

achieved a triumph in California, and that if the friends of freedom there are not utterly overthrown, it must be by the most devoted and untiring efforts on their part.

The Liberator.

No Union with Slaveholders!

BOSTON, JUNE 4, 1852.

From the Nausaquet Mirror. KOSSUTH IN FANEUIL HALL. On Thursday night, we attended the meeting in Faneuil Hall, on which occasion that immense building was packed to its utmost capacity long before the time appointed for Kossuth to speak.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The nineteenth annual New England Anti-Slavery Convention assembled in Boston, at the Melodeon, on Tuesday, May 25, at 10 o'clock, A. M.

The following persons were chosen a Committee to report a suitable organization of the Convention, viz: Cornelius Bramhall of Roxbury, Stephen S. Foster of Worcester, Joseph J. Locke of South Kingstown, N. H.

Opportunity for prayer, vocal or silent, was given. The Committee of Organization reported the following list of officers of the Convention:—

- For President, EDMUND QUINT, Vice-Presidents, FRANCIS JACKSON, Boston; EFFINGHAM L. CARSON, Worcester; JACOB NOYES, Newburyport; JAMES N. BUFFUM, Lynn; N. ALLEN, Vermont; SHELMAN S. GRISWOLD, of Connecticut; LUTHER MELANDY, of New Hampshire. Secretaries, SAMUEL MAY, Jr., Leicester; ELIZA J. KENNY, Salem; ALONZO J. GROVER, Abington. Business Committee, WM. L. GARRISON, PARKER PILLSBURY, WENDELL PHILLIPS, JOSEPH BARKER, AMY K. FOSTER, JOSEPH J. LOCKE, LUCY STONE, ALICE H. EASTON. Finance Committee, LEWIS FORD, EBRIDGE SPIRAGUE, NATH'L B. SPOONER.

The Convention unanimously voted to accept the report, and the said persons were accordingly elected. The Business Committee retired for conference; and AMY KELLEY FOSTER, of Worcester, arose to address the Convention. She thought we were approaching a time which was to test severely the principles and the fidelity of the abolitionists. She desired to warn them against having their attention diverted from the great point of the sinfulness and guilt of slavery to the side issues of politics, whether Free Soil or any other, Vigilance Committees, and the like; but especially against the corrupting and hardening influences of politics would she warn them.

She quoted the testimony of the late venerable Seth Sprague, a well-known politician during the early and middle period of his life, concerning their corrupting effects; he had declared to her his mortification and sorrow, as he remembered things which he had stooped to do and consent to as a politician, which he could never have brought to do, much less to sanction, as an individual man. To the same effect, Mrs. F. referred to the testimonies of many men in political life, in the States of New York and Ohio, where she had spent much time the past three or four years. She concluded by an earnest appeal to all who loved the cause to rally around their high moral standard, and to stand firmly there to the last. [Much applause followed her speech.]

Mr. GARRISON, from the Business Committee, reported the following resolutions:— 1. Resolved, That the anti-slavery movement numbers among its co-laborers and supporters, all the Christian Churches and Institutions of the land, while it wages unceasing war against all Associations, under whatever name they may disguise themselves, which soothe the conscience of slaveholders, prostitute the Bible to the support of slavery, or aid the majority of a cruel and mercenary nation, in sacrificing the inalienable rights and highest interests of one race, to the wealth and prosperity of another.

2. Resolved, That, while we find no fault with the most generous hospitality and welcome extended to the Hungarian Exile, we cannot but consider the lavish and unqualified eulogy poured out upon him, by the Free Soil party, and even by men not used to indiscriminate praise of any man or thing, as sad signs of the times; signs how imperfectly the slave's claims are appreciated by some of the best minds among us, and how many, who preach the highest individuality and claim to be peculiarly independent, are swayed by popular impulse and the idolatry of the hour.

Mr. Garrison spoke of a danger attending our annual gatherings, that they would become either formal on the one hand, or be regarded simply as seasons of pleasant recreation on the other. This point needs to be guarded, lest they become to us 'a savor of death unto death,' rather than of 'life unto life.' We have done, said Mr. G., a large amount of work, and have accomplished many, great, and invaluable results. Yes, in view of the enormous strength, the extraordinary activity and unity of the Slave Power, he felt overwhelmed by the work before us. He had recently met (at Niagara Falls) a slaveholder of Florida, recently United States Charge d'Affaires at Mexico. This man spoke, with the utmost freedom and absence of reserve, of the determination of the slaveholding interest of this country to overrun and subjugate all Mexico, and convert it into slave territory; and to bring this about, it mattered not whether the Whig or the Democratic party were in the ascendancy. And after Mexico had been conquered, so much of South America would follow as might be wanted, with Cuba, Hayti, and the West India Islands generally.

And what is the American Church doing? The Old School Assembly of the Presbyterian Church is one of the oldest and most influential bodies in the land. It is now holding its annual meeting; and where? In Sodom—in Gomorrah—in Pandemonium, so far as this question of slavery goes—in the city of Charleston, South Carolina, the very focal point of slavery, and of ultra slaveholding doctrines and measures. The New School Assembly, too, is holding its annual meeting in Washington, where there are thousands of slaves, where Drayton and Sayres lie immured in the national prisons for a deed of mercy to their enslaved fellow-men, and where the chief slaveholders, from all sections of the country, meet in Congress;—and that church is dumb. No! it is the apostle, the justifier, the ally of the slaveholder.

The General Conference of the Methodist Episcopal Church is now, and for several weeks has been, holding its quadrennial meeting in this city. What to do? To say a word about slavery and the Fugitive Slave Law? No! A prominent member of that Church had told him they intended to keep quiet on these subjects. The members of this Conference, coming from all parts of the Northern States, and from many of the slaveholding States, are men whom the slave-catchers of Boston can welcome—to whom it shows especial honors, inviting them to an excursion in the harbor, and to a splendid banquet at the expense of the city.—(proceeding, Mr. President, said Mr. G., which I, as a tax-paying citizen, deny the right and the justice of, and declare the City Government guilty of a fraud in so doing.)—Inviting them too to go to Faneuil Hall, and occupy reserved seats there; an invitation which they accepted, and went thither in a body,—to hear the great slave-hunter of the nation, Daniel Webster, open his lips and blaspheme Liberty.

JOSEPH BARKER was introduced to the Convention by the President. Mr. Barker was formerly of England, but has recently established himself in Ohio.

Before Mr. Barker spoke, Mr. Garrison came forward and said, that the presence of an Englishman thus early on our platform was a proof that he was a man. Of the thousands of Englishmen who have come to this country, there have been but few men. Mr. Barker had done a great work, in England, against aristocratic and oppressive institutions there. He had confidence in him, that he would do an equally fearless work in this land, which he has made his home.

Mr. Barker said that, wherever he might be, on such a subject as slavery he should wish to have it distinctly known where he stood. If he were silent about slavery, in this country, he should feel himself to some extent answerable for its continuance; if he spoke out, and told on which side he was, if he did no more, he would at least exonerate himself from that responsibility. He said it was always very difficult for him to feel at home and self-possessed when attempting to speak in a new and strange place. The thoughts and ideas were all in him, but they refused to come at his call and face the enemy. He hoped to become more familiar with American audiences, and be able to address them with the same ease he had felt in his own country.

He did not profess to agree with the Garrisonian abolitionists (as they had been called) in all things. It would be a miracle, if he did. He entirely agreed with them in their opposition to slavery at all times, and under all circumstances. He believed they were in the right path, and going in the right direction, which, if faithfully followed, would lead them to a perfect triumph.

It was announced that the discussions were free to all. Rev. Mr. HASSELL, of Missouri, said he rose because he was an Englishman, and that Mr. Garrison and others might know that there were Englishmen, besides Mr. Barker, who did not fear to express anti-slavery sentiments in this country. He had resided in St. Louis, a slaveholding city; and had not hesitated to openly declare himself an Abolitionist,—on some occasions when he seemed to incur imminent hazard of personal injury. He said there was much anti-slavery feeling in St. Louis. He said he differed from the views and principles of the Garrison party;—while he confessed that he knew but little of what those principles were. Perhaps, said he, if I knew you better, I should find myself more in agreement with you than I suppose.

STEPHEN S. FOSTER said that the principles of the Garrison abolitionists were 'to remember those in bonds as bound with them,' to do to and for the slaves, what we should wish done to and for us, if in their place. He referred to an expression of Mr. Garrison, that the Slave Power could not triumph, because God was stronger than it. Now, said Mr. F., I do not look to God to overthrow slavery. He has already done all that He will do, in establishing these eternal principles of Right and Justice, and those unchangeable Laws, which, if followed and observed by men, will destroy slavery. God has conferred on man every moral and intellectual power needful to do away with slavery, and if men are true to these, slavery will be done away.

Mr. TRENCH, of Boston, spoke of the great change which had been wrought in his own mind respecting Slavery and the Abolitionists, since the enactment and enforcement of the Fugitive Slave Law.

Mr. FOSTER, in reply to an inquiry, explained more at length what he meant, by saying that he did not expect God to do away with slavery. Said Mr. F., God never gives me, nor other men, a crop of corn, unless we attend to his natural laws, observe them, and conform to them. And as it is with his physical, so it is with his moral universe, just 'as a man sows, so does he also reap'; if he disregards and violates the great moral laws of God, he will get a crop of despotism; if he observes them, and labors in faith and patience under them, he will reap a crop of freedom. This is as certain in morals as in physics; and he thought that we were unjust to God in implying that He had not done what He might to overthrow evil, while we did ourselves injury in supposing that we could not, as men, remove human evils, if we would.

Mr. HASSELL said the abolitionists were too severe—too harsh. They made no exceptions. They gave way to a bad spirit.

Mr. GARRISON showed it was not the spirit of the abolitionists that was hated, but their principle of the equality of the colored man. Such men as J. G. Palfrey, J. L. Giddings, and Horace Mann, who had no connexion with the abolitionists proper, are hated and denounced not less than we. Mr. G. reminded Mr. Hassell, that perhaps he himself was falling into the same error, which he had charged upon us, when he undertook to pronounce that Mr. Foster was actuated by a bad spirit.

On motion of S. May, Jr. it was Voted, That the hours of meeting, during this Convention, be 10 A. M., 3 P. M., and 7 1/2 in the evening.

Mr. May said it had been determined, by the Committee of Arrangements, to require an admission fee of five cents to the evening meetings, for the purpose of contributing to the expenses of the meeting, and of making up the audience more fully of the friends of the cause, and persons who desired to hear candidly the discussions of the Convention.

AFTERNOON, Francis Jackson in the Chair. The Resolutions before the Convention having been read by the Secretary, Mrs. Heddon, of Providence, commented upon some of the views presented by S. S. Foster, and concluded with a warm eulogium of Mrs. Harriet B. Stowe's book, entitled 'Uncle Tom's Cabin.'

Rev. Mr. GRISWOLD, of Stonington, Ct., said he had never seen Mr. Garrison until to-day. The term Garrisonian had been repeatedly used in this discussion; he cared nothing for the name, which might signify something or nothing. He did not know that it was agreeable to Mr. Garrison himself to have this word so used.—[Mr. Garrison rose, and said he should be glad to have the name sunk out of sight; he greatly preferred to have them speak of the principles of the American Anti-Slavery Society.] Mr. Griswold proceeded.—He wished to express his very deep interest in the present Convention, and in the movement of which it is a part, because it contains a great principle, one which he deemed of vital moment, viz.: That it undertakes to carry forward a great moral work, by reliance upon purely moral instrumentalities. He enforced and illustrated this idea by the history of the early Christian Church. And for another reason, he said, he had respect and confidence in this anti-slavery movement, and that is because it recognises the freedom of speech—liberty for all to speak their convictions. I hold, said he, that no man has a right to utter any sentiment whatever, which all other men may not controvert. With truth for our weapon, and freedom of speech to our consciences of men. Something was said in the morning, of the harshness of speech among Abolitionists. Now, said Mr. G., I am not going to apologise for other people; it is as much as I can do to apologise for myself. I acknowledge it seems harsh (as we are not used to it) to call one of our fellow-citizens a man-thief. The difficulty lies in our unwillingness to give things their right names. A man who steals a chicken is a chicken-thief; everybody sees that, and none think it harsh. He who steals a horse is a horse-thief. All agree to that. What then is he who steals a man, but a man-thief? Men come among us, eye to this very city, whose pockets are lined with money extorted from the unpaid labor of stolen men and women, and they are welcomed to the highest places, and put behind the communion-table to administer the Sacrament, while I could not

be admitted there, if I had stolen anything else to the value of a single farthing.

Once more, I am, Sir, a friend of Christianity.—God forbid I should say a word in derogation of it. God forbid, too, that I should try to bolster up, as Christianity, what is not I lately read that a thousand persons had been converted in this city, during the winter. Do you suppose that one of these converts prayed God to forgive him for sympathizing with slavery? [No, no, from several voices.] Of what then did they repent? I think it probable, if a hue and cry were raised in the street after a runaway slave, these very converts would join in the hunt, and lay their hands upon the trembling slave. Of what have they repented then, I ask? Men should repent of all wickedness. I protest, Sir, against such a religion, and I denounce it as worthless. I can have no respect for such a church. I make no war upon the Church of Christ; I have read, in an old book, the promise that 'the gates of hell shall not prevail against it.' Then, whence this timidity and fearfulness on the part of the Church? Is she conscious of her sins and her weakness? Why is it that she does not open her doors, and welcome the discussion of this question? But for the Church which sustains Slavery, wherever it be, I am ready to say with another, I will welcome the bolt which shall destroy it, whether it come from Heaven or from Hell. I am not ashamed, and have no fear, to stand with these friends. I have come up to this Convention, that I might stand with them against Slavery.

Mr. Griswold is of the denomination of Seventh Day Baptists.

EDMUND QUINT, the President, took the Chair.

Rev. HIRAM HUTCHINS, of Charlestown, (President of the N. E. Free Baptist Mission Society,) said he would confine his remarks to the first resolution, with which he sympathized entirely. The church is bound, he said, to go for all moral right, and oppose all moral wrong; indeed this is her only legitimate work. How can the church retain her hold on the public conscience? Rather, how is she to regain that hold, which she has so nearly lost? I answer, by identifying herself with all the moral issues now before the people. [Cheers.] The American Church, standing on the shoulders of Luther and Calvin, ought to see farther than they. She ought not to be engaged in discussing questions settled centuries ago. The great question of the Age, which the Church ought to take up, is this—The Equal Brotherhood of all Men.—[Cheers.] Standing as I do on Banker Hill, I ought to be a free man. Whether I am so, or not, I can at least see clearly that the church cannot go forward one step, nor save herself from desolation, unless she will come up to this principle, without respect to clime, country or color. Let her cease from the folly of fighting the dead giants. And if she has, as she tells us, the orthodox faith, let her have also an orthodox practice. I have no disposition to cover up any defects in sects or churches, or to claim for them what is not justly theirs. But I rejoice to say that, of the forty or fifty conversions we have had in our church, all have confessed the same great principle, of which I have spoken. [Cheers.]

Rev. JEREMIAH CLAPLIN, of Vermont, arose to express his sympathy with the American Anti-Slavery Society, with its principles, and its friends. Very many persons, in the region where I dwell, he said, think that an Abolitionist is, of course, an enemy of the Sabbath, an opponent of all Civil Government, one who aims to subvert all Law, Order and Religion. I know this to be false. The members of the Society undoubtedly have their own opinions on the above subjects, and they have a right to them. But the Society has never, to my knowledge, attacked any organization, or any Church per se, but only as they have arrayed themselves on the side of slavery. He had long been an anti-slavery man, and had been a reader of the Liberator for ten years past. He was rejoiced to meet the friends at this time, and hoped that, in their three days' meeting, they would make many true converts to their cause.

Mr. GARRISON said he was exceedingly glad to see one clergyman after another, rising, this afternoon, in their meeting. It was a good sign. He commented upon a paragraph in the Commonwealth of this morning, censuring the Abolitionists for encouraging so much radicalism on their platform. A free platform, said Mr. G., invites and attracts free men to it. It is the height of folly to expect that a Society, or a Convention, which thus opens its platform to all, is to be held responsible for every sentiment uttered upon it. There are certain things for which such a body does become responsible;—its votes, resolutions, &c., show what these are.

Mr. GARRISON, from the Business Committee, reported the following resolutions:—

3. Resolved, That if it be cause of exultation to the Great Slave Hunter of the North, that Faneuil Hall is 'open' to him; let him be admonished that there is another place that is also open to the man who would 'betray him that wandereth,' and refuse to hide the outcast, and return to his master the slave who has escaped, and that place is—perdition.

4. Resolved, That in the unanimous invitation extended to this remorseless enemy of the colored population of the United States, to address the citizens of Boston in Faneuil Hall, by the city authorities, and in their bestowal of fresh laudations and honors upon him, we have the clearest evidence of the utter moral degradation, and loss of self-respect, and treachery to the cause of liberty, of the people of Boston, if they have not been foully misrepresented by those to whom they have entrusted their municipal affairs.

G. W. F. Mellen got the floor, and read an anonymous notice to himself. His remarks were ruled out of order. The Convention, on an appeal, sustained the chair, and Mr. Mellen took his seat.

Rev. Mr. CLAPLIN, in reply to a question of Mr. May, as to who was responsible for the misrepresentation of abolitionists in Vermont, said (if he rightly understood him) that the misrepresentations were undoubtedly to be traced to ministers, and other men whose positions would enable them to know the truth, if they would avail themselves of their facilities.

JOSEPH BARKER said that the greater proportion of speakers on this platform this afternoon had been Orthodox men—Orthodox preachers;—and they had shown themselves conscientious Orthodox men and Abolitionists. Why, then, should not this Society have the name of a strictly Evangelical and Orthodox Society, if the sentiments of the men who occupy its platform are to determine the sentiments of the Society? He enlarged upon the importance and necessity of this principle of a free platform, to the discovery of truth, whether in sentiment or in action.

JAMES N. BUFFUM objected to the third resolution, that it introduced a sectarian or theological question. It was not fully settled that there was such a place as perdition; but if there were, it was questionable whether its doors would be opened to so guilty a man as Daniel Webster!

JOHN RAND, of Milton, feared that his anti-slavery friends were sometimes themselves responsible for the misunderstanding of their sentiments.

that I am not waging war on the Church of God, but to wage war on the institutions of the devil. Show me a true friend of the slave, and of the anti-slavery reform, and I will show you a true friend of the Church of God. The true friend of the Church of God wars upon whatever is opposite to God,—upon Slavery, upon Intemperance, upon War, upon whatever degrades and debases the children of God. And that which sustains and justifies these things is not the Church of God, but the synagogue of Satan.

Mr. GARRISON referred briefly to his anti-slavery course. He had been accused of holding infidel views. And when he undertook to state and elucidate his views, in his own paper, in answer to such charges, he was charged with dragging in extraneous topics, and seeking to make proselytes. Now, as to his views on the Sabbath, which had occasioned a great outcry against him, he always had held, and he held now, (and he did not say this to proscribe any body,) that they are eminently Christian views, and in strict accordance with the spirit and teachings of Christ.—And of his views on Civil Government, he could say the same. He vindicated the course of the Liberator, as a free paper, open to communications from all honest and candid minds. The advocates of Slavery, of War, of Capital Punishment, may have, do have, and always have had, an opportunity to defend their systems in the columns of the Liberator. Every subject that is opened in its columns shall be freely canvassed there, said Mr. G., so far as I am concerned, if the parties interested will do their duty.

Adjourned.

EVENING, FRANCIS JACKSON in the chair.

The four resolutions before the Convention were read again. Rev. Mr. GRISWOLD, of Conn., wished to remark in reference to the alleged association of infidels with abolitionists in this cause, that the policy usually adopted in reforms was to allow all persons, no matter what might be their views of religious matters, to co-operate together. It was so in the temperance cause, and no one objected to it—so it should be in this cause. He would say that while it might be the case that some infidels were engaged in this work, he had no sympathy with their infidel sentiments.

WENDELL PHILLIPS said he had listened with interest to the discussion during the day, on the question of infidelity. We said, years ago, that the only exodus for the slave from his house of bondage was over the ruins of the American Church and the American Constitution. We believed it then, and we believe it now. If we have failed or erred, Sir, it was that we have never been earnest or plain enough. [Hear, hear.] The young men who hear me, should they live thirty years, will then read our criticisms, and pronounce them tame. If such a Church as has been described here to-day, and as the Church in this country is shown to be, be a Christian Church, then he should acknowledge himself to be an infidel, and glory in it. If, as the Methodist paper said, Gorsuch, who was killed when endeavoring to recapture his slave, was a Christian, and a 'model' one, he thanked God he was an infidel.

Mr. Phillips spoke of the aggressions upon Mexico, for the plunder of her fertile lands, her rich mines of gold, her climate and soil so fitted for slaves and slavery. Now, in the remote Southwest, we hear of mines of silver, rich as those of California in gold, and the plans are already maturing at Washington for throwing all these into the greedy and robber hands of American cupidity. So with Hayti; and the mercantile and manufacturing interests of the Northern and Middle States combine to aid in hurrying forward the scheme. This same great Slave Power paralyses the pulpit of the land; obtains from it the infamous doctrine, that a Christian has no right to have a conscience in opposition to the laws of the land, no matter what these laws may be. By the occupant of the pulpit, where once Dr. Channing stood, we are told that a fugitive, who should come begging food and shelter to his doors, should be turned away. From Dr. Dewey we hear that he is ready, to save the Union, to send his mother, or his son, into slavery. Then we have the Fugitive Law; twenty-six cases under which have already occurred in the single State of Pennsylvania, and only one of which,—the glorious case of Christiana,—terminated favorably for Freedom and the Right; and the entire Church and pulpit of the land (with the rarest exceptions) are silent, dumb, or demanding submission and aid to the infamous enactment.

He spoke of Kossuth—how noble, brave, unhesitating he was in Europe, when, following his high instincts, he gathered 200,000 men around him on the banks of the Danube. But when he came to America, Yankee-like, he began to calculate; and he calculated how he should get on without offending, and how he should get the most material aid. Then arose, in the minds of our people, the question, 'Is he honest? Is he looking only at our pockets? Does he really care for freedom? or only for Hungarian freedom?' [Of the remainder of this speech, we are unable to give even a sketch.]

JOSEPH BARKER added a few remarks; and at 10 o'clock, the Convention adjourned to the following morning.

WEDNESDAY.

The Convention assembled at the Melodeon. EDMUND QUINT, the President, in the chair.

DANIEL S. WHITNEY, of Boylston, spoke in support of the first resolution. He spoke of the various classes of men—the men of bodies, the men of intellect, and the men with souls. He hoped that here he should speak to the latter class, for too often he found that men were with him in bodily presence only. When the men with living souls should become somewhat numerous, the downfall of slavery would be near at hand.

Mr. GARRISON, from the Business Committee, reported a resolution on the Colonization Society, and a series of eight resolutions on the American Church and Society. They are as follows:—

5. Resolved, That the New England Anti-Slavery Convention, in view of the insidious and strenuous efforts now making in the various States, and through the General Government, to give fresh sustenance and sanction to the wicked and cruel scheme of African colonization, would again record its testimony against the American Colonization Society and its auxiliaries,—as animated by an unrelenting spirit of persecution,—as promulgating doctrines and sentiments, equally detestable and unchristian,—as Janus-faced in its professions and aims,—as stimulating to fresh outrages upon the free people of color,—as guarding and nourishing the entire system of slavery,—as exporting to Africa materials for her civilization and conversion, which they aver to be intolerable nuisances, and as dangerous and pestiferous, on our own shores,—and as aiming a deadly thrust at Christianity, by declaring that it has no power to abolish the unnatural spirit of caste which is equally the disgrace and the curse of our country.

6. Resolved, That it is still secretly imposed upon us, by a scrupulous regard for the truth, by strict fidelity to the cause of the perishing slave, by all the aspirations and claims of oppressed humanity universally, to declare that the American Church is the mighty bulwark of American Slavery—the haughty, corrupt, implacable, and impious foe of the anti-slavery movement, whether in its midst or most radical aspect—the defender and sanctifier of colossal wrong and transcendent impiety—and, consequently, that its pretensions to Christianity are the boldest effrontery and the vilest imposture.

7. Resolved, That by the term 'American Church,' we do not mean every local association styling itself a church, but the overwhelming body of religious professors embraced in the Catholic, Episcopal, Presbyterian, Congregational, Baptist, Methodist, Uni-

tarian, Universalist, and other denominations, in all parts of the United States. 8. Resolved, That, such being the character and position of that Church, it follows that the American clergy are no less corrupt, degenerate and ungodly—'blind leaders of the blind'—dumb dogs that can bark, sleeping, lying down, loving to slumber, enough, and they are shepherds that can never stand; they all look to their own way, every one for himself, whose guilt is awfully enhanced by having 'a stolen the livery of the court of heaven to serve the devil in.'

9. Resolved, That to the outcry raised against us, that we are sweeping and indiscriminating in our accusations, and so manifest an unchristian and unchristian spirit, we reply, that this charge is more true of us than it was of the prophets, whose language, in dealing with a far less guilty nation than our own, was—'None calleth for justice, nor any pleadeth for truth; their hands are defiled with blood, their lips have spoken lies, their feet run to evil, they make haste to shed innocent blood, and they that departeth from evil maketh himself clean, and he whose head is sick, and whose heart faint; they all lie in wait, they set a trap, they catch men; they both prophet and priest are profane; yea, in many houses have I found their wickedness, saith the Lord; they build up Zion with blood, and Jerusalem with iniquity; I have seen also in the prophets of Jerusalem an horrible thing—they commit adultery, and walk in lies—they strengthen also the hand of evil-doers, that none doth return from his wickedness—they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah—there is no truth, nor mercy, nor knowledge of God in the land, nor earnest, lying, and stealing, and committing adultery, they break out, and blood toucheth blood.'

10. Resolved, That exceptions do not affect the general rule; neither are they who constitute these sensitive, lest they shall be overlooked, or implicated in the common guilt; for they are known by the unpopularity of their cause, by their unsparring rebukes of popular wickedness, by the exhibition of an uncompromising spirit, by bringing the very accusations which are pronounced by the conscientiously guilty to be sweepingly unjust;—therefore, 11. Resolved, That when any one is found boldly protesting against the indeliberate language of the abolitionists, and bitterly complaining that they do not make the proper exceptions, it is *prima facie* evidence either of the obtuseness of his understanding, or the impiteness of his heart—either that he is under the influence of that 'fear of man which bringeth a snare,' or is affected with a sickly charity—either that he is pro-slavery in spirit or position, or has yet to 'remember those in bonds as being bound with them.'

12. Resolved, That the abolitionists have experimentally realized the truthfulness of the words of Jesus—'If they have called the master of the house Beelzebub, how much more shall they call them of his household'—that, in being charged with infidelity and treason, by a blood-stained priesthood, and by self-seeking demagogues, it is merely a renewal of the old Statanic device, by which Jesus was declared to be a blasphemer, possessed of a devil, and guilty of sedition, and his apostles to be pestilent and seditious fellows, who were seeking to turn the world upside down; and that such charges, from such sources, are the brightest evidences of a blameless life, an enlightened zeal for the truth, a sincere abhorrence of injustice, and a paramount desire to extend and establish the kingdom of peace and righteousness;—therefore, 13. Resolved, That, instead of allowing themselves to be diverted from the direct prosecution of this glorious enterprise, by attempting to show that they are not what they are maliciously described to be, it is for abolitionists to arraign as 'sinners of the last rank,' all those who maintain that slaveholding and a *muslim in se*, or are guilty of aiding in its support.

Mr. Garrison moved that the series on the Church be now taken up, in connection with resolution 12. This was agreed to.

S. May, Jr., by request of the Finance Committee offered the following resolution, and it was adopted:— Resolved, That the members of this Convention, and all others attending its meetings, are requested to contribute towards the expenses of the same the sum of One Dollar, or any smaller or larger sum, according to their ability or disposition or ability.

PARKER PILLSBURY made a very able speech, which the brief sketch we give does little justice. It is Christianity, he said, rightly understood, which has done the work the world needs. That is infidelity, rightly understood, which wages war upon the world's freedom, peace and welfare. The church of this country doth not best men and women among us to hell—even those who are true to the precepts of Jesus and of Paul; and Paul is to be people with such as they; it will be a plan far more desirable than heaven. I could look forward calmly to going to such a hell, for I should be sure to neither I, nor my wife, nor my child, were in danger of being enslaved. But if we should go to heaven with the majority of the American churches and ministers and with the great body of the Methodist General Conference now in session in this city, I know we should not be safe. But this American church is damned. Even now, it is not only trembling, but crumbling. It is the hated of God, and of his poor and suffering children; it sides with their oppressors, and it is in plan for honest men. A new dispensation is demanded, and we shall have it. A new Gospel is needed, and it will be preached. One of the Methodist ministers at Faneuil Hall said that Daniel Webster had been his pastor for fifteen years. I am glad Daniel Webster had been one man to preside over, for I don't believe he will ever have another. I am glad, too, that that one man was a minister. We have had too of a trinity of gold, silver and copper, which they 'people worship.' They are another trinity which they bow; and it may be expressed or represented by the following persons: Daniel Webster, Captain Byrnes, and the Methodist Conference. Mr. Pillsbury declared that the Wesleyan body, the Free-Will Baptists, and other professional anti-slavery denominations, ought not to be excepted in the resolutions, for they are in fact hostile to the anti-slavery movement. The vilest Abolitionist, said he, that very movement. He urged the abolitionists to stand firm,—not to compromise one jot, nor seek assistance with any man or party, which holds any other course;—and they will command the respect of the world, and accomplish their great work.

DANIEL FOSTER, recently a minister in the Orthodox Church, testified to the worldliness and unchristianity of the great body of the churches and ministers with whom he came in contact. He referred particularly to visits he had recently made to several synods in the State, and spoke of the pro-slavery spirit which he saw in the Orthodox ministers, to the slanders poured out upon them on the abolitionists, and to the prejudices of color and colonization spirit of late to be extending among religious people of all denominations.

Adjourned. AFTERNOON, EFFINGHAM L. CARSON, one of the Vice-Presidents, in the Chair. As soon as the Convention was called to order, and the resolutions were read, the church was read by Rev. MARK TRAYTON, of Roxbury, was taken by Rev. MARK TRAYTON, who declared that he came to defend himself and his church from the vile slanders of the abolitionists. He read a sketch of his remarks which he had made, the Convention hearing him with great patience, and allowing him the freest and most unrestrained use of the English form. He took advantage of finishing his remarks, most, and, upon the instant of finishing his remarks, gathered together his papers, caught up his hat and

One Hundred A. S. Conventions within the N. E. States, under the supervision and direction of the Board of Managers of the Massachusetts Anti-Slavery Society.

The resolution was sustained by CHARLES L. RICHMOND, of Salem. He adverted to the manifest policy of the U. S. Government to swallow up new and vast territories to be converted into slave-territory. He predicted, if these schemes were successful, that the enslaving of white men would become common. He urged the importance of aiding generously the efforts of the New England Anti-Slavery Convention.

SAMUEL MAY, Jr., made a brief report of the manner in which the funds of the last Convention had been expended, under the direction of the Massachusetts Anti-Slavery Society.

WM. J. WATKINS, of Boston, urged that the great principles of the cause be rigidly adhered to. He spoke particularly of the insidious and malignant operations of the Colonization Society.

Mr. GARRISON made a few remarks on the superior strength of moral principle. It is the power behind the throne, stronger than the throne itself. Let that only be right, and the political action cannot fail to correspond thereto.

G. W. F. MELLEW, of Boston, read a long statistical estimate he had made of the increased business and profit which would follow the abolition of slavery. He also offered a series of resolutions. No action was had upon these documents.

Adjourned.

AFTERNOON. EPHRAIM L. CAPRON in the Chair. Rev. Mr. GRISWOLD said he had been pained and astonished at hearing the remarks which fell from Rev. Mr. Trafton, yesterday, concerning the Methodist Church, and his position in it. The admissions he had made are a stronger condemnation of that Church than anything else that can be said. He expressed the great interest he had felt in this Convention, though perhaps not agreeing with all its friends had said. Yet the truth, as he believed, had been uttered here with great fidelity and great effect; and he prayed God that truth might soon have a perfect victory.

The Business Committee, by Mr. MAY, introduced the following resolution:

15. Resolved, That on the most reliable authority we know that, with the full knowledge of our Government, there exists all along our South-Western border the same system of plunder and unprovoked aggression, of brutal outrage and inroad, as that which prepared the way for Texan annexation; and it is our confident belief, unless almost superhuman efforts are made to the contrary, that within seven years or less, the whole of Mexico will be overrun and annexed to the Union, only as a pathway, however, to the still further conquest of the Gulf of Mexico; and we warn our fellow-citizens of this gigantic scheme of plunder and conquest, which includes the subjugation of Hayti and the possession of Cuba, for the renewed invasion of which fresh plans are even now on foot, with the knowledge of our Government, in our Southern cities. Of this deep-laid and most momentous scheme we warn the North, a scheme relying for its execution on the restless banditti of the Mississippi valley—but fomented by the insatiable need and greed of the Slave Power, and designed to bribe the merchants by the prospect of quickened and most lucrative commerce; to buy the acquiescence of the manufacturing States by the gift of ten millions of new customers enclosed within the circle of our tariff system, and giving to the Slave Power an overwhelming increase of weight in the machinery of government; and we summon whatever is left in the nation of love of liberty, regard for national honor, or hope of the final triumph of equal justice and republican institutions, to rally for one last and momentous struggle with the giant Despotism of our land.

Rev. Mr. FORTZ, of Canada, spoke of the condition of the fugitive slaves there, and of the importance of making some provision for them. Canada was their home, and must be. And it is, in the main, a very eligible home; the climate of Canada West being decidedly milder than that of New England, New York, or even Pennsylvania. There are about 30,000 fugitive slaves in Canada.

Mr. GARRISON, from the Business Committee, introduced the following series of resolutions, and in connection therewith read a letter which President Mahan, of Oberlin College, Ohio, had recently addressed to the Rev. Wm. Scott, and published in the Glasgow (Scotland) Christian Examiner.

Whereas, this Convention has listened to the reading of a letter, published in the Glasgow Christian Examiner of April 24th, 1852, from the Rev. Asa Mahan, late President of the Oberlin College in the State of Ohio, to the Rev. William Scott of Glasgow; and whereas, in the letter addressed, the author declares of the American Anti-Slavery Society, that it is not, properly speaking, an Anti-Slavery Society, but an infidel, no-human-government movement, using the anti-slavery sentiment as a club with which to strike down the Church and the State, and mainly the former—that it is an association, which, making itself as an anti-slavery society, is in fact aiming to prostrate Christianity itself—that the progress of this Society is, in fact, an enlargement of the dead sea of infidelity—that its public lecturers, agents and file leaders, hate Christianity and the Church far more than they do slavery, who use their anti-slavery platform as a battery with which to assault the Bible and the character of a church, for no other reason than that it is a church, and its members Christians—that it is a Society which employs men, knowing them to be guilty of such blasphemous outrages upon all that is sacred in religion and the religious sentiment in man—which is not what it professes to be, but is in its fundamental tendencies and aims an anti-church and an anti-Christian Society—with many other similar allegations; therefore,

16. Resolved, That this Convention solemnly declares to the people of England and Scotland, that the Rev. Asa Mahan, in thus characterizing the American Anti-Slavery Society, is guilty of the vilest misrepresentation, is covertly circulating charges which we verily believe he knows to be false, which we defy him to prove, which find no credence in this country except among the enemies of the anti-slavery cause, which even the candid and enlightened among them repudiate with contempt, and which the corrupt sects, league with slavery, have for twenty years used as a stalking-horse to divert public attention from their guilty complicity with the traffickers in human flesh.

17. Resolved, That we appeal to the history of the American Anti-Slavery Society, and its action, from the time of its origin to the present hour, in proof that its 'infidelity' consists in this—in maintaining against the priesthood of the land, that the Bible is an anti-slavery volume; that the church of Jesus Christ gives no sanction to slaveholding, and admits no slaveholder to its communion; and that they, who, occupying the pulpit, are dumb in the presence of this 'sum of all villainies,' or who palliate its continuance, are not the ministers of Jesus Christ.

18. Resolved, secondly, That the 'no-governmentism' of the American Anti-Slavery Society consists in this—that while the Constitution and the laws of the nation command its citizens to protect, by physical force, the slaveholder against his slave, and to aid him in hunting the fugitive who has escaped from his plantation, and gives to the masters additional political power in proportion to the number of their slaves, it maintains that no Christian, no abolitionist, can consistently take an oath to support such Constitution and such laws, but is bound, in utter disregard of their requirements and penalties, to hide the outcast, and obey God rather than man.

THURSDAY.

The Convention met at the hour of adjournment. EDWARD QUINCY in the chair.

JOHN RANKS, of Milton, gave his views of the religious aspects of the anti-slavery question.

Mr. A. K. FOSTER moved that the consideration of the question of funds be assigned for 11-12 o'clock this morning. Adopted unanimously.

Mr. FOSTER introduced the following resolution: Whereas, the people of this country are not governed by their statutes, Constitutions or office-holders, but by the public sentiment of the community; therefore,

19. Resolved, That the only work which the abolitionists have to perform, in order to accomplish their aims, is to enlighten the understanding and purify the hearts of the masses.

Mr. F. proceeded to show that our people, in their habits and conduct, are not governed by their Laws and Statutes, but by the prevailing moral sentiment. Very many laws are on the Statute books of this country, which are continually and openly violated; and the law on profane swearing, the law, &c. There is a State Law forbidding the jails of the Commonwealth to be used for the detention of persons committed as fugitives from slavery. In Worcester county, and in the State generally, this law can easily be evaded, for the public sentiment sustains it. But in the city of Boston, the very Court House, built and owned by the State, is used as a slave prison, and the laws of the State were trampled on, to enable Southern kidnappers to use the help of the Boston police, to carry off their victims. Mr. F. went on to give a great variety of other illustrations of his position.

The Business Committee introduced the following resolution: Resolved, That this Convention will now proceed to make donations and pledges of money, to be expended during the coming year, in the holding of

19. Resolved, That the head and front of our offending, as pertaining both to Christianity and Government, 'hath this extent—no more.'

20. Resolved, That this attack of Mr. Mahan is all the more dastardly, from the consideration that, while present in meetings of the American Anti-Slavery Society, and engaged in discussions with its Agents, and even its President, William Lloyd Garrison, in regard to its principles and measures, he has never dared to impeach its Christian character, or to allude to its alleged infidel design and tendency.

21. Resolved, That in reiterating, especially in a foreign land, the charge against Mr. Parker Pillsbury, in regard to the baptism of certain dogs, which has been so repeatedly and publicly contradicted and disproved, in papers which cannot but have come under his notice, Mr. Mahan has been guilty of the most wanton and malicious libel; one which should deprive every other statement he can make on any subject of all title to be believed.

22. Resolved, That in further proof how inaccurate and utterly unreliable are all Mr. Mahan's statements, we instance his representation, that Henry C. Wright is an Agent of the American Anti-Slavery Society, and that the Society, therefore, is to be held responsible for his peculiar opinions on government and religion; whereas, it has been a matter of public notoriety, that Mr. Wright's delicate sense of personal independence has long since led him to labor in the field of philanthropy, on his own responsibility, without aid or endorsement from any organization whatever; and while, as abolitionists, it would be impertinent for us either to gainsay or endorse his views on any other subject than slavery, we gladly avail ourselves of this opportunity, as an act of simple justice, to declare, that of all the slave's advocates, on either side of the Atlantic, no one has been more true, single-eyed, disinterested, laborious, uncompromising or fearless, than Henry C. Wright.

23. Resolved, That in the British and Foreign Anti-Slavery Society, during the last twelve years, the American Anti-Slavery Society has found a subtle, malignant and sleepless enemy, particularly in the person of its Secretary,—no pains having been spared, no opportunity left unimproved, to excite the most virulent religious prejudices in England against its leading advocates, and to prevent all benevolent cooperation with it on the part of the sympathizing friends of down-trodden humanity on the other side of the Atlantic.

24. Resolved, That an official copy of these resolutions, signed by the President and Secretaries of this Convention, be forwarded to the Editor of the Glasgow Christian Examiner, with a respectful request for their prompt publication, as an act of justice, in the columns of that paper.

Mr. Garrison commented upon the bitter and malignant spirit which characterized the letter of Pres. Mahan.

A: the request of LUCY STONE, Mr. May made a statement respecting one of the Professors at Oberlin, viz., that he is living in a house purchased with money obtained by the sale of two women. The said Professor married a slaveholder's daughter; on the death of his father-in-law, two slave women and a child fell to his wife's share. The child was brought to Ohio; the women were sold as above. These facts Miss Stone had on what she deemed perfectly good authority. Mr. May added that he made the statement at Miss Stone's request; personally he knew nothing about the case, and, of course, could vouch nothing. Miss Stone had been herself a student at Oberlin for four years.

Rev. Mr. FORTZ came forward to the defence of the Oberlin Professors. He said Pres. Mahan was a strong man, but very often he did not know what he was about. He would run the whole length of the room to meet and embrace a friend, and then sit up nights to abuse him. He will speak well of a man, and then turn right about and cry him down. His friends do not consider him always responsible for what he says and does. As to Prof. Fairchild, of Oberlin, he did marry a Southern woman, whose father was a slaveholder; and, at his death, money came to Prof. F. But the story of the house was untrue. Prof. F. lived in a house, a considerable part of which was built with his own hands, and, to aid him in which, money was contributed by the students and others. [Noise and shouts in the galleries.]

Mr. GARRISON was sorry that President Mahan was not present to see who were his disorders. LUCY STONE came forward. The disorderly persons and (as the Savannah paper called them) 'the rabble' in the galleries, and the back of the house, screamed, and shouted, and whistled at the sight of Miss Stone. Mr. May called upon them at least to treat a young lady with decency. The noise subsided, and Miss Stone said that she was a graduate of Oberlin, and it was anything but agreeable for her to say one word against that institution. It had been the means of doing much in removing the prejudice against color. Students, white and colored, studied together, sat together, without yielding to the cruel influences of this prejudice. 'It is true,' she continued, 'that Prof. Fairchild had lived in a house, as Mr. Foote had said, built in part with his own hands. But when his wife's father died, and money, obtained in the way mentioned, came into his possession, he wanted a larger and better house, and sold the small one, and bought another.'

Her remarks were received with hearty cheers. JAMES N. BUTTUM said that these efforts, by President Mahan and others, whose tool he was, were now making in Great Britain, and especially in Scotland, in order to take a dastardly revenge upon Mr. Garrison, Mr. Thompson, H. C. Wright, and their friends generally, because the gentlemen named had exposed and denounced the union of the so-called Free Church of Scotland with the slaveholding churches of the United States, and had called upon the leaders in that church to send back the money, which slaveholders had contributed to the Free Church treasury.

STEPHEN S. FOSTER said that President Mahan had denounced him by name in the Glasgow letter which had been read. He did not think this circumstance made him feel towards Mr. Mahan any differently from what he otherwise should. He had repeatedly met Pres. Mahan in Ohio, and he had always experienced courteous treatment from him. Mr. Mahan had never breathed to him the first sentiment resembling those he had penned to the Glasgow clergyman. It was not a long time since he and Mrs. Foster had visited Oberlin, and had had interviews with Pres. Mahan, Prof. Morgan, and others of the officers there. And it was then invariably 'Brother Foster,' and 'Sister Foster,' on the part of Pres. Mahan, &c. When we arrived at Oberlin, there was a revival in progress. They begged us not to commence our lectures upon slavery then. But we told them we could not yield that—that if it were a genuine revival of religion, in which they were engaged, we should do them no harm;—if their religion were of God we should help them; and if we, by preaching anti-slavery, checked their revival, that would show their work to be of man. We went on, therefore, and gave our anti-slavery lectures. And Prof. Morgan said to us, 'I am not able to see any essential difference between your position and ours.' Now these men, who had treated him as a Christian brother to his face, were behind his back denouncing him as an infidel, and seeking to destroy his reputation and anti-slavery usefulness. Mr. Foster referred to a work of Pres. Mahan's on Moral Philosophy, in the later editions of which he justifies falsehood under certain circumstances! Probably he thinks that his letter in the Glasgow Examiner is a case of justifiable lying—being for the glory of God, and the overthrow of infidelity! Mr. F. also related some circumstances which had occurred to him at Oberlin and vicinity, in which he was astonished to find that a downright falsehood

about himself lay between two parties, viz.: Prof. Morgan on the one hand, and a neighboring minister on the other. He asserted that Prof. Morgan had admitted he had told a falsehood about him (Mr. Foster). Mr. Foster charged both Pres. Mahan and Prof. Morgan with falsehood; and, said he, I am prepared to prove my charges before any tribunal. And I do not go across the water to make my charges, but I make them here, openly, in the presence of the friends of Pres. Mahan, and where they themselves will be sure to know of them.

In the course of discussion, Mrs. A. K. FOSTER stated that Mr. Mahan had ceased to occupy the position of President of the Oberlin Institution.

The question on the series of resolutions relating to Pres. Mahan and his charges against the American Anti-Slavery Society being called for, was then taken, and resulted in a full and unanimous vote in their favor.

Miss STETSON, of Bridgewater, made a few remarks relating her experience while seeking to join the Church of Christ. She had early joined what was called a Christian church; and she was satisfied it was not so, and she left it. Attracted by the doctrines and views of Swedenborg, which she believed were pure and elevating, she joined that church. But she found his professing disciples cold, unfeeling, pro-slavery; and she left them. She met with the volume of Mr. Garrison's writings; they seemed to her to be the very truth, and her soul received them heartily. She attended some of the anti-slavery meetings, and found the sentiments and deeds inculcated there to be in full harmony with the life and gospel of Christ. She believed that the anti-slavery movement was the true Church of God, and she trusted to devote her life to it.

Adjourned. EVENING.—EDMUND QUINCY in the Chair. Rev. JOHN MARSHALL, of Michigan, (a colored man) spoke in opposition to separate churches and religious societies for the colored people.

PARKER PILLSBURY spoke on the church resolutions. He referred to Mr. Trafton's appearance on our platform yesterday, and expressed his satisfaction at Mr. T.'s coming. As a text, or preface, to what he was about to say, he would read the following resolution:—

Resolved, That of all the religious bodies in the United States, none are more devoted to the support of Slavery than the great Methodist Church of the North; nor does any other bear or exhibit a more malignant and devilish spirit towards the anti-slavery cause and its advocates; and, inasmuch as it is all done with the loudest boasts and professions of hatred and hostility to slavery, we are constrained to regard that body as more dangerous (if possible) to the interests of humanity, than any other under whose baneful influence the country now suffers.

He quoted the clause of the Methodist Book of Discipline, which forbids the travelling preachers to hold slaves. And what virtue is there in such a prohibition? The travelling preachers do not want slaves; could do nothing with them if they had them. When they become local preachers, and get a habitation, then they may hold and deal in slaves as much as they like. So it is to be supposed that these Methodists expect that, at the great and final judgment day, the questions will be put something on this wise:—Were you a travelling preacher? Yes. 'Did you hold slaves?' Yes. 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.' 'Were you a local preacher?' Yes. 'Did you hold slaves?' Yes. 'Come, ye blessed of my father, inherit the kingdom prepared for you.'

The Methodist Church is claimed to have been always anti-slavery, and never to have favored slavery in any way. The General Conference of the Methodist Church, in 1836, passed a Resolve, in which they wholly disclaim any right, wish or intention, to interfere in the civil and political relation between master and slave, as it exists in the slaveholding States of this Union.

At the next General Conference, in 1840, on motion of Rev. Dr. Frew, of Georgia, the following was adopted:—

'Resolved, That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons, in any State where they are denied that privilege by law.'

There were then 80,000 slaves, men and women, connected with the Methodist Church. And why was their testimony shut out? Let those answer, who know to what cruel usage, and to what unhallowed passions, the slaves are bound to submit, or die.

(This resolution was said to have been rescinded four years later.)

Mr. Trafton has admitted, in our hearing, that there are slaveholders and slaves in their churches. He told us, however, of only three slaveholding conferences,—the Baltimore, the Western Virginia, and the Missouri. On this point, too, his speech is calculated to deceive; as the Book of Discipline mentions seven or eight different Conferences, formed in whole or in part in slave territory, and comprising, within their limits, the entire slaveholding States of Delaware, Maryland, Virginia, Kentucky, Missouri, and Arkansas.

WENDELL PHILLIPS addressed the Convention. As a somewhat full report of this speech, from phonographic notes, is to be given, the Secretaries attempt no sketch of it.

The following resolution, from the Business Committee, was read by Mr. Garrison:—

25. Resolved, That in the death of OLIVER DEXTER, of Portland, since the last annual meeting of this Convention, the cause of the slave has lost an early, devoted, unflinching friend and advocate—the hunted fugitive, one who was ever ready to extend shelter and protection to him—the New England Anti-Slavery Convention, one ever prompt to cheer by his presence, and aid it by his means; and to her whom he has left behind him, the active participant in his anti-slavery efforts, we offer our heart-felt sympathy, in view of her bereavement and our own.

It was adopted unanimously. The question, on those Resolutions reported by the Business Committee, which had not yet been acted upon, then coming up—the President stated that, if any one desired to have the question taken on any resolution separately, it would so be put; otherwise, they would be presented in a body.

The resolutions were then unanimously adopted; and the Convention adjourned, sine die.

EDMUND QUINCY, President. SAMUEL MAY, Jr., ELIZA J. KENNY, ALONZO J. GROVER, Secretaries.

SKETCH OF THE REMARKS OF REV. MARK TRAFTON.

At the New England Anti-Slavery Convention; Wednesday Afternoon, May 26.

I have listened to the reading of the series of resolutions on the American church and clergy. Terrible resolutions they are. Of the truth of the resolutions, nothing is to be said. I believe they are all true, so far as the Word of God is concerned. And with the general conclusions to which they come, I believe I have no fault to find.

But I believe I am under obligation of duty to speak on some part of those resolutions. I am a minister of the Methodist Episcopal Church. (Hear, hear.) I am one of the 'dumb dogs' spoken of, which cannot bark. I may not succeed in barking; but perhaps I may bite, and that will be better. I have not the least expectation of convincing you that the opinions you hold are not correct (Hear); that the sentiments you see daily expressing of our church are untrue. I have not the least hope of that.

Nor am I here to apologise for Slavery. I was not converted, Sir, to Anti-Slavery. I was always opposed to Slavery. I believe it to be in the language of the eminent man who was the founder of our church, the 'sum of all villainies.' Nor do I come to engage in strife with you—I am a man of peace.

But I come to defend myself and my church.—(Hear, hear.) You accuse me of the deepest wickedness, falsehood, and villainy; and you do the same towards those who are in connexion with me. I wish to get a few words into the ears of those, who daily read the slanders, insinuations, and falsehoods, which you put forth against us. And you charge our Church with being in alliance with Slavery; and with being morally paralysed in its embrace. This, Sir, I consider as most unjust and unchristian treatment.

I will tell you why I think so; because the church, to which I belong, is an anti-slavery church in its character, organization, laws and testimonies. She has always been anti-slavery. All her testimonies have been, and are, against slavery.

But you will ask, Why then is slavery in the church? In reply, I ask you—How is slavery in the community anywhere? Why does your son rebel against your authority? You ask me, why do we not break up our church, rather than suffer slavery to exist in it? If my son rebels against my authority, why do I not disown him and turn him away, dissolve the family, take a new wife, and begin again? [Laughter in the galleries.] I don't come out of the church, for the same reason I don't come out of the family.

But, Mr. President, I have no business here; and I will stop at any moment you shall say so.

THE PRESIDING OFFICER (E. J. CARSON.) Understand, there has time to speak as much as these please. Mr. GARRISON. I hope the friend will understand that it is not a privilege of his, but a right, to be here; that he has the same right to speak here that we have; and, moreover, that it is his business to be here.

Mr. Trafton resumed. I thank you, Sir. When John Wesley commenced his church, 100 years ago, he would have no slavery in it—he would have no rum-drinking in it. The first preachers of Methodism, who came to this country, bore a burning, faithful testimony against slavery. After a while, they found they couldn't preach the Gospel at all, if they didn't relax a little. So they did. Perhaps, Sir, you would have refused to preach the gospel on such terms (hear)—perhaps I should. At those men, Sir, were neither you nor me. They decided otherwise. Soon after, when the M. E. Church of this country was organized, there were thousands of slaveholders found in it,—and doubtless among them there were ministers who were slaveholders.

Now I have said, and I still say, that the Methodist Episcopal Church is anti-slavery. I mean that it has always had an anti-slavery testimony in its Discipline. There stands the clause, forbidding the buying and selling of men and women, with intent to make slaves of them. I am not going into a metaphysical argument to prove to you, that it is not the best way to get rats out of a barn to burn the barn. You say, we are dumb dogs, loving to slumber. I deny it. It is false; and now always false.

Who are we? asked Mr. GARRISON. Mr. TRAFTON. I will tell you, bye and bye. It is well known there has been a great division in the M. E. Church. How came the division, if the church be so corrupt, so morally dead as you represent it? I will tell you what caused the division. We of the North were uttering, from year to year, our anti-slavery testimonies; and the South was made uneasy.

There was another preliminary point I had passed by. Our Church has always borne a testimony that Slavery is a sin in itself. In our Annual Conferences [these are sectional bodies]—in our churches,—in our books, and our papers, we have declared this, Sir, I have suffered more for my anti-slavery labors, than any man here. I preached and wrote against slavery twenty years ago, before Mr. Foster was hatched. And I repeat, it is unjust and unchristian to attack us as dumb dogs, &c., and I appeal from you to the people.

Again—there is a chapter on slavery in the Discipline, which forbids the preachers holding slaves, in States where the laws permit emancipation. If a minister, holding slaves, does not execute a deed of emancipation, whenever it is practicable, he is disciplined.

Suppose I were living in one of these slaveholding States. Ought I to turn my slaves out of house, and let them go? I might do so, if I listened to impulse. There is a way to get rid of slavery, and of every thing else with it, in a general destruction. There is another way, viz: to instruct your slaves, to help them, and bring them under religious influence as our Discipline enjoins.

S. S. FOSTER. Will the gentleman read the clause in the Discipline which follows? Mr. TRAFTON. I understand what you mean. [He read to the effect that masters should instruct their slaves, when allowed to do so by law.]

I admit, Sir, that slaves and slaveholders are in the M. E. Church. But our point is, Our Rules are against Slavery. If there were in the church a moral power strong enough to execute her rules, we would turn slavery neck and heels out of doors.

In the New England Annual Conference, we have passed resolutions of this character. I was Chairman, for several successive years, of the Committee on Slavery in that Conference. Mr. T. read extracts from a recent report of that Committee, in which Slavery was declared 'a great evil,' which ought to be extirpated. All the Northern and Eastern Conferences are taking action of this kind. I myself drew up a petition against the Fugitive Slave Law, which was signed by one hundred of our ministers, sent to the U. S. Senate and read there.

Sir, we have almost hazarded our lives to bear our testimony against slavery, and it is most unjust to bring these charges against us. We are laboring to overturn slavery; and we shall do it, if you will let us alone.

What was the immediate cause of the division in the M. E. Church, eight years ago? It was because the Baltimore Conference had refused ordination to a preacher who held slaves by marriage; and the General Conference sustained the Baltimore Conference.

Then Bishop Andrew's case occurred. Shall we have a slaveholding bishop? was the question. The Conference said, No; and he was deposed. The South then went off from us; I wish all the slaveholders had gone too. But the Baltimore Conference refused to go.

When the M. E. Church, South, sent delegates to the Annual Conference, four years ago, they were not admitted. So this year. Four or five ministers from the Church South have come here. I told them they would not be invited to preach in any Methodist Church in Boston or the vicinity; and they were not. We have been charged with having slaveholding delegates in this Conference. It is not so.

I was talking, a few days since, with Rev. Mr. Houpt of Western Virginia; he wanted us to send out young men into that region, who are thoroughly going anti-slavery men. It is declared that there are no slaveholding members of the M. E. Church in all W. Virginia. And in the Baltimore, W. Virginia, and Missouri Conferences, there are no slaveholding preachers. I do not say there are no slaveholders there. We have not been able to enforce the Discipline there, for slavery has been too strong for us.

It has been asserted frequently that the notorious Hope H. Slater, the Baltimore slave-trader, is a member of the M. E. Church. Mr. T. read a certificate, signed by several ministers of Baltimore, that Slater is not a member of their church. I ask you, abolitionists, why you are not consistent? What right have you to live in Boston, in

this slave-catching city, drinking its water, breathing its air, living under its police regulations?

The members of the Methodist Conference went down the harbor, the other day, on an excursion, by invitation of the City Government. When that invitation came, I thought it was a joke; but, Sir, it was a fact. We went, and we had a good time. If we were such a corrupt body as you have described us, would the city government of Boston fraternize with us in this manner?

[Remember you have called it a 'slave-catching city,' said Mr. MAY.]

We are censured, too, for going to Faneuil Hall, to hear Daniel Webster speak. It is said we went in a body. 'Not true. Some went, and some did not.' Those who went thought it best to walk there in procession. Daniel Webster is a great man—known everywhere—known especially in Austria!

N. B. The above is as full a sketch of Mr. Trafton's speech as the Secretaries were able to make. The moment Mr. T. had finished, he quitted the hall with great precipitation. It was an inglorious retreat; but worthy of the exhibition he had made of himself.

For a very able and effective reply to the Rev. Mr. Trafton's speech, by Joseph Barker of Ohio, see our fourth page.

We acknowledge our deep indebtedness to the General Agent of the Mass. A. S. Society, SAMUEL MAY, Jr., for the excellent and elaborate report of the proceedings of the New England A. S. Convention, we are enabled to lay before our readers this week. They will unite with us in offering him a vote of thanks.

We are unable to find room, this week, for a list of donations and contributions.

NOTICE.—All communications for the subscriber, whether relating to the business of the Massachusetts Anti-Slavery Society, or otherwise, should be sent to him at Leicester, Mass. SAMUEL MAY, JR.

The friends of the anti-slavery cause in Abington, and its vicinity, are earnestly urged to attend the meetings to be held on Sunday next, in the Town Hall, in that place. Once more to the holy conflict, with renewed zeal, faith and courage!

An article which appeared in last week's Liberator as an original communication, on 'Vetoes and Appointments,' and signed 'Essex County,' was taken from the Worcester Spy, and should have been credited to the same.

One dollar, in aid of the hunted fugitives, from S—k, is gratefully acknowledged.

TO THE BENEVOLENT.

We are requested to state, that there is now in this city, seeking to obtain pecuniary assistance towards purchasing his own freedom, and also that of his wife and daughter, a Methodist preacher, named Thomas Strother, of St. Louis. Though for about seven years Mr. Strother has held in his hands an official license, signed by Bishop Soule, to preach the gospel, and though he claims to be a follower and minister of Jesus Christ in spirit and in truth, yet he continues to be held in chattel slavery as the property of another, as well as his wife and daughter, for whose redemption he is now assiduously laboring. Tell it not in heaven lands! Sixteen hundred dollars are demanded for the three. Of this sum, one half has been collected and paid over; the other half must be raised at a given period not far distant, or the plan will fail.

Mr. Strother has a fine intellectual development, is very intelligent and pleasing in his address, and evinces a most amiable spirit. It is revolting to think of such a man registered among 'chattels personal.' In addition to many other satisfactory credentials, he brings with him commendatory letters from Rev. Henry Ward Beecher and Mrs. Harriet Beecher Stowe. Those who may feel moved to aid in the redemption of this family are requested to leave with Robert F. Wallace, 21 Cornhill, or forward to his address, such donations as they wish to make, which will be gratefully acknowledged. Mr. Strother will remain in this vicinity about a week longer.

FREEDOM'S GRAND AND TRUE CELEBRATION OF INDEPENDENCE DAY.

The Board of Managers of the Massachusetts Anti-Slavery Society announce to the unwearied friends of the millions yet groaning in bondage on the American soil, that the Fourth of July will be consecrated by the Society, as hitherto, by a MASS CELEBRATION in the beautiful Grove at Abington, at which their presence, from the various sections of the State, is strongly solicited—the day and the occasion being most appropriately theirs, to be used efficiently for the advent of that glorious day when 'liberty shall be proclaimed throughout ALL the land, unto ALL the inhabitants thereof.'

As the 4th of July, this year, occurs on Sunday, the celebration will take place on MONDAY, the 5th.

A special train of cars will leave the Old Colony Railroad Depot, Boston, at such an hour in the morning as to enable persons in the neighboring towns to reach the city seasonably, by availing themselves of the earliest trains. Particulars hereafter.

FRANCIS JACKSON, President.

EDMUND QUINCY, Secy.

ONE HUNDRED CONVENTIONS.

ABINGTON, (Plymouth Co.) Sunday, June 6.

This Convention will be held in the Town Hall, commencing at 10-12 A. M., and continuing through the day and evening. It will be addressed by Wm. Lloyd Garrison, Abby Kelley Foster, and others.

ANNUAL MEETING.

The annual meeting of the Essex County Anti-Slavery Society will be held in Georgetown, on Saturday and Sunday, June 25 and 27, commencing Saturday evening, at 7-12 o'clock.

Wm. Lloyd Garrison, Parker Pillsbury, and C. L. Remond will be in attendance.

Friends, what say you to this call? Heed it if you would were you the slave! O, come to the rescue of him who has no helper!

JAMES N. BUFFUM, President.

ELIZA J. KENNY, Secretary.

PARKER PILLSBURY,

An Agent of the Mass. Anti-Slavery Society, will speak at the Universalist meeting-house in



The Liberator.

REPORT OF JOSEPH BARKER'S SPEECH, IN REPLY TO REV. MARK TRAFTON'S DEFENCE OF THE METHODIST EPISCOPAL CHURCH, AT THE NEW ENGLAND ANTI-SLAVERY CONVENTION, MAY, 1852.

MR. CHAIRMAN, LADIES AND GENTLEMEN— Ever since these resolutions were laid before the Convention, I have been anxious that some minister of the Church should come forward, and, if possible, defend the Church from the charges preferred against it.

But, Mr. Chairman, what a defence of the Church it is to which we have been listening! If I had not heard it for myself, I could not have believed it possible that a Methodist minister could have made the statements and acknowledgments which Mr. Trafton has made before this audience.

1. He grants that slaveholding is a great crime, — the greatest crime, — the sum of all villainies. Yet he acknowledges that they fellowship slaveholders. He acknowledges that the Church to which he belongs receives to its emblems, not liars, fornicators, thieves, adulterers and murderers merely, but men who are all these things in one; men guilty — daily, knowingly guilty of the sum of all villainies.

2. But it is unjust, he says, to call them pro-slavery; we ought to call them anti-slavery, because they pass resolutions, and thus give their testimony against slavery. Did ever mortal hear such a defence before? The fact that they testify against slavery only renders their slaveholding the more execrable.

3. You ask, says Mr. Trafton, 'How is it, if your church makes laws against slavery, that there is slaveholding in it?' And he answered this question by asking, 'How is it that there is crime in Communions, where the Governments pass good laws?' We answer, 'Would Mr. Trafton consider a government virtuous, would he think it opposed to vice, if it tolerated the sum of all villainies — which are endorsed as faithful citizens, men who broke its most sacred laws? We will suppose a government that makes laws against fornication and adultery, theft and murder, and issues yearly proclamations against those crimes, while all the time it calls those who commit those abominations good citizens, and instead of punishing them, admits them to all the privileges, honors and advantages of citizenship; would Mr. Trafton regard that such a government ought to be regarded as an enemy to crime? If Communions make good laws, and refuse to enforce them, they are chargeable with hypocrisy as well as crime.

4. But they would have to dissolve the church, says Mr. Trafton, if they were not to fellowship slaveholders. Then dissolve it. The church can be of no service that openly sanctions the sum of all villainies. But they have no need to dissolve the church; they have only to expel or disown the criminals.

blasphemous doctrines; or if they loved God or man as much as they love money, they would expel them. He says Wesley preached against slavery and spirit drinking, but was not able to prevent them. I answer, Wesley did prevent them till his power was usurped by his faithless successors. He did not content himself with making rules and preaching, — he enforced his rules. He refused to fellowship either the slaveholder, the spirit-seller, or the spirit-drinker. He kept them out of the Church when he could; and when he found such criminals in the Church, he expelled them. He called the distiller and the spirit-sellers murderers, murderers general, and treated them as such. He called the slaveholders inhuman villains, and he treated them as such. When he went to Savannah, in Georgia, as a missionary, he refused to connive at the guilt of slavery even for an hour. He chose rather to be expelled from the Colony than to sanction the sum of all villainies.

Mr. Trafton says, that when the preachers found that the slaveholders took offence at faithful preaching, the preachers relaxed the severity of their doctrine against slaveholding. Exactly so. And in thus relaxing their doctrine, they made themselves answerable for the natural result, the growth and spread of slavery, and the influx of slaveholders into the Church. They did, in effect, say, 'We must have you amongst us. We want your money; and if we cannot have you without your sins, we will take you with your sins. We will sanction the sum of all villainies rather than miss our share of the plunder.'

'Well, but,' says our reverend opponent, 'the Church has still a rule against slaveholding, and always has had. I grant that we have slaveholders among us, thousands of slaveholders; and I also grant that slaveholding is the sum of all villainies; but we still retain the rule, and we still keep up our testimony.' Exactly so. But is this refuting the charge preferred against you by the resolutions? It is only proving that the resolutions are not strong enough. It is proving that you are fighting against God and humanity with your eyes open. You are like a Yorkshire man that I knew, who kept a drunkery when charged with doing so. The Methodist Churches keep an establishment for the encouragement of all villainies, but they think it hard that you should blame them for doing so, when they keep up a virtuous sign-board over the door. And this is defending the church! I repeat, that I could not have believed it possible for a man to make such a defence of a church, if I had not heard it with my own ears. Just imagine a parallel. Here is a gang of thieves and murderers. They are charged with acting criminally. They deny the charge, and enter on their defence. And what is the substance of their defence? 'Gentlemen of the Jury,' say they, 'the indictment is false. We grant that we are thieves and murderers; we get our bread and our wealth by stealing and killing; but, look here, gentlemen, — we carry in our hats and on the collars of our coats the inscription, 'HONEST AND GENEROUS MEN.'

'We have a rule against slavery, and always have had,' says Mr. Trafton. I answer, the Methodists of England have a rule against spirit-drinking and spirit-selling, and they pledge themselves to obey it and enforce it. They subscribe John Wesley's sermons, in which spirit-sellers are denounced as wholesale murderers of the bodies and the souls of men. Yet these same men do themselves drink spirits. They drink more freely than other men. They admit spirit-sellers into their churches, and place them in the highest offices. Instead of enforcing their rule, and practising their doctrine on temperance, they persecute and expel the temperance reformers. They forbid each other to lecture on temperance. They shut their chapels and school-rooms against lectures on temperance. They have divided the church by their opposition to temperance. Yet they claim to be the true and divinely ordained agency for the cure of intemperance. But what does all this mean? Simply this; that though the churches or priesthods are determined to have the profits and pleasures of sin, they are very unwilling to be called sinners; — that though they are determined to serve the devil so long as they think there is anything to be got from him, they are desirous of being regarded as the servants of some other and more creditable master.

Mr. Trafton said they were once called a drunken church, because they would not or could not turn out rum-sellers and drunkards. Here is another insinuation, that they cannot always turn out offenders. This is a false insinuation. They never are unable to turn out offenders. The Methodist preachers have more power than any others, except the Roman Catholic Priests. In England they can turn out any one, and they can do the same here. They cannot always turn out offenders without sacrificing pew-rents, donations and subscriptions; and there is the difficulty. They want a share of the murderer's gains, and they must therefore be careful not to offend him. The murderer will share with them his spoils, if they will take him under their protection, and call him Christian. So they wrap it up.

'The slave power is too strong for the church,' says the Reverend gentleman. I was astounded at this acknowledgment. The slave power is too strong for them, and yet they complain of the men who refuse to regard them as the church of the living God. They used to exclaim, they still exclaim, as Daniel Webster reminded them on Saturday last, 'The best of all is, God is with us.' Yet here they say, when they want to excuse themselves for conniving at the sum of all villainies, 'The slave power is too strong for us.' The speaker reminded me of a passage in the Book of Judges, where it is said, 'And the Lord was with Judah; and he drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron.' Judges 1—19. No doubt the Methodist churches have a God among them, but, like the God of ancient Judah, he sometimes meets with opponents that are too strong for him. True enough, as the Apostle says, 'There be some many, and some weak;' but the Methodists have not got hold of the right one; if we are to believe Mr. Trafton. Did Jesus complain that the powers of evil were too strong for him? 'I saw Satan,' says he, 'falling like lightning from heaven!' But Jesus served the true God, and formed no alliance with the devil. He bid him get behind him. Yet the devil made him very liberal offers. 'All these things will I give thee, if thou wilt fall down and worship me.' But Jesus was made of sterner stuff than Methodist Churches. 'The slave power is too strong for the church.' It was not thus that the Apostles talked. When Paul enumerated the enemies of the church, and spoke of the church's conflicts, he exclaimed, 'In all these things we are more than conquerors.' In all these things we are more than conquerors. The church of the present day cannot conquer the means of God's foes, if we are to believe its Reverend advocate. John said, 'He that is born of God overcometh the world.' The Methodists cannot overcome it. It is too strong for them. Then they are not born of God. Their professions of regeneration are a lie. — But no slaveholder is eligible to office where the laws of the State allow emancipation,' says Mr. Trafton. Another acknowledgment: that the world is their master. A strange excuse for a church! We would not allow our members and office-holders to practice the sum of all villainies, if the laws of the villainies would allow us to do otherwise. We must not be better than the world, else the world will not love us. We should give the world offence, if we were to be better than the world. Strange things these, to listen to from a minister of the gospel! Why, this is below the standard of Judaism, the beggarly system that Christianity came to supplant. When Daniel was forbidden to pray to his God, and when the three

Hebrew youth, were commanded to fall down and worship the golden image which the king had set up, they set the laws at defiance. They chose to be cast into the lions' den and the burning fiery furnace rather than bend to the will of the tyrant. It is truly distressing to think of these churches and priesthods. When they go as missionaries to heathens, they require the poor idolaters to risk even their lives, rather than bow to an idol. They expel them if they offer human sacrifices, though the laws of the land require them to do so. But here the members of the church may commit all the crimes to which the devil can tempt them; — they may commit every day, in the face both of heaven and earth, the sum of all villainies, and be recognised as worthy members of Christ. The pagans, poor creatures, cannot buy an indulgence; the slaveholders can. Idolatry is not so profitable as the sum of all villainies.

They recommend their slaveholding members, says Mr. Trafton, to teach their slaves to read the Scriptures, provided they do it prudently, and to allow colored men to preach, where the usages of the State allow it. So, the law of the land is their rule, and the usages of the State their example. They must never be better than the laws and customs of the world. So shameless an acknowledgment of submission to a wicked and ungodly world, I never heard before. They have only to go one step further, and disavow all intention to reform the world, and then their degeneracy is complete and hopeless. This step they take. Mr. Trafton tells us that they do not meddle with politics. In other words, they do not attempt to reform the world. They will neither be better than the world, nor make the world any better than it is. A strange association this, to call itself the church of the living God!

'It is better to stay in the church,' Mr. Trafton says, 'and try to get the evil out, than to leave it.' We answer, what use is the church, if it is no better than the world? Why keep up the distinction between the church and the world, if the two are one? According to Mr. Trafton, the world is as good as the church, and a great deal stronger. Mr. Trafton says they lift up their voices East and West against slaveholding. Of the last I say nothing. I live in the West. I hear not their voice there. I have heard all the Methodist preachers who came into my neighborhood, but I have never heard one of them speak against slavery. There has been a large Convention at Cincinnati lately, a Convention based on Christian principles too, which Methodists could attend without danger of being charged with infidelity; yet I am greatly mistaken, if there were many Methodist preachers' voices heard there. But what is the use of the voice, if the conduct contradicts it?

Mr. Trafton said he had suffered more for his opposition to slavery, than any one on this platform. We ask, from whom? Not from us. Not from the world. Whence then? He surely has not been persecuted by an anti-slavery church. His own community cannot have persecuted him, for that, he says, is anti-slavery. He has hazarded his life, he says, in his opposition to slavery. Who, then, threatened his life? I imagine, if Mr. Trafton were to explain himself, he would have to speak as follows: — Our churches are very anti-slavery; but they do not like anti-slavery members and ministers. They like to do all the anti-slavery work quietly, themselves, so that no one may know; and they persecute men unto death if they attempt to take part in the good work. 'Year after year,' says Mr. Trafton, 'we pass resolutions, and send them forth against slavery.' Yes, but they do something more than pass resolutions when their members refuse to pay their weekly and quarterly subscriptions. They turn men out when they practise economy, and keep them in when they practise the sum of all villainies.

Mr. Trafton says they will abolish slavery, if we will let them alone. What does he mean? Does he mean to say that the Anti-Slavery Society tries to hinder his church from abolishing slavery? He knows they do not. Does he mean that he and his brethren will not help the oppressed, unless every body else is silent on the subject? Then where is his love for the oppressed? For half a century and more, the Methodist Church was let alone. What did it do against slavery then? Mr. Trafton has told us. It lowered its doctrine, and relaxed its discipline on the subject. It opened its doors to slaveholders, and admitted them to office and power in the body. It placed itself under the dominion of the slaveholder, and submitted to be governed by their inhuman laws and ungodly usages. It began to justify slavery and to persecute those who sought to abolish it. And if the enemies of slavery would continue to let it alone, it would aid the enemies of freedom in polluting the whole of the States with slavery. Let us alone. Perhaps the thieves and murderers would abolish theft and murder, if the government and police would let them alone. Perhaps the rum-sellers and whiskey distillers would abolish drunkenness, if the temperance people would be quiet. It will be soon enough to let the churches alone, when they have begun to try to abolish slavery.

The truth is, the churches have no intention to abolish slavery. They do not consider it their business to do any such thing. Mr. Trafton himself told us that his business is to preach Christ, and not to meddle with politics. But slavery is a part of politics. It is established by law, and upheld by the Government, and the abolition of slavery is as much a political question as the questions of banks and tariffs. Mr. Trafton and his church then will abolish slavery, without meddling with it all, if we will let them alone. Their business is to preach Christ, and not to meddle with politics. That is, their business is to preach the Gospel in such a way that the slaveholders may be able to hear it without offence, and to continue the practice of all villainies without remorse or shame.

Mr. Trafton said that the notorious slave dealer, Hope H. Slaughter, was not a member of the Methodist Church, and would not be allowed to be a member. But why not? Is Hope H. Slaughter guilty of something worse than the sum of all villainies? Can be nothing worse than slaveholding, if it be what Mr. Trafton says it is; and they have thousands of slaveholders in the church. Then why not fellowship Hope H. Slaughter? They fellowship the men who deal with him. They fellowship the men who sell him their sons and daughters; and they fellowship the men who buy and abuse and murder his human wares; then why not fellowship him? The explanation is this. It is not yet quite so respectable to deal in slaves, as it is to breed and sell them; so that to fellowship a regular trader in soul might injure the reputation of the church. The church has no more objection to the doings of Hope H. Slaughter than to the doings of Henry Clay; but it is unwilling to share his reputation. It would be as glad to share his gains, as the gains of those who sell to him their children, if it could share them without bringing on itself fresh reproach: for even the church which acknowledges that it fellowship men who practice daily and openly the sum of all villainies, fancies that it has still some little reputation to lose.

FROM OUR LONDON CORRESPONDENT. LONDON, May 10, 1852. It is now becoming men's habit to contrast the United States with their own State — the marvellous progress of the one against the slow action of the other; and nature, through science, is telling in favor of democratic principles, by strengthening the unity of the masses, through the rapidity by which knowledge can now be conveyed. A very striking instance of this rapidity just presents itself as an illustration: the death of Prince Schwartzberg, which took place in Austria, in Vienna, I believe, was known in London, in print, the next day, and every important incident and great exigency will now be communicated after the same rate.

Look to the fact as it is now operating upon commerce. You will not see the same commercial monopolies which you have had when adverse winds and sailing prevented men from knowing on the markets and their various commercial depots what was the state of the coming crops, and the quantity of nature's produce on the way to their harbors. Thus we used to have enormous fortunes made in Russia tallow, in tea, cottons, and other produce; and enormous failures as a consequence, simply because those in the markets, when few ships were here, did not know what ships were ready to sail from China and other distant markets; and thus very large capitalists, who were enabled to buy up and hold on, could ruin the smaller fry.

But, let us look to India. Imagine 150,000,000 of various peoples there, dependent upon the decisions of a commercial company in England; controlled, as to the patronage and the appointment of Governor General, by the Government; that that Governor General is superseded every three years. He is sent out ignorant of the language of the people whose destinies are committed to his care; and, by the time he has gained a little knowledge, his second year has arrived, and during the third year, he of course feels that every thing he should conceive for their good, he would not himself be there to carry out. From the first, therefore, the shortness of his tenure precludes his realizing any great service, and induces the reflection that his business is to take care of himself; for if a man cannot do good to others, and can do good to himself, his interest soon satisfies his conscience, and he gives his exertions to the only person he can effectually serve, and one for whom nature gives him a retainer. Our Governors usually return plus in the pocket, if not benefited in their constitution.

Then, consider the way in which we raise our revenue by taxation upon the necessities of life — almost, to them, upon the essential of life — salt. Now, I do not mean to say that you Americans are wiser in your financial measures than we are; but men in Europe are learning that direct taxation is best for themselves. The Governments know it, but inasmuch as they are generally composed of those who are rich, there is no great disposition to tax property and wealth, and make that bear, as it ought to do, by a graduated scale, according to the amount of a man's wealth, the proportionate insurance for the benefit he receives from society.

Your intercourse with India and their neighbors will tend to diminish that which has given our dominion its power there, that is, the conviction of the immensity of that power, and the comparative superiority of Europeans to natives; but that comparison will lower the standard of the only parties with whom they had to compare themselves. When they find there are other nations as great and as powerful, and who can perhaps trade with them upon still better terms, they will not think so highly of us. The value of things exists in men's minds greatly by comparison; whatever becomes plentiful decreases in estimate. We see this in the forgetfulness of the great blessings of the elements — of water and pure air in abundance; but let a death come, or the neglect of sanitary arrangements invite the cholera, and we are then made alive to the goodness and greatness of God, and his bounties. This comparison, which all peoples, though not very enlightened, will institute between American and English merchants, and the French merchants where their commerce penetrates, will act beneficially upon the minds of the various natives, and tend to elevate them from slavery, and so to its abolition throughout the world.

Yours, EDWARD SEARCH.

A FIGHTING PARSON. Kossuthiana. A Reverend Mr. Green, of West Brookfield, also called upon Kossuth, and after a neat speech, in which he recommended that every man should sell his coat and buy a sword, presented to Kossuth the sum of one hundred dollars. — Boston paper.

For what purpose did the Reverend gentleman recommend that every man should sell his coat and buy a sword? Why, in order to slay their fellow-men. And thus these Reverend ignoramus or rogues, — for they must be either ignorant or roguish, — pervert the words of Christ, who at a certain time commanded his disciples to take swords, in order that he might have an opportunity to bear a decided testimony against carnal weapons.

He had told his followers and the people generally, that his kingdom was not of this world, that it was peace and love. He had preached the doctrine of forgiveness, even to seventy times seven. He had commanded them to return, not evil for evil, but to overcome evil with good; — that when smote on one cheek, to turn the other also; and now, when about to be taken by his enemies — when people would look to see if he practised his own doctrine, and when they would have an opportunity to say he would have fought if he had been armed; to silence all this — to prove his doctrine by his practice, and bear a testimony against war, he commanded his disciples to take swords, not that he intended to destroy life, but to condemn the life-destroying spirit, Peter, in haste, smote off the ear of the high priest's servant, when Christ revived him, commanded him to put up the carnal weapon, and declared that those who trusted in it should perish by it.

Here he surrendered up his life without resistance, and, having avowed, proved that his non-resistance did not arise from a want of weapons. He silenced those who would have said that he would have resisted, if he had been armed. He has a decided testimony against the sword, yielded up his own life rather than take the life of another, and proved by his example what he had been preaching, viz: that his mission on earth was to proclaim peace and good will. But this Reverend priest of Brookfield, with the precepts and examples of Christ before him, as plain and clear as daylight, perverts them, and calls on men to sell their coats and buy swords; not for the purpose of having an opportunity to testify against carnal weapons as Christ did, but for the express purpose of destroying human life, and giving, for the purpose of buying carnal weapons, \$100, which he had probably gulled out of simple dupes, for preaching what he falsely calls Christ's gospel of peace on earth and good will to men! I repeat, this priest must be an ignoramus, totally ignorant of Christ's doctrine and the true import of his examples, or else a heartless rogue, who can knowingly and willfully pervert the plainest, simplest doctrines of peace and love, so that they will favor war and hate. — Portland Pleasure Boat.

THE CRYSTAL PALACE AT NEW YORK. — The stock for the erection of this building, \$200,000, has been all subscribed for, and the palace will be opened in May, 1853.

POETRY.

From the Boston Transcript. SPRING CLEANING.

The melancholy days have come, the saddest of the year, Of cleaning paint, and scrubbing floors, and scouring far and near; Heaped in the corners of the room the ancient dust lay quiet, Nor rose up at the father's tread, nor to the children's riot; But now the carpets all are up, and from the staircase top The mistress calls to man and maid to wield the broom and mop. Where are those rooms, those quiet rooms, the house but now presented, Wherein we dwelt, nor dreamed of dirt, so cozy and contented? Alas! they've turned all upside down that quiet suite of rooms, With sops and suds, and soap and sand, and tubs, and pails, and brooms; Chairs, tables, stands, are standing round, at sixes and at sevens, While wife and housemaids fly about like meteors through the heavens. The parlor and the chamber floor were cleaned a week ago; The carpets shook and windows washed, as all the neighbors know; But still the sanctum has escaped — the table piled with books, Pens, ink and paper all about, peace in its very look — Till fell the women on them all, as falls the plague on men, And then they vanished all away, books, paper, ink and pen. And now when comes the master home, as come he must o'night, To find all things are 'set to wrongs,' that they have 'set to rights,' When the sound of driving tacks is heard, though the house is far from still, And the carpet woman's on the stairs, that harbinger of ill, He looks for papers, books and bills, that all were there before, And sighs to find them on the deck or in the drawer no more. And then he grimly thinks of her who set this fuss afloat, And wishes she were out to sea in a very leaky boat. He meets her at the parlor door, with hair and cap awry, With sleeves tucked up, and broom in hand; defiance in her eye. He feels quite small, and knows full well there's nothing to be said, So holds his tongue, and drinks his tea, and sneaks away to bed.

From the Boston Journal. THE LIFE-GAUGE.

They err, who measure life by years With false or thoughtless tongues; Some hearts grow old before their time; Others are always young! 'Tis not the number of the lines On life's fast filling page; 'Tis not the pulse's added throbs, Which constitute our age. Some souls are serfs among the free, While others nobly strive. They stand just where their fathers stood; Dead, even while they live! Others, all spirit, heart and sense; — Theirs, the mysterious power, To live in thrills of joy or woe, A twelvemonth in an hour! Seize then the minutes as they pass — The woof of life is thought! Warm up the colors, let them glow, By fire or fancy fraught! Live to some purpose — make thy life A gift of use to thee — A joy, a good, a golden hope, A heavenly argosy!

The Knickerbocker for May, in publishing the following lines, says of them, that they were written for Mr. Dempster, who has set them to music.

LINES. BY WILLIAM CULLEN BRYANT. The May-sun sheds an amber light On new-leaved woods and lawns between; But she who, with a smile more bright, Welcomed and watched the springing green, Is in her grave, Low in her grave. The fair white blossoms of the wood In groups beside the pathway stand; But one, the gentle and the good, Who cropped them with a fairer hand, Is in her grave, Low in her grave. Upon the woodland's morning airs The small bird's mingled notes are flung; But she whose voice, more sweet than theirs, Once bade me listen while they sung, Is in her grave, Low in her grave. That music of the early year Brings tears of anguish to my eyes; My heart aches when the flowers appear, For then I think of her who lies Within her grave, Low in her grave.

From the National Era. WANTED.

BY CAROLINE A. BRIGGS. Wanted — a heart that is brave, firm, heroic, Midway in station 'twixt weeper and stolid; Wanted — a purpose, an aim, an endeavor; Wanted — an aim that shall fail me not — never! Wanted — an influence wide as the evil Sown on this earth; or by man or by devil; Wanted — a voice that shall sweep through the ages, Pealing alarms wherever sin rages! Wanted — a power half allied to divinity — Wisdom, Truth, Utterance — a glorious trinity! Wisdom, to alter, to shape, and to guide me — Truth, to fall back on, whatever betide me — Utterance, to thunder, like Thor's mighty hammer, Speaking a God through the desperate clamor! Wanted — to live — not in stone or in story — Live in true teachings — a kinglier glory! Live, tho' the mortal that clogged me and cumbered, Long 'neath the clod of the valley has slumbered; Live, though my name shall be lost and forgotten; Live, whosoever truth struggles victorious — Wanted, such life — than an angel's more glorious.



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The Practical Christian. Fortnightly Paper: the Organ of the HOPEFUL COMMUNITY, Milford, Mass. THIS paper is now in its twelfth volume, well printed and ably edited: devoted to Christian Socialism and Universal Reform. ADAM HALL, Editor. A. G. SPAUNTON, Publisher. Terms, \$1 00 per annum, payable in advance.

Miss H. Martineau's New Book! LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT. By HARRIET MARTINEAU and H. G. ATENEAU. First American edition, just published and for sale by J. P. MENDUM, 35 Washington street, Boston, up stairs, 4th story. August 29

HIGHLY IMPORTANT TO FEMALES! M. D. BOIVIN'S PREPARATORY PARTURIENT, OR FEMALE RELAXING EMBRACATION, FOR MITIGATING THE PAINS OF CHILD-BIRTH. THIS wonderful agent, for an external application is the discovery of Madame Boivin, one of the most celebrated Female Physicians of Paris, and the greatest blessing of the age for mitigating the pain of child-birth. It is perfectly harmless in its nature. Hundreds of females have already used it in America, with the most gratifying results. For sale by the Proprietor's authorized agent only — In Boston, by Mrs. E. Kilday, No. 100 Cornhill, in East Boston, by Robert Kent, Apothecary, Merrick Square; in Worcester, by A. Clark, Apothecary Mrs. M. S. Thompson, Female Physician, and Dr. Stone, No. 2 Maple street; in Clinton, by E. Ballou, Jr., in Barre, by Wadsworth & Allen; in Lowell, by S. Eastman & Co.; in Amherst, by Newton Fish. November 14

GREAT CURE! OF MAHALA ROBBINS' SCROFULOUS HUMOR OF THE EYES AND HEAD. BY DR. PORTER'S ANTI-SCROFULOUS PANACEA. Dear Sir: — I feel in duty bound to testify to you my grateful acknowledgments for the benefit I have received from the use of your Panacea. I have been afflicted for sixteen years with a scrofulous humor, principally affecting my eyes and head. My eyes were much inflamed and very painful; thought sometimes I should lose my sight. I tried another bottle, and found great relief. My hair began to grow, and is now fully restored. I have taken twelve bottles, and am entirely cured of my humor. I can recommend it to the public as a valuable medicine. I believe your PANACEA far surpasses every other Panacea. MAHALA ROBBINS, Brewster, Mass., April 2, 1852.

NEW PUBLICATIONS. JUST published, and for sale at the Anti-Slavery office, 21 Cornhill, Boston: Selections from the Writings and Speeches of William Lloyd Garrison. With an Appendix. Price, one dollar. Letter to Louis Kossuth, concerning Freedom and Slavery in the United States, in behalf of the American Anti-Slavery Society. Price, 25 Cents. Twentieth Annual Report of the Massachusetts Anti-Slavery Society. With an Appendix, containing the Proceedings of the Annual Meeting, and the Speeches of Wendell Phillips made in the Melodeon and in Faneuil Hall. Price, twenty-five cents. March 5

JOHN CURTIS & CO. TAILORS, No. 6 ANN STREET, (THREE DOORS FROM LYONS). CLOTHS, CASSIMERES and VESTINGS. Also a general supply of Fashionable and Ready-made CLOTHING. JOHN CURTIS, GEO. P. ATKINS. April 11.

JOHN OLIVER, CARPENTER, No. 33, FRIEND STREET, (UP STEEPS), BOSTON. J. O. solicits jobs in carpenters' work, such as repairing dwelling-houses, stores, &c., and putting up and altering all kinds of fixtures, &c., and will, by prompt attention to all orders, endeavor to give entire satisfaction to his patrons. March 14

GREAT SPRING MEDICINE. DR. PORTER'S Anti Scrofulous Panacea. FOR THE CURE OF SCROFULA and HUMORS of every description. Also, good in various chronic diseases incident to the human body. It is a medicine of great value in all complaints of the skin, especially blood. It is safe, pleasant to the taste, very exhilarating, and sure to do good. Our agents are giving excellent satisfaction. The editor of the Liberator has testified to its health-restoring virtues, and can testify to its health-restoring virtues, and can testify to its health-restoring virtues. Proprietor can be consulted in reference to the medicine; Brewer, Stevens & Co., No. 92 Washington street, wholesale and retail Agents. Also, by David Mead, Lynn. Orders for the Panacea and other Botanic Medicines will be promptly answered. March 19

J. B. YERRINGTON & SON, BOOK, NEWSPAPER and JOB PRINTERS, LIBRARIAN OFFICE, 21 CORNHILL.