Committee on Courts of Justice be instructed to inquire into the expediency of providing by law for the punishment of all persons, by fine or imprisonment, or both, who may habitually carry pistols, dirks, bowie-knives, or any concealed instrument of death in public.

Yet, while nations punish individuals for waging defensive wars, they beggar their citizens to arm themselves in defence. Witness England, France, Russia, China, with their war establishments.

In 1836, the grand jury of Baltimore made the following presentment: 'The wearing of deadly weapons is an intolerable nuisance; unnecessary, dangerous in its tendency, pernicious in its consequences, and destructive alike of good order and the public peace.'

It is necessary for the peace and security of society, that something should be done on this subject immediately.

A bill was introduced into the legislature of Tennessee, Jan. 1838, to suppress the sale and wearing of bowie and Arkansas knives, and Spanish stilettos, subjecting the vendors and wearers of these weapons for self-defence or otherwise, to three or five years imprisonment in the penitentiary.

These nations make it a criminal offence, a sin, in individuals, to do what they allow in themselves as necessary and right. Nations defend, rob and murder, but imprison, and hang individuals for doing these things.

Three millions of the people of this nation, men and women, are compelled by law to submit to whatever outrages others see fit to inflict upon them—to be non-resistant outwardly. I mean the slaves.

If any person shall willfully and maliciously kill a slave, or assault or beat a slave, or do any such thing as shall be deemed by the court to be an act of RESISTING his lawful owner.

If any slave resist his or her master, overseer or employer, it shall be lawful for such master to confine such slave to the common jail of the county, to remain at the pleasure of the master.

If any slave shall presume to strike any white person, such slave, for the second offence, shall suffer death.

These states and nations punish with death some of their members, if they do not submit to whatever injuries other members see fit to inflict upon them.

But all this is the necessary fruit of the principle. Human life is at the disposal of human discretion. So say all systems of armed resistance.

At noed resistance to any law on the statute-book, however unjust and oppressive, is punishable with death. Submission or death, the only alternative.

A constable or watchman that is charged to take one accused of felony, if he resists or flies, and cannot be otherwise taken, may kill him; though perchance he be innocent.

This law of Christianity has no limitations or exceptions in favor of nations or extraneous cases. We are not to favor one enemy by doing good to him.

Once visited a school of young children in Boston, and talked to them about overcoming evil with good, and showed them how to do it.

There is no alternative but to kill him or let him kill me. I have physical power and dexterity to kill him.

But how can governmental organizations, with a man-killing spirit, surrounded with a death-dealing apparatus, and bidding defiance to mankind, are not only of no use to Christianity, but its most relentless and potent enemy.

A circumstance of childhood made a deep impression on my mind; the remembrance of it will ever be precious.

In 1827, the Partans killed 500 Pequods, mostly women and children, because they suspected the Pequods of an intention to destroy them.

Neither do men regard the provocation they may have given to others to injure them. Though this nation knows the slaves have received from it every possible outrage, yet should they attempt to resist and return the injury, the nation is pledged to shoot them down, if need be.

Good for Evil. Human nature declares it right, magnanimous, safe; Christianity declares it a duty, binding on all men, whether they act as individuals or nations.

Who can but admire such a spirit? It is not in man to resist it, even when shown towards dearest friends, that those who show it towards enemies?

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This too is a fundamental principle of the kingdom of heaven. Where there must be a sacrifice between two individuals or two nations, one being in the wrong, the other party that has the mind of Christ, as in Jesus Christ, will claim a privilege to make it.

Suppose two neighbors contending about a piece of land. Each claims it. They cannot agree. Who can they settle it? If either has the mind of Christ, he will say to the other, 'Keep the land, if you think it yours; only give me your heart—a brother's heart.'

Each would contend, not for the right to keep it, but for the right to give it up. What ability has the man-killing spirit? What has it to do here? It is dashed in pieces and consumed.

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