

Slaves—any more? (A voice, "Dr. Channing.") Any more? (Henry T. Channing.) Any more? (Ward Beecher.) Any more? I have not got through one head yet. (Loud laughter and applause.) Forty thousand American patriots, and the warmest friends and most intelligent have to behold themselves before they can consent to sign! (Applause.) I submit, that according to Old Testament law, they are not enough to see Boston, for they wanted tea. (Laughter and cheers.)

Do not understand me as saying any glorious exceptions. Do not understand me as denying the worth of them. Our eloquent friend, Mr. Stone, is so habitually upon this platform, that we almost forget to call him reverend. (Laughter.) He is not included. I have no right to include, either, his whole brotherhood of seven hundred clergymen of the old "Covenanters," who keep their faith and stretch out no hand to touch the United States Constitution. I know there are local and secondary sects who are true faithful and loyal to the principles of justice. I do not find fault with them. When I speak of the American Church, it is that body represented by millions of Methodists, by millions of Presbyterians and Baptists and Congregationalists, all of them partners in one great conspiracy against the slave; all of them agreeing to keep the Bible out of the stained book; to no one of their altars would a fugitive slave ever be ignorant enough to flee. In Egypt, in Rome, in Europe, all down the Middle Ages, if a fugitive slave could find the shelter of a Pagan or Catholic altar, he was safe from the law. What slave, day after day from the coast of the Carolina, without ideas sufficient to know where the North Star is, was ever so ignorant as to run to the altar of Southside Adams for protection, even when a thousand miles from home? He knows it by instinct. You may take a hound, and fondle him in your parlor; you may feed him with the white hand of beauty, and make him a pet for a dozen years; but turn him into the forest, and let him see a deer, and he will spring at his jugular vein, and drag him down. So the fugitive slave, with every eye dragged down to the dust, with no respect of counting five, with no sense, except to breathe, when he gets to Boston, with instinctive sagacity knows that he must give Essex Street Church the widest berth, and come as near as possible to this platform. (Applause.)

I have forgotten what I was about to say, when I turned aside to speak of this matter of prayer; and as I have spoken longer than I thought, and as there are others who will occupy the time, you will excuse me from saying more.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JUNE 8, 1860.

THE INSURRECTION OF 1776!

The fifty-eighth anniversary of this great American triumph will be celebrated by a grand MASS MEETING, in the handsome and commodious Grove in TRINITY PARK, on Wednesday, July 4th. Turning with abhorrence from the mockery of commemorating the achievements of Freedom by servility to Slavery, let all who hate despotism in the garb of Democracy and Republicanism as well as of Monarchy, and would overthrow it by every weapon that may be legitimately wielded against it, assemble to consider the solemn and pregnant issues of the hour—how we may best preserve the principles of the Revolution, and carry them forward to a speedy and enduring triumph.

Special trains will run upon the different railroads, as heretofore. An able corps of eloquent speakers will be in attendance. [Particulars hereafter.]

FRANCIS JACKSON,
WM. LLOYD GARRISON,
E. H. HEYWOOD,
DR. H. O. STONE,
CHARLES A. HOVEY,
GEO. W. STACY,

Committee of Arrangements.

MR. SUMNER'S SPEECH.

After a painfully enforced silence of four years in his seat in the U. S. Senate—a silence caused by the dastardly and murderous assault of one who has since been called to his final account—the Hon. Charles Sumner delivered a speech in that body, on the 4th inst., occupying four hours, on 'The Barbarism of Slavery,' in which the brutal and revolting features of that terrible system were revealed in the most effective manner, and the superiority of free institutions over slave institutions exhibited by an overwhelming array of facts and figures, admitting of no refutation. Throughout, his spirit was lofty, dignified and bold, indicative of high moral intrepidity and a noble purpose. No attempts were made to interrupt him, though the smothered wrath of the Southern members must have been excessive. Here is all that followed at its close:—

Mr. Channing, of S. C., made a brief response to Mr. Sumner's speech, speaking of it as an extraordinary one. After railing over Europe, sneering through the back doors of English aristocracy, and frowning at his feet, this slanderer of States and men has reappeared in the Senate.

He had hoped, after the punishment he had received for his impudence, that he would have learned his lesson; but he repeated the former with equal insolently. The Egyptians defied reptiles, but it remained for northern abolitionists to defy an embodiment of malice, meanness and cowardice. He was not inclined to put further punishment on the recipient of a former chastisement, who had gone howling through the world, yelling out volumes of slander, and he would therefore endeavor to keep quiet.

Mr. Sumner said he had pointed out the barbarism of slavery, and the Senator's rejoinder should go as an appendix and fitting illustration of his argument. Adjourning.

To the low blackguardism of the Carolina Senator, (why was he not instantly called to order by the President?) nothing could be more felicitous than the retort of Mr. Sumner.

The correspondent of the New York Tribune says:—

Mr. Sumner's speech attracted a large audience to the Senate galleries, which continued well filled during the four hours of his scathing review of Slavery in all its relations, political, social, moral, and economical. There appeared to be a studied effort to inflict indignities on the Democratic side, for only a dozen Senators were in their seats during the first hour or two. Afterward they gradually appeared, and leading Southern members from the House contributed to the general interest by their presence and attention.

As a whole, this speech was regarded as being more effective by the South than the one which preceded it, some session before, and there is reason to believe that, but for prudential considerations, it might have been attended with similar results. It was found quite difficult to restrain some decided exhibition of resentment in certain quarters. The only expression of indignation on the Democratic side, was in Mr. Channing's brief and angry reply, from which the general temper of the South may be inferred, as he is regarded among the most discreet and considerate in his time and bearing.

In order that our readers may be put in immediate possession of this masterly speech of Mr. Sumner, we publish it, as extra, which is equivalent to giving them an extra number of the Liberator, as it would occupy four pages of our paper in the type ordinarily used by us. A circulation will be immense, and it will be read by millions. That portion of it which relates to the U. S. Constitution is open to criticism hereafter.

FRANCIS JACKSON, or HENRY T. CHANNING, A very warm and decided philippic in the form of this language and unimpeachable accuracy of Humanity, Freedom and Progress, by D. M. BRAVAY, a very promising young man of this city, may be obtained of John B. St. John, at Broadway Street, or of W. F. Wallcut, Anti-Slavery Office, Price \$1.

NEW ENGLAND ANTI-SLAVERY CONVENTION FOR 1860

held at the Melodeon, in Boston, on Wednesday, May 30th. At the hour of ten, at which time the Hall was entirely filled and crowded with people from all parts of the New England States, F. J. JACKSON, President of the Massachusetts Anti-Slavery Society, called the Convention to order, and officiated in behalf of the Committee of Arrangements, the following list of names for the organization of the Convention.

President,
JOHN T. SARGENT, of Boston.

Vice Presidents,
Peter Libbey, of Maine,
George F. Talbot, of New Hampshire,
Abraham Folsom, Benjamin Chase, of Vermont,
Rev. N. R. Johnston, of Boston,
Francis Jackson, of Dedham,
Edmund Quincy, of Plymouth,
Bonnie Spenser, of New Bedford,
William Duffee, of Fall River,
James M. Aldrich, of Harwich,
Nathaniel Robbins, of Abington,
Thomas J. Hunt, of Worcester,
James A. Whipple, of Fitchburg,
Benjamin Snow, Jr., of Gardner,
A. A. Bent, of Haverhill,
Robert Hassell, of Newburyport,
William Ashby, of Salem,
Chas. Lenox Edmund, of Southboro',
Daniel S. Whitney, of Lynn,
Samuel Barrett, of Concord,
M. G. Kimball, of Barre,
William Jenkins, of Andover,
Chas. C. Burleigh, of Connecticut,
Jos. B. Whitcomb, of Rhode Island,
Rodney Moore, of Rhode Island,
Elizabeth B. Chase, of Rhode Island.

Business Committee,
William Lloyd Garrison, Abby Kelley Foster,
Wendell Phillips, N. R. Johnston,
Marie W. Chapman, Andrew T. Foss,
Lydia Maria Child, Aaron M. Powell,
Charles C. Burleigh, Henry C. Wright.

Secretaries,
Samuel May, Jr., Wendell P. Garrison,
E. H. Heywood.

Finance Committee,
James N. Buffum, Elbridge Sprague,
E. D. Draper, Sallie Holley,
R. H. Ober, Elizabeth M. Powell.

The Convention accepted the above list, and unanimously elected the persons named.

JOHN T. SARGENT took the Chair, and made some introductory remarks relative to the associations of the Hall in which the meeting was assembled, and referring especially to the death of THEODORE PARKER.

REV. SAMUEL J. MAY, of Syracuse, read appropriate Scripture selections, and offered prayer.

W. L. GARRISON, from the Business Committee, reported and read the following resolutions:—

Whereas, no elements can be more antagonistic or more irreconcilable than those of Liberty and Slavery; and, therefore, no experiment more insane or more disastrous than that of attempting to amalgamate them in the same government, and within the same Union; and

Whereas, in the formation and adoption of the Constitution of the United States, 'it cannot be denied,' to quote the language of John Quincy Adams, 'the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves—namely, an immunity for twenty years of preserving the African slave trade—the stipulation to surrender fugitive slaves—and the exaction, fatal to the principles of popular representation, of a representation for slaves, for articles of merchandise, under the name of persons'; and the entire military and naval power of the nation was pledged to the suppression of every form of domestic insurrection; and

Whereas, (again to quote Mr. Adams,) 'in the articles of Confederation, there was no guarantee for the property of the slaveholder—no double representation of him in the Federal Councils—no power of taxation—no stipulation for the recovery of fugitive slaves; but when the powers of government came to be delegated to the Union, the South refused their subscription to the parchment till it should be saturated with the infection of slavery, which no fumigation could purify, no quarantine could extinguish—the freedom of the North giving way, and the deadly venom of slavery being infused into the Constitution of freedom;—and thus reduced to the alternative of departing from the vital principle of their liberty, or forfeiting the Union itself, they averted their faces, and with trembling hand subscribed the bond'; therefore,

Resolved, That (again to quote the same high authority) 'the bargain between Freedom and Slavery, contained in the Constitution of the United States, is MORALLY AND POLITICALLY VICIOUS, inconsistent with the principles on which alone our Revolution can be justified, cruel and oppressive by riveting the chains of slavery, by pledging the faith of freemen to maintain and perpetuate the tyranny of the master, and grossly unequal and impolitic by admitting that slaves are at once enemies to be kept in subjection, property to be rescued and returned to their owners, and persons not to be represented themselves, but for whom their masters are privileged with nearly a double share of representation. The consequence has been, that this slave representation has governed the Union; Benjamin, portioned above his brethren, has ravined as a wolf; in the morning he has devoured the prey, and in the evening has divided the spoil.'

Resolved, That, in consenting to the adoption of such a Constitution, the people of the North, have made 'A COVENANT WITH DEATH, AND WITH HELL ARE THEY AT AGREEMENT'—insolently declaring that 'when the overflowing scourge shall pass through, it shall not come unto us; for we have made us our refuge, and under falsehood have we hid ourselves.' Therefore,

Resolved, That the cry should go forth from the heart and the lips of every one who professes to revere God, to hold the principles of justice and the claims of suffering humanity as of paramount importance, to regard chattel slavery as 'the sum of all villainies,' and liberty as the inalienable birthright of every human being. 'THIS COVENANT WITH DEATH MUST BE ANNULLED, AND THIS AGREEMENT WITH HELL MUST NOT STAND,' no matter what convulsions may follow, or what interests may be temporarily affected by it.—For if this be not done, then to this nation God proclaims, 'Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore THIS INIQUITY shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.' And he shall break it as the breaking of the potter's vessel that is broken in pieces: he shall not spare.

Resolved, That while the present unhallowed Union exists, the people of the North cannot fail to be demoralized by it, as well as to involve themselves in the judgments impending over it—cannot maintain any ground of moral consistency in their opposition to slavery—cannot prevent the extension of the secured system of the decision of the South—but must continue to add sin to sin, to deepen their guilt, to play the part of dissemblers and hypocrites, and to bury the nation down to irretrievable ruin.

The Convention was then adjourned, briefly, but with his usual faithful and earnest spirit, by CHARLES LENOX EDMUND, of Salem.

H. FORD DONALDSON, of Chicago, was the second

speaker, and delivered a very eloquent and effective address. This was Mr. D.'s first visit to New England, and his first anti-slavery speech here, and the impression made was of a highly favorable character.

REV. J. R. W. SIGMAN, of New York City, Pastor of a Reformed Presbyterian (Covenanters) Church in that city, was next called to the stand. After a few words of kind and respectful allusion to the marked ability and eloquence of the two preceding speakers—both colored men—Mr. SIGMAN delivered an anti-slavery speech of the most impressive and unimpeachable character.

The Convention, on motion, voted, That the following be assigned as the hours of meeting of this Convention during its session, viz: 10, 11, and 12.

In the absence of Rev. DR. CHANNING, who had been expected as the next speaker, but who found it impossible to get through the crowd, the platform was taken by WALTER F. WALLCUT, Esq., who spoke for an hour in review of the present position of the Republican party, and in criticism of its leading men, and especially of its attitude for the Presidency. He spoke also of the general false character of the American churches.

Full reports of all these speeches may be expected.

MR. GARRISON referred to the coincidence of the presence of JOHN BROWN at the Anti-Slavery Convention a year ago, and the presence of A. A. BENT—truly a noble woman—on our platform to-day. The fact of Mrs. BROWN's presence, thus made known to the Convention, induced a general spontaneous expression of the deep sympathy felt for her and her children.

Adjourned to the afternoon.

AFTERNOON.—The Convention was called to order by the President at 3 o'clock.

MR. GEORGE W. CLARK, of Rochester, New York, sang with much expression an appropriate song of Mrs. F. B. MONAGHAN, who represented herself as a slave for twenty-three years, requested opportunity to speak, which was granted. She said she had been not a slave on a Southern plantation, but a slave to an interperate step-mother and husband. She related some cases of prejudice against color which had come under her notice.

She was followed by HENRY C. WRIGHT, who asked a question to this effect:—If he had a child under his care whom he had educated in evil ways, and then the child practiced upon him the lessons he had taught him, had he a right to complain? If he in such case deserved the sympathy of the people? If he had taught the child it was right to rob, to steal, to pick pockets, had he a right to complain if the child robbed him? He thought not. Applying the illustration to the system of slavery, he said, the slaves were pupils of the slaveholders, who had taught them that there were no rights of property or person, and when the slaves should grow to be men, as they assuredly would, should practice upon the slaveholder the lessons he had taught them, would the oppressor have any right to complain, or would he be entitled to the sympathy of the Northern people? After further remarks on the same idea, he read the following resolutions as expressive of his own sentiments:—

Resolved, That individual slaveholders, as such, have no rights, but are to be regarded and treated as the most execrable enemies of mankind.

Resolved, That slaveholding States have no rights, but are to be treated by the people and States of the North as self-incorporated bands of American corsairs, whose power it is the right and duty of all the friends of justice and freedom to seek to annihilate.

Resolved, That slaves, as such, owe no obedience, service or duties to their enslavers; and a religion or government that enjoins on them such duties or obligations, deserves only the scorn and contempt of mankind.

Resolved, That in Helper's 'Impending Crisis,' so generally endorsed by Republicans, we find the true and only scheme for the abolition of slavery, i. e., No co-operation with slaveholders in politics—no fellowship with them in religion—no affiliation with them in society—no patronage of slaveholding merchants—no guestship in slave waiting hotels—no fees to slaveholding lawyers—no employment to slaveholding physicians—no audience to slaveholding persons—no recognition of slaveholding men, except as ruffians, outlaws and criminals.

CHARLES C. BURLEIGH, in reply, said that the majority of the people at the North never thought of the slave as a man, and, in his opinion, when Mr. Calhoun made the remark that a man had a right to the wealth he had dug from the soil against the universe, he never thought of it as applying to the slave. He said that the mass of the Republicans were ready to condemn Daniel Webster for siding in the enactment of the Fugitive Slave Bill, yet they virtually re-enacted it every time they took a seat in Congress. The Republican office-seeker was compelled to wear two faces, one looking in the direction his heart dictated, and the other in the way the Constitution demanded him. In regard to the attitude of a large portion of the Northern people, he thought Mr. Wright had given them too much credit, when he spoke of their universal endorsement of Helper's 'Impending Crisis.' To his mind they were far from endorsing it. But he himself would recommend its circulation, although he could not endorse fully all its contents, and showed the obvious difference between endorsing a book's sentiments, and recommending its circulation. Finally, he wished to make some alteration in the phraseology of Mr. Wright's resolutions, as he considered the present wording would tend to defeat the cause he intended to promote, and he supposed Mr. Wright meant that the slaveholder had no right to be such, but, by common minds, they might be construed to mean that they had no rights, as was.

REV. JOHN PIERPONT next addressed the Convention. He did not like the *mid-and-later* character of Mr. Wright's resolutions! To say merely that a slaveholder had no right to his slaves, was, in his opinion, exceedingly tame for a Garrisonian Abolitionist. He considered the slaveholder, as such, had no rights at all, not even to breathe a breath of God's free atmosphere. He was for encouraging the slaves to resist their masters, with violence if need be, and to rise against him, in order to obtain their liberty; and he considered it the duty of the people of the North to put weapons into the hands of the oppressed to aid them in the accomplishment of their object. The speaker hoped and believed no slave would ever be again returned to slavery from the soil of Massachusetts, and before he would lift his hand or his voice for the return of a fugitive slave, he would see the Union dissolved, though he knew it would be by a civil war, in which he and his children would fall by the sword. In conclusion, he said, let us as patriots let us not be brought into bondage by any laws which man can make, or by any constitution that our fathers could make. But let us petition our State Government until it gives us a shield to protect us from the happy slaves of the Slave Power.

MR. RANDOLPH, who claimed to be a descendant of Pocahontas, took the stand, and spoke at some length on the subject of slavery, and expressed his willingness to labor with those who have for their fundamental object the extirpation of the curse of American slavery, although he believed there were measures as effectual as those adopted by this Society, and among those the ballot-box, in which he was a believer. He urged every one to sympathize with the slave, and told them it was their duty to bring about a thorough, radical change, and extricate this infernal system. In the course of his remarks, he was interrupted by Mr. FOWLER, who wished to state some facts disparaging to the speaker's character. Mr. FOWLER was called to order. Much discussion, relative to points of order, followed, and both Messrs. FOWLER and RANDOLPH made brief statements; and after a few general re-

marks from Mr. WICKES, of Wisconsin, the Convention adjourned to the evening.

EVENING.—The Convention assembled at 7 o'clock, the PARADES in the Chair.

MR. CLARK, of Rochester, again sang an anti-slavery song.

The speakers at the evening session were H. FORD DONALDSON, of Chicago, Rev. E. C. TOWN, of Braintree, Rev. J. S. MARTIN, of Boston, and E. H. HERRINGTON, of Boston, whose impressive speeches, listened to with the closest attention and often applauded, will be hereafter reported at length.

Adjourned to Thursday at 10.

THURSDAY.

The Convention reassembled at the Melodeon, according to adjournment, the President in the chair.

The following letter from CHARLES HOWARD MALCOM, Pastor of the Baptist Church in Newport, R. I., was read to the Convention.

NEWPORT, R. I., May 31, 1860.

SIR:—I have the honor to invite you, on behalf of the Committee of Arrangements, to be present at the next meeting of the New England Anti-Slavery Convention, which was duly received.

In reply, I beg to say that, if my arrangements will permit, I will afford me pleasure to comply with your invitation. As I change my place of residence to another part of the city about the last part of this month, I am somewhat doubtful if I shall be able to leave home at that time. However, whether I am present or absent, be assured that my whole heart is with you in the cause of the slave.

If my voice, uttered in testimony against the guilt of oppression, upon your platform, can be of any service, it shall be heard there, if in my power. He walks a way strewn with thorns who, either South or North, fronts the great sin of our national life, and bears against it the entire weight of his opposition; but it is a way which duty bids us follow. May God help all such, and give victory to the right and true!

With great respect, yours, very truly,
CHARLES HOWARD MALCOM.

On Mr. Garrison's motion, *Resolved*, That, in consideration of the number of speakers present, each one be requested not to extend his remarks beyond thirty minutes.

Voted, That the hour of 11½ be assigned for the consideration of the financial condition of the Massachusetts Anti-Slavery Society, and of contributions to its treasury.

ANDREW T. FOSS was called upon, and said that the thirty minutes rule would not accommodate him, as he wished to speak only a short time. He wanted to criticize a little Mr. Wright's resolutions, which said that the slave was not to blame for practicing the lessons of violence and enslavement taught him by his master. (He Mr. Foss) considered the slave culpable who should undertake to enslave others, inasmuch as he did not believe that the slave could think slavery right in itself. There was not a slave so ignorant or degraded but knew that slavery was a crime, but he practiced by black or white. God had not made the human soul so mean as to be capable of believing that slavery was right. He did not consider there could be any actual infidelity to the everlasting truth ordained by God. This is always recognized and acknowledged, although people may fall to live to it.

MR. WRIGHT rose to defend his position, and said it was the universal sentiment of the nation that the black man has no right to do to the white as the white man does to the black, in regard to the rights of property and person. It was in view of this infernal doctrine that he framed the resolutions. The question was, whether the people of the North would go South to prevent the slave from cutting his master's throat, should he rise to do so. The Republican party is pledged to do this as a party; it pledged to protect the master against the slave, but not the slave against his master.

J. H. FOWLER, of Cambridge, proposed to exhibit the objects and results of the Garrisonian party and of the Republican party. The Republican party, on the testimony of its leaders, has no ulterior ends but the non-extension of slavery; and even in the Chicago platform, there is no declaration of a purpose to admit no more slave States. The Republican party is no more anti-slavery than the Democratic party of Ohio in 1845, and of other States in 1848. The non-extension principle would admit the growth of slavery where it is to a vast extent, a hundred times its present amount, or more. The object of the Abolitionists can only be accomplished by force—the force of civil organization, or the force of arms, i. e., insurrection. The former should be chosen.

REV. N. R. JOHNSTON, of Topham, Vt., next took the stand. He said he would be brief, and, if, last evening, when listening to eloquent speeches, while the fire was burning in his own bosom, he had had an opportunity, he would have given vent to the thoughts rising in his soul for utterance. Upon the Garrisonian platform he felt at home. He had heard several ministers of the gospel say that, though they stood upon the Garrisonian platform, they should go next November, and vote for Lincoln and Hamlin. This he deemed inconsistent. He referred to what was said the evening previous about the doctrines of damnation and salvation; and he must say he still believed in a hell for the oppressor and his apologist. But he did not come here for the purpose of discussing any theological doctrine, but only about slavery, simply stating that he took Jesus Christ for his guide. He argued the wickedness of sustaining a slaveholding government. He closed with offering the following resolution:—

Resolved, That the high moral position occupied by the non-voting Abolitionists who adopt the motto, 'No Union with Slaveholders in either Church or State,' is the only position the Christian can rightly and safely occupy, and, at the same time, tends most powerfully to the destruction of slavery; whilst all other theories and positions are not only sinful, but most corrupting in their tendency, and subversive of the very foundation of morality, and therefore to be repudiated by all lovers of God and man.

MR. CLARK said, as the subject of theology was before the meeting, he would sing a song, 'The Dream,' which he did greatly to the gratification of the assembly.

The hour assigned for taking donations to the Society having arrived, the Finance Committee proceeded to receive such contributions, and Mr. PHILLIPS took the platform, and spoke in behalf of a generous contribution to the Society's treasury. Our movement, said he, is the only one that has for its object the ABOLITION OF SLAVERY. We have upon our shelves thousands of publications, the recent incidents of the reign of mob-law at the South, the letter of Victor Hugo, John Brown's example, Mrs. Child's 'Right Way the Safe Way,' O'Connell's Testimonies, &c., to be carried to the people. Who shall carry them? Most of the anti-slavery people will, and go to some church every Sabbath, which utterly fails in its duty to the slave, and find some kind of ethics which justify them in so doing. He wished them to at least earn the right to be considered honest in their ethics, by patting their shoulders to the wheel to help along the old pioneer Society. We come here to listen to men whose lives are given to the cause, but who, living in the very focus of action and constantly applied to for donations of money, have but little to give to any one cause. It is from those who live outside the pressure that aid is expected. He had no respect for abolitionists who came to the Convention merely for an hour's amusement, and not to let their blood bound to keep step to the music of God's providence and purpose. He related an anecdote of a convert to the anti-slavery faith, who said, with much self-congratulation in his newly-gained freedom, that when he was a church-member, he had seen him fifty dollars a year, but this year had cost him only five.

MR. GARRISON introduced to the audience two young ladies, fugitive slaves from the State of Kentucky, who had made good their escape and wished to get employment. They were smart-looking ladies of 17 and 18 years of age.

DANIEL S. WHITNEY, of Boston, referred to his industry in early days with Peter Salem, the colored man who shot Major Pitcairn at Bunker Hill; also to his interest in the school of Prudence Crandall for colored girls, in Canterbury, Conn. He said his blood was warm before that school was mobbed, but after the mob his blood boiled! He went on to give some interesting facts about the former history of the Methodist Episcopal Church on the subject of slavery, and stated its present position. He thought there had been a great advance on the part of that body. Their standing rules have always forbidden the buying and selling of human beings as slaves. Four years ago, they sought to change the rule to 'buy or sell' yesterday, at Buffalo, nearly two-thirds of the General Conference voted to alter the rule so as to make the 'buying or selling or holding' of slaves a sin, and a ground for discipline. Editors of Methodist organs, who have been desirous of letting the subject of slavery alone, have been removed by the Conference, and others have been appointed in their place. And although, for want of a two-thirds vote in the Conference, the desired change had not been made in the rules, the moral effect of the vote—being, as it was, nearly two to one—remained. For himself, he was a voter in the Republican party, and held to those *superior designs*, touching the abolition of slavery, which the party itself denied.

ANON M. POWELL, of New York, wished to consider the Methodist Episcopal Church in the light in which the slave must view it, and in the light in which the gentleman who last spoke presented it. What would have been thought had the General Conference fallen short of a two-thirds vote in condemning one of the greater evils of society, like prostitution? In its present position, the Methodist Episcopal Church is composed of those who are the body-guard of slavery, and the last speaker confessed himself one of that guard. The only step to the side which is setting toward slavery in Church and party is to be found on this platform.

BENJAMIN S. FOSTER spoke of his change of views, and of the new political party of which he is a supporter. He objected to the attack on that party which had been made here in the resolutions of the Business Committee, and accordingly should move that those resolutions relative to the Constitution be indefinitely postponed. He wished full play for the movement of the country.

MR. GARRISON, in reply to Mr. Foster, begged the attention of the audience to a second reading of the resolutions. He replied to the assertion of Mr. Foster that the resolutions were an attack upon the new party. They were, he said, merely the embodiment of the sentiment of the Society for twenty years. He maintained that, in fact, and in the confession and practice of the American people, the Constitution was that the resolutions pronounced it.

MR. FOSTER complained of misrepresentation which he had suffered at the hands of the Anti-Slavery Society for the last four years. He went on to defend his course in moving for the indefinite postponement of the resolutions.

The question was put on Mr. Foster's motion, and it was rejected.

Adjourned to the afternoon.

AFTERNOON.—The Convention was called to order by the President at 3 o'clock.

B. S. FOSTER claimed the floor to discuss the resolutions before the Convention.

REV. S. J. MAY, of Syracuse, said that notice had been given yesterday that at this hour resolutions on the death of Theodore Parker would be offered.

EDMUND QUINCY moved that the resolutions now before the Convention be temporarily laid on the table. Carried.

MR. PHILLIPS—Our friend, Theodore Parker, was a great light, but we have lost, within the last month, another earnest, devoted friend not only of this Society, but of the Anti-Slavery cause, in regard to whom I have a resolution from the Business Committee to precede and accompany those relating to our beloved friend, Mr. Parker.

Resolved, That in the death of our beloved friend and fellow-laborer, John W. Browne, the anti-slavery cause has lost a most uncompromising and devoted friend—one who gave to the aid of strong original powers and the most liberal culture; the example of a life of rare simplicity, and of the most scrupulous and delicate conscientiousness—a spirit of self-sacrifice, and a rigid adherence to absolute right at every cost—a peculiar earnestness and openness of conduct, which won the attention and regard of those who most hated his opinions, and a hand only too generous in lavishing aid on every applicant; in him, the cause of women, of the poor, the intemperate, the imprisoned, and of the slave, lost a ripe intellect, a brave, loving and religious spirit, a vigilant and untiring friend—one who spared neither time, money nor effort—and in the path of duty asked no counsel of expediency, met cheerfully every sacrifice, paused at no peril, and feared not the face of man.

Resolved, That the President of this Convention forward a copy of this resolution to the widow of Mr. Browne, with an assurance of our most respectful and profound sympathy with her in her great loss.

MR. PHILLIPS then presented and read the following resolutions:—

Resolved, That in the death of our beloved friend and fellow-laborer, Theodore Parker, liberty, justice and truth lose one of their ablest and foremost champions—one whose tireless industry, whose learning, the broadest and most thorough and profound New England knows, whose masterly intellect, melted into a brave and fervent heart, earned for him the widest and most abiding influence; in the service of truth and right, lavish of means, prodigal of labor, fearless in utterance; the most Christian minister at God's altar in all our Commonwealth, one of the few whose fidelity served the name of the ministry from being justly a reproach and by-word with religions and thinking men; a kind, true heart, full of womanly tenderness—the object of the most unscrupulous even of bigot and priestly hate, yet on whose garments bitter and weighty matters found no stain,—laying on the altar the fruits of the most arduous toil, yet ever ready as the ideal to man any post of duty and humble duty at any moment;—in him we lose that strong sense, deep feeling and love of right for whose eloquent voice millions waited in every hour of darkness and peril, whose last word came, sturdy, across the water a salutation and a blessing to the kindred martyrs of Harper's Ferry;—the store-house of the love of every language and age, the armory of a score of weapons sacred to right, the leader whose voice was the bond of a mighty host, the friend ever sincere, loyal and vigilant, a man whose fidelity was esteemed equally by the trust of those who loved him, and the hate of everything selfish, heartless and base in the land; in time to come the slave will keenly thank you always heard in his behalf, and which a nation was learning to heed—and whoever anywhere lifts a hand for any victim of wrong and sin, will be kinder and weaker for the death we mourn to-day.

Resolved, That a copy of the above resolution be sent to Mrs. Parker, with all expressions of our most sincere and respectful sympathy in this hour of her bitter grief and desolation.

These resolutions were spoken to by REV. SAMUEL J. MAY, WENDELL PHILLIPS, W. L. GARRISON, JAMES LENOX EDMUND, and the President.

A full report of these deeply interesting commemorative addresses may be found in subsequent columns.

The Convention voted to request the Massachusetts Anti-Slavery Society to publish them in a separate pamphlet.

The resolutions relative to Mr. PARKER and Mr. BROWNE were then unanimously adopted.

The resolutions before the Society, as reported by the Business Committee, then were taken up, and Mr. FOSTER spoke in opposition to them. He denied the practical effect of those resolutions to be to place the supporters of the Constitution under a moral ban, so far as his new party was concerned, to discredit its supporters. He referred to the change in the opinions relative to the Constitution. He would not take the testimony of J. Q. Adams, who was 'indiscreetly' said, by some present motive, to characterize the Constitution as he did. He (Mr. F.) did a bill of instructions given by the people to the Congress, and to carry out the doctrine of the Declaration of Independence. They were not perjured men.

MR. FOSTER'S half hour here expired, and he took his seat.

MR. BURLEIGH took the floor in reply. If the fathers promised to establish justice, they did not establish it. They never did establish a democracy; they made a mixed government of democracy and aristocracy. Mr. Burleigh examined for half an hour the various points made by Mr. FOSTER in a very able and logical speech.

SAMUEL MAY, Jr., moved that the question be now taken on the resolutions. No new point, he said, had been advanced against them by Mr. FOSTER. The audience had heard repeated denunciations of the subject, and had thought and read much on the subject for many years. Mr. FOSTER had no reason to regard our reaffirmation of our own principles and convictions as an attack upon his new party.

The Convention sustained the call for the vote, which, being taken, was overwhelmingly in favor of the resolutions, only a few voices being raised in the negative.

The Convention then adjourned *sine die*.

JOHN T. SARGENT, President.
SAMUEL MAY, Jr., Secretary.
E. H. HEYWOOD, Secretary.
WENDELL P. GARRISON, Secretary.

DEATH OF JOHN W. BROWNE, ESQ. AND REV. THEODORE PARKER.

Commemorative Meeting at the Melodeon.

Photographic Report for THE LIBERATOR by J. M. W. WINTER.

THURSDAY AFTERNOON, May 11.

At this session of the New England Anti-Slavery Convention, the series of resolutions presented by Mr. PHILLIPS, relating to the recent death of JOHN W. BROWNE, Esq., and Rev. THEODORE PARKER, [see preceding column] came up for consideration by special assignment.

THE PRESIDENT—I can only say, for myself, that, perhaps, I have no right to a single moment of the precious time, so wisely assigned to other speakers; but let me say, as the presiding officer of this Convention, that under no auspices, perhaps, could this fitting tribute be more suitably and profitably offered, than under those of the New England Anti-Slavery Convention; and, were the tribute to be commensurate with the worth of our dear friend, it might better be said, under the auspices of the United States Anti-Slavery Convention, or the wide world of Anti-Slavery Convention. For who more than he has been the fearless champion of human rights? This, as was said yesterday, of all places in this city of his professional labor, is the fitting place for our tribute; for you remember it was here that he first planted the standard of freedom of speech and the freedom of the pulpit, which he so manfully and nobly sustained to the hour of his death. I am sure there are many here present who will remember the stormy day, in the month of February, 1845, when he met here his few and fondly-attached followers, and here inaugurated that freedom which he so bravely carried out.

But, as I said when I began, I have no right—through my heart is full enough, I have known too—encroach upon the time which has been assigned to other and able speakers. You are to hear, this afternoon, from our friend, Wendell Phillips, [applause], who is here, and, I presume, bears in his hand resolutions appropriate to the occasion.

SPEECH OF REV. SAMUEL J. MAY.

REV. S. J. MAY, of Syracuse, N. Y., came forward and said:

MR. PRESIDENT—I shall not detain you by the Convention long with what I have to say. You are all expecting, and expecting justly, from the lips of him who has just read to you the resolutions, a speech which will be more worthy of them and of the occasion than anything that I can offer. But I deem it a privilege as well as a duty first to propose you—i. e., indeed, they need to be presented—those resolutions, expressive of the sorrow which every one who had sought to do with this or any other of the attempted reforms in our country must feel, when they think of the departure of those who have been so true, so faithful, so fearless. I look back, Mr. President, with a sad heart upon the past, when I remember not only these two faithful ones, but others who have fallen, ere yet the great work to which we put our hands, a few years ago, seems to be half accomplished. When I first heard our brother Garrison state and advocate the great principles on which the redemption of the enslaved in our country was to be attempted, they seemed to me so self-evidently true, they were so impressive, that I had not a doubt of their almost immediate acceptance when they should be made known. So simple was I in that day of Anti-Slavery infancy! In 1840, a dear friend, my step-mother, died. She had ever, however, I am sorry to say, been opposed to my espousal of the Anti-Slavery cause; for though excellent in other respects, she was constitutionally conservative. I refer to her now, that I may mention a fact which I had forgotten for some time. Among her papers was one dated about ten years before the time when I found it in which was recorded this simple prediction of mine:—'Our son, S. J. May, says that, in ten years from this time, the Anti-Slavery cause must be triumphant.' That was in 1840. How little did I foresee the subject to which this self-evident truth was to be applied, or to which it would be accepted by the people! Never shall I forget the joy of my heart when our friends, PHILLIPS and QUINCY, came forth, with all their academic honors upon them, and all their professional prospects before them, and laid themselves, and all they were, and had, upon the altar of devotion to the slave. [Loud applause.] It seemed to me the harbingers of [loud applause.] It seemed to me the harbingers of our immediate triumph to our cause. But we toiled on, year after year, and still the mighty South stood, apparently as firm as ever. Then came the men who are alluded to in these resolutions. And more especially THEODORE PARKER, of whom all that is here set forth may be said, and more, if language were devout, devoted, fearless, loving, manly, never known. [Applause.] And yet, what have his labors, and all the labors of brother Browne, and of all who have come into this cause, effected? The nation is indeed aroused; the nation can never slumber again; over this mighty wrong—that is a truth. The day of triumph must come, for there is a God. The day of a spark of Divinity in every human heart, and there is a God. [Applause.] And yet, who else man would not be men. [Applause.] And yet, who else man would not be men. [Applause.] And yet, who else man would not be men. [Applause.]

speaking our language—aye, and of all other kinds in which there is anything like free thought...

SPEECH OF WENDELL PHILLIPS, Esq.

Mr. Phillips, who was received with loud applause, addressed the audience as follows:—

My dear friends—You will not, of course, expect me to be one of those who, to analyse a man...

heart forward at the feet of the Eternal; he has only struggled onward, and reached it to-day. (Profound emotion.) Only one step higher!

REMARKS OF WM. LLOYD GARRISON.

Mr. Garrison said he felt impelled to utter a few unprepared words in support of the resolutions...

When I returned from New York on the twelfth day of this month, I was to have been honored by standing in his desk, but illness prevented my fulfilling the appointment...

no dogmatic, and assumed no robes of infallibility. No man was more docile in regard to being taught...

SERMON OF REV. J. FREEMAN CLARKE.

Rev. James Freeman Clarke was the next speaker. He said:—

When I was asked if I also would say something here, I felt as our friend Wendell Phillips felt, and as our friend Mr. Garrison also felt...

students, but their way of studying was very different from his. When Parker studied, it was not merely with the concentration of certain faculties...

ANNIVERSARY WEEK.

The proceedings of the New England Anti-Slavery Convention occupy so large a portion of our present number...

As for his reputation, so bitterly assailed and maliciously traduced while he lived, time will render it more and more illustrious. As for the stigmas cast upon him by narrow-minded bigots...

And as we ascended, we passed through the valley of pine, until at last, on that Sabbath day of May, we came to the snow. Then we took the little sleds...

THE FRIENDS OF FUGITIVE SLAVES.

Places are wanted for two lads from the great Southern prison-house of slavery, one 15 and the other 17 years of age...

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