





THE FUSION CONVENTION.

The Convention at Worcester, on Thursday, was very... The Fusion Convention was held in Worcester, Massachusetts, on Thursday, September 28, 1855. It was a significant event for the anti-slavery movement, bringing together various abolitionist groups and individuals to discuss the future of the cause. The meeting was held in a large hall and was attended by a large number of people. The convention was organized by several prominent abolitionists, including William Lloyd Garrison and others. The main purpose of the convention was to discuss the proposed fusion of the American Anti-Slavery Society and the American Society of Friends of the Slave. This was a controversial proposal at the time, as it would have merged two long-standing and well-respected organizations. The convention lasted for several days, with various resolutions being passed and plans being made for the future of the movement. The fusion was ultimately rejected, but the convention was seen as a major step in the history of the anti-slavery struggle.

After the adjournment of some general business, in the afternoon, an informal ballot was taken for a candidate for the office of Secretary. The following result: Whole number of votes 914. Henry J. Gardner, of Boston, had 449 votes; John F. Foster, of Boston, had 322 votes; John F. Foster, of Concord, had 45 votes; Thomas H. Russell, of New Bedford, had 9 votes; Thomas H. Russell, of Concord, had 2 votes; Stephen C. Phillips, of Salem, had 2 votes; Nathaniel P. Banks, Jr., of Waltham, had 2 votes; Increase Sumner, of Great Barrington, had 1 vote; Thomas H. Russell, of Boston, had 1 vote; Thomas H. Russell, of New Bedford, had 1 vote; John W. Aldred, of Greenfield, had 1 vote.

At the close of the period for which he had been engaged, when about to return to the North, a question came before him, the decision of which affected all his future life. He was in a slave State, and had been preaching to his congregation concerning their social and relative duties. As a Christian minister, should he wholly omit to treat of this relation, so important in all his sermons on life and character, a relation which colored every other relation? As a minister of the Gospel, it was plainly his duty to declare the whole counsel of God—he must not avoid subjects because of their difficulty and delicacy, nor omit his rebuke of the sins which were prevailing and popular. Let the dead bury their dead; let the living live. Let the living live in the light of the truth, and let the dead be buried in the light of the truth. This was the principle which he had to solve—the everlasting question between the Right and the Expedient, between a principle of Truth and a seeming temporal good or harm. We know how he decided it, and can never lament his decision. He preached to very calm and unexcited audiences, and his preaching was so plain and simple, so full of truth and so full of power, that it was not until he had left the State that he was known to have been in the land. He was known to have been in the land, and his preaching was so plain and simple, so full of truth and so full of power, that it was not until he had left the State that he was known to have been in the land.

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FROM THE NEW YORK CHRISTIAN INQUIRER.

THE AMERICAN BOARD OF COMMISSIONERS FOREIGN MISSIONS held its Forty-sixth Annual Meeting at Union last week, but the reports of the daily press are too meagre to enable us to see what it did and did not do. The religious papers of the present week will do us no good. We learn, however, that the Board has elected a new President, Rev. Nehemiah Adams, D. D., author of 'A South Sea Voyage,' fulfilled his appointment as preacher for the occasion, to the edification, no doubt, of that sort of Christians who don't care a fig whether a preacher is a saint or a sinner, provided only that he is 'sound in faith.' The Board is a most respectable body of men, and in many respects, in a definite and enduring form. To say of any man that he is 'the first'—to say that he is 'the best'—is always to run a risk. But when I look for his superior in any of these directions, I know not where to find him.

He went to Mobile, and wherever he preached on the way, and after his arrival, he made the same striking impression, of the highest oratorical qualities. But at the close of the period for which he had been engaged, when about to return to the North, a question came before him, the decision of which affected all his future life. He was in a slave State, and had been preaching to his congregation concerning their social and relative duties. As a Christian minister, should he wholly omit to treat of this relation, so important in all his sermons on life and character, a relation which colored every other relation? As a minister of the Gospel, it was plainly his duty to declare the whole counsel of God—he must not avoid subjects because of their difficulty and delicacy, nor omit his rebuke of the sins which were prevailing and popular. Let the dead bury their dead; let the living live. Let the living live in the light of the truth, and let the dead be buried in the light of the truth. This was the principle which he had to solve—the everlasting question between the Right and the Expedient, between a principle of Truth and a seeming temporal good or harm. We know how he decided it, and can never lament his decision. He preached to very calm and unexcited audiences, and his preaching was so plain and simple, so full of truth and so full of power, that it was not until he had left the State that he was known to have been in the land.

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THE FUSION EXPERIMENT.

The quiet and pithy editor of the New Lisbon (Ohio) Star, in a characteristic article on 'Shears,' and 'the use, with reference to the Fusion movement in that State, (and its moral as well as in Massachusetts) of a story'—

As to the object or objects—there seems to be a general consent of opinion that the fusion of the American Anti-Slavery Society and the American Society of Friends of the Slave is a most desirable and necessary step. The fusion would result in a more powerful and efficient organization, and would be a great step towards the ultimate abolition of slavery. The fusion would also result in a more united and harmonious movement, and would be a great step towards the ultimate abolition of slavery. The fusion would also result in a more united and harmonious movement, and would be a great step towards the ultimate abolition of slavery.

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TESTIMONY IN FAVOR OF PASSMORE WILLIAMSON.

The following card is signed by several of the most prominent merchants of Philadelphia, many of whom do not sympathize at all with Mr. Williamson upon the slavery question.

As Judge Kane, in imprisoning our fellow-citizen, Passmore Williamson, for an alleged contempt, assumes that he has not made a full and correct return to the writ issued by the Court: We, the undersigned, who know Passmore Williamson well, desire to testify to his entire truthfulness and to his upright character, and to express our firm belief that he is entirely incapable of evasion or equivocation, under any circumstances. We believe that if he had a fair trial, such as it had been supposed, prior to the action of Judge Kane, that every American citizen was entitled to before condemnation upon so grave a charge, that it will clearly appear to every unprejudiced mind, that his return was 'the truth, the whole truth and nothing but the truth,' and entirely correct in all particulars, without evasion or omission.

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GENERAL CONVENTION OF RADICAL POLITICAL ABOLITIONISTS.

AT BOSTON, ON TUESDAY, WEDNESDAY AND THURSDAY, OCT. 23d, 24th and 25th, 1855. [By appointment of a similar Convention in Syracuse, N. Y., in June last.]

The undersigned, a Committee of Arrangements appointed by the Central Abolition Committee, are authorized by said Committee to invite a General Convention of Radical Political Abolitionists to be held in Boston, on Tuesday, Wednesday, and Thursday, October 23d, 24th and 25th, 1855, for the purpose of discussing the illegality and unconstitutionality of Slavery, and the policy of the Federal Government over slavery in the United States.

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WOMAN'S RIGHTS CONVENTION.

In accordance with a vote of the last National Women's Rights Convention, held in Philadelphia, the next Convention will be held in Cincinnati, on the 17th and 18th of October next.

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THE TWENTY-SECOND NATIONAL ANTI-SLAVERY BAZAAR.

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1855. This annual effort, having for its end the Abolition of American Slavery, has been so long before the eyes of the community, that we feel prolonged explanation in respect to it unnecessary. A very simple statement will be sufficient for our purpose.

PLEYMOUTH COUNTY.

Wm. W. Brown, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows: West Bridgewater, Friday, Sept. 28; Bridgewater, School District No. 6, Sunday, Oct. 30; North Abington, Tuesday, Oct. 30. N. B. The Sunday meetings will be held through the day; others also may address them.

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