



of Irish Protestants, they would more likely deliver England from the curse of herens, and the people of both islands from the millstone burden of their millennial tyrannies. If I should meet the young O'Connell, or his august father, I would tell them this—and they will both read what I am here saying. I wish, instead of the son coming here to agitate or repeal, the father himself would come over, to agitate anti-slavery, and let his lion's roar be heard here in a New-England Convention. Oh, the mistake of sleeping to gather! The error of those great assemblies, in embarking in political attempts to better human condition, rather than in the simple, peaceful agitation of moral truth! All such minds have not made the mistake.

The address referred to in the speech of O'Connell, was one sent to the Repeal Association by the Anti-Slavery Society of Eastern Pennsylvania. It was made in consequence of the paltry attempts of Irish repealers in this country to prostitute the slaveholders by calumniating the abolitionists. The speech covers O'Connell with glory, and let it cover all pro-slavery repealers, and other pro-slavery with shame.

For the Liberator.

**American and Foreign Baptist Missionary Society.**

Agreeably to appointment, this Society met in Tremont Chapel, Boston, Mass. May 31st, 1843, at 10 o'clock, A. M.

Brother C. P. Grosvenor took the chair, and called the Society to order, and after singing, reading the Scriptures, and prayer, opportunity was given for enrolling names of members of the Society. Sixty-one names were reported.

Brother E. R. Warren, as chairman of the committee, reported a draft of a Constitution, which, after full examination and discussion, was adopted, as follows:

**CONSTITUTION.**

Whereas, on the fourth day of May, in the year of our Lord one thousand eight hundred and forty-three, a Convention of Baptist ministers and members was held in the Tremont Chapel, Boston, in the State of Massachusetts, of the United States of North America, who adopted and signed the following pledge, viz:—We whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a Constitution yet to be adopted, which shall be distinctly and thoroughly separated from all connexion with the known avails of slavery, in the support of any of its benevolent purposes; and this Society shall be called 'The American and Foreign Baptist Missionary Society'; and we hereby separate ourselves now and forever from all connexion with religious societies that are supported in common with slaveholders; (by religious societies being understood those of the Baptist church fellowship). Therefore, under a deep sense of our responsibilities to God, and our obligation to give the gospel in its purity to a perishing world; and looking towards heaven for grace to strengthen us in the prosecution of this great work, and for success in our enterprise so important to the destinies of our fallen race; we as a Society adopt the following articles, which shall be the basis of our constitution, and shall be the Constitution of this Society:

1. The object of this Society shall be to carry out the commission of our blessed Lord and Saviour Jesus Christ, 'Go ye into all the world, and preach the Gospel to every creature'—and to employ, in order to effect this, all necessary measures and agencies, at home and abroad.

2. This Society shall be composed of members of regular Baptist churches, of good standing, who are not slaveholders, but who believe that involuntary slavery, under all circumstances, is sin, and treat it accordingly; and who pay one dollar annually to the Society, or twenty dollars at one time for life, or appear as delegates from a church or auxiliary society.

3. Any church or auxiliary society may be represented at any meeting of this Society by one delegate possessing the qualifications required for membership by article second, for every ten dollars annually contributed to the church or auxiliary to the treasury of this Society.

4. This Society shall meet annually at such time and place as the Society itself shall designate.

5. The Society being called to order at its annual meeting, the first business after singing and prayer shall be the enrollment of members and the election of officers and an Executive Board.

6. The Society shall elect, by ballot, a Vice-President, a Recording Secretary, a Recording Secretary, a Treasurer, and two Auditors.

7. The Society shall elect, by ballot, eleven Directors, who, with the President, Vice-President, the Recording Secretary and the Recording Secretaries, shall constitute the Executive Board of the Society—with full power to use all measures necessary to secure the objects of the Society, and who shall present a written report of their proceedings at each annual meeting.

8. The Treasurer and Auditors shall not be chosen from among ministers of the gospel, nor shall they be ex-officio members of the Executive Board.

9. The Treasurer shall give bond and security in sufficient sum for the proper care of the funds and specialties entrusted to him.

10. At the meeting of the Executive Board for ordinary business, five members shall constitute a quorum, provided due notice be given of the same; but it shall require a majority of the whole Board to be present for the selection of a missionary station, or the appointment of missionaries, or for any thing involving new and important responsibilities.

11. The Executive Board shall have power to fill all vacancies occasioned by death or otherwise.

12. Any amendment of this Constitution may be made at the annual meeting of the Society, provided such amendment do not affect the principles of the original plan as set forth in the preamble, and the proposition be made known at least one day previous to its adoption.

After the vote was taken on the Constitution, solemn prayer was offered to Almighty God for his blessing to rest upon the Society, and that all members thereof may be deeply imbued with the spirit of the Lord Jesus Christ.

The Society then adjourned, to meet at 3 o'clock, P. M. at 42 Harvard-street.

**ATTESTATION SESSION.**

Prayer by brother Piper.  
Elected by ballot the following as officers of the Society:  
E. R. Warren, of Maine, President.  
C. P. Grosvenor, of Massachusetts, Vice-President.  
William Henry Brisbane, of Boston, Mass. Corresponding Secretary.  
C. W. Denison, of Boston, Recording Secretary.  
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Madison Hawes and Amos J. Stone, Auditors.  
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Adopted the following preamble and resolution, offered by brother Brisbane:  
Resolved, That the Executive Board be instructed to appoint a committee to meet the Provisional Committee for the purpose of consulting upon the best plan for establishing a mission in Hayti in the disbursement of the funds they have on hand, and as we think it very desirable that such a mission should be established, therefore,  
Resolved, That the Executive Board be instructed to correspond with the Baptists in England, explaining to them our principles, and the causes that have led to a separation from the Baptist Board of Foreign Missions, and requesting their sympathy and co-operation, so far as our Society shall command itself to their approbation.

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Appointed the annual meeting of the Society to be held at Albany, N. Y. on the third Wednesday in May, 1844.  
The Secretaries were instructed to publish the proceedings of this meeting.  
Adjourned, after prayer.  
C. W. DENISON, Rec. Sec.

From the Boston Christian World.

**Anniversary Week in Boston—Slavery.**

The friends of the slave have had solemn assemblies in this holy-week. Never did they come up, and come out, in such mighty numbers, and in such fulness of speech. Go in memory to the meetings. What deeper cause for mourning than that of his country's sin? And from people of all ages, and lowing in this cloud over this whole land! Do not look to that portion of it where this whole shall we name it?—this terrible, unholily, utterly wrong institution exists. There it has been from the birth-day almost of the nation, certainly of its declared freedom, and who does not know how tremendous is the power of evil to continue, to strengthen, and giant-like, to enlarge itself? A tolerated injustice, a legalized sin, has power from these very facts in its very history, and being, to harden the heart, to shut out from the soul the power of right, and to make the access to the heart and to the life of a great truth concerning such enormity, an almost hopeless thing. Do not alone look to the region in which slavery is so deeply cherished, and valued as the only means of fortune or of fame, when we come together to devise means for its abolition. Look in this as in all other cases of evil, to the social sin set on to look to ourselves. What are we, this day, this moment, doing here for the slave, what are we doing for his great deliverance? Are we not saying 'Am I my brother's keeper?' Are we not folding our arms in sleep, when the sound of the whip, of the clanking chain, and the man-seller's hammer, is echoing in our very ears? Are we not hammering questioning whether this society or that, this man or that woman, are taking the wisest means for removing slavery from the earth? Are we not ridiculing earnest, and hearty, and noble eloquence, because it comes from unpolluted tongues?—from men and from women who, like the rough and fearless and glorious men and women of the land, who left their ploughs, and their distaffs, to make the nation free from foreign despotism, by the stern instruments of war, or for nursing the wounded and dying, are laboring to make the bondman of our own land, and to remove slavery from the earth? Do we not deeply hurt by the want of refinement which we fancy belongs to anti-slavery eloquence, that we shrink from it with disgust? Let us look at the willing toleration of slavery by ourselves sometimes, when we seek for the causes of its continuance amongst us; especially, let those do so who would leave it to the tender mercies of those who live by it, and we it, and in it.

Various topics were discussed at the anti-slavery Convention. One was the supposed power of the clergy in retarding emancipation. This power, if it exist at all, we think is somewhat exaggerated. And in the degree in which it does exist, it seems to us to be rather negative than positive. The clergy, it is said, as an order, are silent in regard to the sufferings of the slave, or rarely if ever bring the subject of slavery distinctly before the church fellowship. Therefore, under a deep sense of our responsibilities to God, and our obligation to give the gospel in its purity to a perishing world; and looking towards heaven for grace to strengthen us in the prosecution of this great work, and for success in our enterprise so important to the destinies of our fallen race; we as a Society adopt the following articles, which shall be the basis of our constitution, and shall be the Constitution of this Society:

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From the Pennsylvania Freeman.

**General Assembly of the Presbyterian Church, New School.**

[CONTINUATION OF THE DEBATE ON SLAVERY.]

THE REV. MR. WOOD would vote for the resolution, for the reasons he would now assign. He would do so, first, because that in his opinion the Assembly could not arrive at a more satisfactory issue, to please all the parties concerned, than that which was set forth in the resolution before the House. This matter had been left to the lower jurisdictions of the Presbyterian Church, and it was his duty, as a member of the General Assembly, to do his own duty; and the Assembly did not expect to be goaded, from time to time, with this question. That had been the full understanding of the General Assembly. If any other resolution than the present should be passed, it would dissatisfy either the South or the North. Brethren here were placed between two fires; and he had looked at the matter as well as he was able, but he confessed that he had been unable to see how they would ever arrive at a reconcilable conclusion, or ever separate in harmony, as they had done last year, unless the resolutions now pending were passed, or the whole subject be indefinitely postponed. He reiterated that he would sustain the resolution because he was acquainted, to a very great extent indeed, with the motives which led to the introduction of this exciting question here. He did not mean to charge any member present with being prompted by any other than good motives in his course this year. [Here the reporter was interrupted, but the gentleman was understood as saying that a certain class of persons where he lived were goading the church to action on this subject, reckless of its interests, and were for using the Assembly in this question merely for party purposes. This he meant to resist.] There was not a man in America, or in the three kingdoms, but who knew him to be an anti-slavery man. He had ever been against West India slavery and all sorts of slavery; and it was well known what he had suffered on account of that cause. And when he found that he was to be made a cat's-paw in this General Assembly, he repelled the effort in the manner it deserved. Mr. W. went on to remark that many things set forth in the memorials presented to this year, were untrue, and calculated to deceive; if there were any other resolutions of others, he should vote in favor of the resolution.

After making some general observations on the subject of abolition, and lauding the noble and untiring efforts of the late Mr. Wilberforce and his coadjutors in the cause of emancipation, Mr. W. took occasion to aver, in connexion with the question of slavery, that neither the Presbyterian Church of Scotland, nor any of the ecclesiastical bodies of the three kingdoms, had ever discussed the subject of such a thing as introducing into, or connecting that question with, matters of church government. And, in pursuing the course they had done in that respect, he thought they had done what was right, and set an example worthy to be followed.

He concluded, by again declaring that he should vote for the resolution, because he conceived that its adoption would secure peace, harmony, and unity of the Free Church of Scotland, and enable the General Assembly to close its labors, as was the case last year, in the most amicable and happy manner.

THE REV. DR. HILL rose, and obtained leave to make an explanation.

He said that he wished to disabuse himself of something which he had said yesterday, and which he found had wounded the feelings of some of his brethren. To set their minds at rest, he would now explain. He (Dr. H.) had said something in his last remarks, about lynching, which had made an unfavorable impression, and he apprehended had been misunderstood. Either he had not expressed himself as clearly as he ought to have done, or else he had been misunderstood. He alluded to different individuals who had been in Virginia, and there remaining a night or two, who endeavored to incite the slaves to insubordination. They were not lynched. He (Dr. H.) lived. He thought but one, and punishment was inflicted upon him. He was called a Methodist preacher. Some young men apprehended him, and instead of taking him to a magistrate, as they ought to have done, they took him out of the town a mile or two, on the road, and gave him thirty-nine lashes. Now, he (Dr. H.) stated that he deserved what he got, but that he disapproved of lynching. The insinuation was that he had approved of the practice of lynching generally. The fact, however, was that he was opposed to it in toto. He wished it to be understood that he did not approve the practice of lynching in any respect.

THE REV. DR. LINDSEY obtained the floor, and spoke at some length. He confessed that he labored under some misapprehensions, in his allusion to the subject of slavery; and the best manner in which to dispose of it. After advertising to several passages in the scriptures, in allusion to 'master and slave,' he said that he could not believe that this agitating and perplexing question could be properly and finally set at rest until it should have been ascertained how far the Assembly were called upon by their ecclesiastical capacity, to interfere with the question of slavery. He stated that some of their southern brethren's admissions, and standing in the Presbyterian Church. He had felt that it was expedient for the General Assembly of 1840, to have acted on the subject. He still entertained that opinion, and feared for the result, if the question should be pressed to a decision. He trembled lest it might lead to a division in the Church. In connexion with the subject, he alluded to the amicable, cordial, and harmonious manner in which the General Assembly had separated after closing their labors, and he expressed his sincere and earnest hope that the present one might do the same.

THE REV. W. COOK, from Illinois, addressed the House at great length, in a scriptural argument, to show that slavery is a sin of the deepest dye, and could not be upheld or sanctioned by the Church.

THE REV. DR. ELY, from Missouri, followed at much length, and began by saying that from what had fallen from his brother who had just taken his seat, he should suppose that he had seen but little of the Rev. Dr. Cook's speech. He (Dr. E.) lived in Missouri, and had seen something of the workings and effects of slavery. He then went into the scriptural argument on the subject; objected to Mr. Cook's doctrine, that the apostle's directions to servants had reference to 'hired servants'; asserted that *domos*, in the original, meant slave; Paul styled himself a slave of Jesus Christ; argued that the apostle could not have given directions to masters and servants, without an appointment of the relation. He next proceeded to give his experience in reference to slavery. Before he went to the West he determined never to own a slave; but when he got to Missouri, a circumstance occurred which changed his purpose. A man was about to be sold in the neighborhood, under circumstances that made a strong appeal to his sympathies; he was a white man, a fine passer, and his matter of duty and benevolence he bought him. He gave \$700 for him. His name was Ambrose; he was a fine, strapping negro. The Doctor stated that he opened an account with Ambrose, telling him that he would give him credit for all the work he did, and would charge him with all his expenses, and when he had performed services to the amount of \$700, he should be free. Ambrose worked very hard for a while, but soon got lazy. He was always called himself Ambrose Ely, he has a horse to himself, and other privileges, and prefers to be Ambrose Ely to any thing else. He manifests no desire to be free.

THE REV. DOCTOR also mentioned another case, in which several female slaves were about to be sold, under very moving circumstances, where he felt it was his duty to purchase them. Several of the children were his advice asked; he would have them, and their husbands were in the habit of coming from where they lived once a week to spend the Sabbath with them. In further process of time, by these women he had children 'born in his house,' as Abraham had. In choosing to marry, these women had not consulted him, else, perhaps, he would have disapproved of it; nor in the matter of their having children, was his advice asked; he would have them, if he could. The Doctor stated that he had owned, altogether, 9 or 10 slaves. He affirmed that white labor was much the cheapest, and that so far from the slaves being the oppressed and afflicted people they were generally represented to be, they were the reverse of that. He knew an instance of a negro man being asked if he was free, replying, 'No, thank God, I'm a slave.' He was of time, four or five negro men, six feet high, as slaves; and who were offered for sale by their friends of Illinois, if they wished to run away. But they promptly rejected the offer, saying, 'Oh, no, they were better off where they were.' The Doctor concluded by deprecating the passage of a set of general and sweeping resolutions by the Assembly, no matter in what circumstances, of the case—against every man that held slaves.

THE REV. DR. BECKER thought that in view of all the circumstances, it was not desirable that the question should be carried by a bare majority; such a decision would have no weight, and would not be for edification. He could see nothing to be done, but for every man to bear his individual testimony; this he had done as a duty to his conscience before God. He alluded to the ground he had taken in his speech on the previous day, he considered American slavery as a system, it was anti-Christian, on its own showing; it claimed for itself no benevolence, and professed no other end than the interests of the master. While he contended that the system was anti-Christian, he admitted that there might be individual cases of slaveholding which were not sinful. When Dr. Becker concluded, some impatience was manifested for the taking of the question.

IF THERE ever was a cage of unclean birds, it is the General Assembly of the Presbyterian Church, whether of the old or the new school. Both of these bodies have again refused to raise even a note of remonstrance against slavery, and thus proved themselves to be 'of their father the devil.'

From the New-York Observer.

**The Abolition Debate.**

The history of the slavery discussion in the Assembly is worthy of being distinctly recorded, and we make the record with the more precision, as the preparatory measures were peculiar, and the consequences important. Great efforts were made by the abolitionists to secure a representation in favor of a 'decided action' on the subject of slavery, of men who would not 'finch,' and who would 'act' in full view of the solemn assurance that the church would be split if their determination was carried into effect. The New-York Evangelist and the Watchman of the Valley, in the true spirit of ultra-abolitionism, had been laboring to secure a representation in favor of 'action,' and the Assembly had not been in session long before the Sabbath and Presbyterian churches were about to be realized, and that a body of men, chiefly from western New-York, Ohio, and Illinois, were on the ground, prepared at all hazards to carry their measures through. We have not a shadow of doubt that many of the abolitionists were steadfastly bent upon securing such an action as would drive off the South. They see no special reason to desire the connection of the southern churches; some of the Sabbath and Presbyterian churches have already declared that slaveholders shall not preach in their pulpits, or come to the Lord's table in their churches, and of course they do not desire to have such men in the same ecclesiastical connection with themselves. In truth, the dissolution of the union between the southern and the northern churches, was as much an object of desire to them as is the dissolution of the union of the States to their friends. They were not afraid to avow their belief that 'abolition will not injure the South, or the Constitution of the United States down.'

A pill for northern religious dough-faces.

THE BOARD OF MISSIONS. Inquiries from the South.

THE CHRISTIAN INDEX, the Baptist paper of Georgia, accompanies a very brief notice of the late meeting of the Board at Albany, with a copy of the resolution which was passed at that meeting, to re-issue their circular of 1840, on the subject of neutrality, and subjoins the following remarks:

No notice is taken of the passage of these resolutions in the Baptist Advocate or Baptist Record. The silence of the editors of these papers in reference to them, strikes us as somewhat strange. The Reflector says, in reference to their passage, 'it will afford relief and gratification to many anxious minds.' There is something about this matter which we cannot comprehend. If the original publication of the circular failed to establish the neutrality of the Board, we do not see how its republication is to do it. In our youth, we heard a lady remark, 'Whenever actions are veiled in mystery, there is something wrong about them.' Thirty years' observation, subsequently made, have only added to our belief in the truth of this remark. The editors of the Advocate and Record have published other and less important resolutions passed at the anniversary. We wish the Reflector would reflect this way some of the light emitted at Albany, and let us know what caused such a sudden and wonderful revolution in the views, feelings and purposes of his abolition brethren, as appears from his paper to have recently been effected. There is evidently something in the air, which should be kept, so long as their contributions are needed. We (the editor) can respect and love as a brother an anti-slavery man who will adhere to truth, and act openly and honorably in his opposition to slavery; but we have no faith in your sly, Janus-faced, double-tongued light-bearer, whether slavey or anti-slavery, who carry daggers under their cloaks, and while vouching for their honesty about this matter into your vitals, lavish on you profusely, professions of kindness; and we fear there are many such who are wont to accost us very affectionately. 'Brother—brother—brother.' There are such at the North, who 'dear' Southern men for their funds; and there are some such, we fear, at the South, who brother Northern men for fame. May the Lord have mercy on such, and give them boldness enough to make them give up their dishonest mean—the noblest work of God!

**New-England Anti-Slavery Convention.**

The editor of the Herkimer (N. Y.) Journal, O. A. Bove, who happened to be in Boston during the anniversary week, gives in his paper of the 7th inst. an account of the Anti-Slavery Convention, from which we take the following extract:

On Tuesday morning the Convention assembled at the Miller Tabernacle in Howard-street. The attendance was very numerous, embracing many of the most prominent and talented abolitionists of the Eastern States. The speeches of Mr. Phillips were among the ablest I have ever heard, and alone repaid me for my journey thither.

On Wednesday and Wednesday evening, the evening meetings of the Convention, were held in the famous Cradle of Liberty, Faneuil Hall, and the most deeply interesting meetings they were. On the latter evening, pursuant to a resolution previously adopted by the Convention, a Committee reported a spirit-stirring Address to the Slaves of the South and also an address to John Tyler, accidental President of the United States, requesting him to emancipate his slaves. Mr. Tyler is expected here to attend the Bunker Hill celebration on the 17th inst. and this circumstance led to the idea of addressing him by Mr. Phillips; that to the slaves was drawn and read by Mr. Garrison. Both are published in the Liberator of to-day.

Never have I witnessed a nobler and more cheering spectacle than was presented in Faneuil Hall on Wednesday evening, when these addresses were read. The broad galleries were filled to overflowing with ladies, and the upper part of the hall was densely crowded by the other sex below was a sea of faces, at least five thousand in all, and the lofty platform stood forth WM. LLOYD GARRISON, one of the earliest pioneers of the present anti-slavery enterprise, who read in clear and glowing tones the address to the American slaves which he had written and read at the late meeting of the Convention, in a way that will be long remembered. It adds not a little interest to this circumstance, to remember that only nine or ten years ago this same individual was dragged by a ruthless mob through the streets of this self-same city. His only offence consisted in speaking boldly in behalf of human freedom.

Four of the Hutchinson family of ministers from New Hampshire, perhaps the most exquisite native vocalists in the Union—attended the sessions of the Convention, and added greatly to the delightful interest of the meetings by their thrilling mountain strains. The family, I am told, consists of thirteen children, all singers, and all abolitionists!

The celebrated fugitive, George Laimier, was introduced to the immense multitude at Faneuil Hall, and created a deep sensation. He is a fine looking young man, apparently 22 or 23 years of age, and his complexion is but a single shade darker than that of the whitest of us. Messrs. Douglass and Remond (both colored) were also an active and able part in the discussion of the Convention, abundantly vindicated their claim to a very high order of talent and character.

This Address was presented by Mr. Phillips, but written by the Editor of the Liberator, as was also the Address to the Slaves of the United States.—Ed. Lib.

**COMMUNICATIONS.**

**Sophistry Exposed.**

W. L. GARRISON: DEAR SIR—I cut the following communication, in answer to 'Delta,' on Slavery and Missions, from a late number of the Christian Reflector. The article of Delta is written in so plausible a manner, that some find in this quarter are constrained to agree with him in his positions. You published the article under the head of 'Refuge of Oppression,' in a late number of the Liberator, from the Reflector. By publishing the following communications you must satisfy, I think, every inquiring mind of the fallacy of the reasoning of 'Delta.'

From the Christian Reflector.

**Union with Slaveholders.**

MA. EDITOR—I respectfully ask the attention of 'Delta,' the author of an article in the Reflector on 'Slavery and Missions,' to review one part of his argument, which, however plausible it may appear upon a hasty perusal, appears to me to be entirely fallacious. In discussing the point, whether or not he is chargeable with a participation in the slaveholder's crime, because he is engaged with him in the performance of a mutual duty, he has the following remarks:

I suppose that my run-making neighbor attends meeting and helps support an evangelical ministry; am I guilty of any moral delinquency, simply because I attend the same meeting, and contribute to the support of the same holy ministry? Suppose that a man, addicted to the habit of profane swearing, is, notwithstanding the fact that he is engaged with the success of the Sabbath school; am I guilty, directly or indirectly, of his sin of profanity, simply because I am interested in the success and usefulness of the same school?

Now, while I admire the spirit of bro. Delta's article, I sincerely believe that the argument contained in his suppositions, does not touch the subject.

Let me suppose that his 'run-making neighbor' and the other individual, 'addicted to profane swearing,' are Delta's brethren in the church; is he guilty of the sin of run-making, or of the sin of profanity, either directly or indirectly, because he sits down at the table of the Lord with the run-maker and the profane swearer?

Suppose that nine-tenths of the members of the church were run-makers and profane swearers, would Delta consider that he was either directly or indirectly sanctioning those practices, by holding them in church fellowship, or in engaging with them in sending the gospel to the heathen? What would the converted heathen form of that religion whose propagators were run-makers and profane swearers? And would not Delta's practice give occasion to the enemies to blaspheme?  
Boston, May 3, 1843. GAMMA.

**A Question for Delta.**

Does Delta mean to say that a man 'is under obligation to send the gospel to the heathen,' even though his only means of doing it be by the robbery of the poor?

His question is sufficient to expose the fallacy of Delta's argument for uniting with slaveholders, to send missionaries to the heathen. BETA.

**First Congregational Church in Leicester.**

LEICESTER, MASS. May 15, 1843.

MR. EDITOR: I feel it to be a duty I owe to truth and humanity to give, in my humble way, a short account of my labors with my minister and the First Congregational Church in this town, of which I was a member, on the subject of slavery.

I began with my minister. I called on him a number of times, but found him almost always gone, or going. So I had no other way but to open a communication with him by writing. I wrote two letters, before I received one from him. He continued to put me off, saying there was no need of any church action on the subject. I pressed the subject, but could not get any satisfaction. About this time, I heard that there was a church meeting appointed to consult what was to be done for religion,—religion being, as was said, at a very low ebb. I went to the meeting, and there introduced the subject of slavery, and my minister put me down three times, saying that the meeting was appointed for religious improvement. I asked them if I had done my duty towards the church, with regard to this matter; and if I had, I demanded of them to perform their duty to me as an aggrieved member. But they would not hear me, and I returned home. A short time after, my minister called at my door, and handed my wife a line for me, stating that he had given me an appointment for a church meeting for business, and if I had any communication to make to the church, he wished me to send it in writing. At that meeting, I again brought up the subject. The minister proposed that there should be a committee chosen to consult upon it, and report at the next meeting. Then adjourned. Met according to adjournment, and certain resolves were reported by the committee. I requested some resolves, which I had prepared, to be read. One brother said we ought, as a church, to pass as strong resolves as I had brought forward, but he said if we cannot, we will pass the ones the committee have reported. The subject was discussed by a number of the brethren, but all went against me. Agreed to meet again. Owing to the inclemency of the weather, I did not attend. The meeting was again adjourned to the first Monday in January, for the benefit of Foreign Missions. I there introduced the subject again. Their resolves were read. I requested mine to be read. And then arose a learned brother, and said that our southern brethren were born and brought up amidst slavery, and they had not so much light upon it as we have. He said the resolves of the committee were very strong—we acknowledge in them that slavery is a sin of the greatest magnitude. He went on to state, that he did not know but they might go still further, and commit still greater sins, and still be Christians. I asked him if he would tell what constituted a Christian. He said it was repentance of all sins. I asked him if he would admit slaveholders, and those who dealt in the bodies and souls of our brethren, to our communion table and our desk. Oh, yes, was his reply. And then it was moved that their resolves be passed. I then offered mine, by way of amendment. One brother went with me—all the rest voted against me. Their resolves were passed, and then I requested a peaceable dismission from the church, and they would not grant it. But I have withdrawn myself from them, and have no more connexion with them as a church.

American slavery is in deadly hostility to the gospel of Christ. It must therefore be abandoned.—There will be no fellowship with it, or any part of it. It will be entered on the catalogue of crimes, and have assigned to it the rank given in the Bible to all oppression and injustice, and will be handed over to damnation. Such is my

THE LIBERATOR BOSTON

FRIDAY MORNING, JUNE 16, 1843.

Address The Board of Managers of the Western Anti-Slavery Society...

CONVENTIONS: The recent New-England A. S. Convention, the most enthusiastic gathering of abolitionists...

Second Series: Springfield, Mass. Monday and Tuesday, July 10th & 11th. Albany, N. Y. Thursday and Friday, 13th and 14th.

Commending this grand enterprise to Divine Providence, and to the support of all true hearts...

One Hundred Conventions: We have not time—and if we had, we have not room—to expatiate in our present number...

The Great Celebration: To-morrow is the famous 17th of June, which is to be still more signalized in history by an extraordinary commemoration...

Francis Jackson, President: In behalf of the Board, FRANCIS JACKSON, President.

Grand Anti-Slavery Movement! THE BOARD OF MANAGERS OF THE WESTERN ANTI-SLAVERY SOCIETY...

THE ADDRESS TO O'CONNELL: The admirable Address of the Executive Committee of the Eastern Pennsylvania A. S. Society...

SECOND ADVERT. While we regret that our estimable friend Adelt, of Walspole, is laboring under the delusion...

SEMI-INFIDELITY AMONG REFORMERS: An extraordinary article, with this title, from the Putney Perfectionist...

Among the articles we have been compelled to omit, this week, for want of room, are—the Report of the Concord Female A. S. Society...

The important movement of a portion of our Baptist brethren, in regard to separating their missionary operations from all connexion with slavery...

To-morrow evening, those clarioning vocalists, the Hutchinson Family, will give a Concert in the Tabernacle in Howard-street.

The Cause of Temperance. The Temperance Meeting in the Village of Tattleville. Founded on Fact. Boston—1843.

This is the twenty-first number of the popular series of Temperance tales, from the pen of L. M. Sargent, a caustic and vigorous writer...

There is, in fact, no mark of the spirit of the age and of the movement, I should scarcely allude to the gross ingratitude of those—and it is of common occurrence—who express the most perfect contempt for the labors of their predecessors.

There is, certainly, justice in these animadversions, though the vulgar goitsem which they are designed to rebuke is perhaps quite as deserving of pity as of censure.

The Washingtonian movement has been marvelous in all eyes; and though its features have been somewhat coarse, and its action somewhat uncomely, and its tone of exultation somewhat egotistical...

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between the bounds of propriety and bad taste. They have injured their moral perceptions, and therefore are liable to confound things which have no special relationship to each other.

There are some passages in Mr. Sargent's introductory letter to Mr. Tappan, which indicate a fettered state of mind, and perhaps a disposition on his part to keep the management of the Temperance cause in the hands of a small conservative clique.

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Dreadful Outrage in a Court of Justice.—A fatal and disgraceful encounter took place in a Court-room, in the case of the Court of Sessions, in the City of New York, on the 25th ult.

A Reverend Sinner.—Horace Fleming, a Methodist preacher in Branch county, in this State, was lately arrested on a charge of Polygamy...

Whig Convention at Worcester.—A large Convention of Whig delegates from all sections of the Commonwealth, was held at Worcester, on Wednesday, for the purpose of nominating candidates for Governor and Lieutenant Governor...

Fire at Tallahassee.—On the 25th of May, a fire broke out at Tallahassee, Florida, which destroyed every business house in the place, including the Post Office...

New-Hampshire Legislature.—This body met at Concord, and was organized by the election of Democratic officers, on Wednesday last.

Cuba.—Capt. Draper, of the schooner Franklin Greene, arrived at Savannah on the 4th inst, informs the editors of the Republican that he had heard nothing of the insurrection which was reported by him recently...

Attempt to Murder.—Celestion, a slave of Mr. Barkley, was yesterday brought before Recorder Baldwin on the charge of assaulting and wounding Henry Nichols with intent to kill.

The Athens says:—Among the persons to be present at the celebration of the 17th of June, is Gen. Gideon Foster, a resident of Danvers, now 95 years old.

Shot Dead.—A young man named Byron Padgett, of Louisville, Ky., was recently shot near Middlebury, and some others (all somewhat intoxicated) were engaged in shooting at a mark.

Singular Death caused by a Dead Hog.—The Cincinnati Sun says that some time last week, a man was found on Deer Creek bridge dead, in a singular position.

Self-Suicide.—James L. McLaughan, a resident of Smith county, Mississippi, committed suicide by hanging himself on the 15th inst, in one of his negro's cabins.

A Murderer Convicted.—E. M. Miller was tried and convicted last week at Grand Rapids, Kent county, for the murder of an Indian woman, after he had violated her person.

Slaves Escaped.—Last week, a company of twenty runaway slaves passed through Cleveland, on their way to Canada. Fifteen of them belonged to one plantation in Virginia.

The Old Servant Gone.—Gen. Washington's colored servant, Caray, was buried on Sunday last, from Greenleaf's Point, near Washington, D. C. and followed to the grave by a large number of blacks.

A Kiss and the Consequences.—Sheriff Ware of Gloucester Co. New-Jersey, gave Mr. Wm. Bateman a severe horse-whipping, at Blackwoodtown, on Sunday, the 21st, at the door of the Presbyterian Church.

A Man named Robinson was arrested a few days since in Payson precinct, Illinois, on a charge of passing counterfeit money.

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Accident.—The Boston Bulletin says, that a young man, named Hathaway, had his arm blown off in an armory, on Wednesday morning, while on military duty.

James Cheston, President of the Farmers' and Planters' Bank, Baltimore, died suddenly on Wednesday morning at his residence. His disease, it is supposed, was an affection of the heart.

Quick and Cheap.—The cars now accomplish the distance between Boston and Portland in about five hours. Fare, only one dollar.

TREASURER'S REPORT: Of donations received into the treasury of the Massachusetts A. S. Society from May 1st to June 1st.

DIED.—In this city, 5th inst. Mrs. Rhoda Gray, 94, a woman of color, of the strictest integrity, a true Christian, and respected by all who knew her.

THE MASSACHUSETTS ANTI-SLAVERY FAIR: The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston during the Christmas and New Year's season...

Support of Agents and Lecturers: At a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held at 25 Cornhill, on Tuesday, 13th June, 1843, the following preamble and resolution were unanimously adopted...

TO THE FRIENDS OF FREEDOM IN BRISTOL COUNTY: DEAR FRIENDS: There are yet three millions of slaves in this professedly free republic!

MEETINGS AT NANTUCKET: Anti-Slavery Meetings will be held at Nantucket, immediately after the Convention in New-England, to commence on the morning of the 23d, at 9 o'clock...

ANNUAL MEETING OF THE ESSEX COUNTY A. S. SOCIETY: The annual meeting of the Essex County A. S. Society will be held in East Bradford, commencing on Friday, June 30th, at 10 o'clock, A. M.

CONVENTIONS FOR UNIVERSAL INQUIRY AND REFORM, WILL BE HELD: At Randolph, commencing on Friday, the 30th inst. and continuing through Saturday and Sunday.

SEVENTEENTH OF JUNE! HUTCHINSON FAMILY: WILL give a GRAND CONCERT on the evening of the famous Seventeenth of June, at the spacious Tabernacle in Howard-street...

