the permiary concerns of the paper are to got (Post TAIDs,) to the General Agent. The copies will be sent to one address for TEN one address on advance.

erisements making less than a square ine times for 75 cts.—one square for \$1 00. The Leents of the American, Massachusetts, of and Ohio Anti-Slavery Societies are auof a receive subscriptions for the Liberator.

family Committee. - Francis Jackson, Ellis facility Country Quincy, Samuel Philbrick, ford Pulling. [This Committee is responsible or the financial economy of the paper—not for

FY. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINTON & SON, PRINTERS.

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes ! it cannot be denied-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 The first was the immunity, for twenty years,

of preserving the African slave trade; the second was

the stipulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God,

lelivered from Sinai; and, thirdly, the exaction, fata to the principles of popular representation, of a repre-

sentation for slaves-for articles of merchandize, under

the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. 'Its reciprocal operation upon the

government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION

AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT, -- JOHN QUINCY ADAMS.

WHOLE NO. 1116.

III. XXII. NO. 23.

BOSTON, MASS., FRIDAY, JUNE 4, 1852.

buser is provoking the former to the exercise comb and tyranny. What the end of all these useful be, who can tell? But it is very clear

core are two different modes by which their re-

series are two different modes by which then be series shocates are striving to accomplish nearly seme attimate result. I do not, however, purposity to enlighten your fellow citizens consent the merits of either of these modes of

wire. I may well leave that to the calm and artiful among those who entertain anti-slavery essents. And I may be presuming, in thus 'roub-ge us with the views of a Southerner. But I am

free discussion' is the privilege here,-and

is wling to use it with those who will, with it, nd chaness and deliberation. Still I have not able up the to elicit discussion; for how can I expetishage the direction of public opinion here,

set schange the direction of photic opinion here, beginners and having no prospect of gaining as-set to acy statement of the question of snavery wich night make? I only wish to make an ap-pal to the sober second thought of your reflecting

I wish, in view of the late outburst of enthu era I wish, in view of the late outdoors to end of the size rejust slavery and slaveholders, to propose a single corston for the consideration of those who are deposed to hear both sides of every subject.

Supose every slaveholder were this day to say the he believes and feels slavery to be a great rel, and that he could heartily subscribe to its

which would do it at once, and allow the slaves to

men in this country, or that which would, as Dr.

Filer of Baltimore says, 'hold them for their good' is they are educated and prepared for emancipa-

in? I know how enthusiasts would dispose of

squestion, but it is not to them I put it, for I have

e is of getting a calm, answer from them. But may be answered, that such a belief has not yet ben expressed by slaveholders—you must wait till

they say this before you call upon us for an opinion.

the say that before you call upon us for an opinion. The but this is a possible supposition,—nay, it cames within the range of probability, for Dr. Fulki handle says, 'the time will come' when the 'Sun' will request the abolition of slavery.' Shall be hid that every thinking man will say 'abolisa, it deser? I cannot think such a reply will be made.

But some say, 'if' the South entertained such a be-lief is that, and would avow it, we would take them by the hand, and help them in their efforts to rid

not allow as to discuss the matter with them.' Sommern Colonies remonstrate against the introduc-tion of slaves in their midst? Was not slavery

fame upon them? And are Southern men now to be hanced for being very sensitive as to their rights? Income upon a child an unpleasant habit, or allow him in the indulgence of a disagreeable practice,?

may of remembrance that in all human proba-many of the present slaveholders and abet-

man some of the men very who imposed this in-

t seems to me if it were abruptly broken

her of slavery are grand-children and great-grand-

states upon them, and kinsmen to many of those now because gainst it. The habit has become so con-lined that the state of the state of the state of the state of the lined that the state of the state

act messe nervousness that it would never recover

inthen' scheme. I do not stop to discuss the

sensits to arrest fugitives, or that slavery would be set fugitives, or that slavery would be a rest fugitives, or that slavery would be a rest fugitives, and the Colonization scheme are the charge of the colonization scheme are the colonization scheme a

chief sources of dissatisfaction and disturbance— tax a objects of indignation and opposition among a Northern people. Blot them both out of exist-tion of the people.

as of possible conceive them never to have ex-

and will undertake to say what American surport of the prospect of its extinction would now it. These reconsiderations that are treated as any left by Abolitionists. But in the name of phinality in the name of too vn-trodden humanity.

be changed for another and juster relation. As an abstract proposition, this is true; it is true of the original act that brought the African race into this white man a slave. ndition; but how to apply that abstract law of right to the case is the question. To the ardent propounder of this law, I have heard the following reply given:
Well, suppose that I agree with you. You say that our system is all wrong, and ought to be broken up, and removed from the country; suppose that I agree with you, what are still wrong all agree with you, what are still wrong and agree with you, what are and removed from the country; suppose that I agree with you, and that we all agree with you, what are you going to have us do? And, to show you the difand removed from the country; suppose that lagree with you, what are you going to have us do? And, to show you the difficulty of the case, suppose that any town here in New England, with a population of a thousand persons, had thrust upon it a thousand of the African people, to be cared for or disposed of in some way, which is the serious of the case of feetings there are here a first of pattern or the country; suppose that any town here in the state, under proper restrictions, prohibiting slaves from work ing the mines, and confining them to the system of slavery, we should at once change the entire Sacramento Valley, (that reaches to the foot people, to be cared for or disposed of in some way, people, to be cared for or disposed of in some way, and fixed and fastened there as by a fiat of nature or Providence, what would you have the inhabitants do? What would you do in such a case? 'Why, I would instruct those people,' was the reply; 'tell them that they were men; teach them their rights, raise them from their degradation.' 'Yes, but that they were men; teach them that they were men; teach them their rights, raise them from their degradation.' 'Yes, but that they were men; teach them that they were men; teach them their rights, raise them from their degradation.' 'Yes, but that they were men; teach them that they were men; teach them their rights, and the will be enabled to get his living as them from their degradation.' 'Yes, but that they were men; teach them their rights, and the will be enabled to get his living as the men that they were men; teach them their rights, and the will be enabled to get his living as the men that they were men; teach them their rights, and the will be enabled to get his living as the men their degradation.' Yes, but that superintend their labors, and take care of them.'

'That,' was the answer, 'is precisely what we are abshment; which would be the more safe and necessful plan to secure its extermination, the one

doing. I give the conversation as I heard it, and I confes I give the conversation as I heard it and to the I do not see how to evade the general force of such a reply. But I must not leave the matter here, for it would not at all satisfy my view of the case. For while the abstract theory of human rights cannot be while the abstract theory of human rights cannot be immediately applied to such a case, but must be held somewhere in abeyance, I insist that it should in spirit be applied, and in practice as far as possible. The fruth is, if I may plainly express my thought, that while the Northern conscience often exacts too much, the Southern conscience concedes too little in this matter. It is my duty, as a homan being, to cultivate and improve every human being around me as much as I can. Every other object in the world sinks into ignobleness, sinks into nothing, compared with the development, the elevation of the priceless tand great nature that is given to us. This is what humanity, this is what the sacrifice of Jesus Christ says to us. Alas! I am myself too unfaithful to he entitled to speak to use the term without any such intended qualisays to us. Alas! I am myself too unfaithful to this duty; we are all too unfaithful to be entitled to speak proudly or harshly to others. In modesty, in humility then do I speak; but I say to my Southern brethern and friends,—what I would have them say to me in a change of circumstances.— This is your duty to the African race; I mean the great, the general, the binding duty of humanity. It is not because it is an African people that I thus speak; it is because it is an African people; because it is a tribe of men, bound to us—bound to us as children, if you please, in this holy bond of humanity. Oh, let it not have been for a heathen poet alone to have said, 'I am a man, and nothing that is human is alien or foreign to me;' nor for a heathen audience alone to have risen up sees, you think they ought to take this view of favor? Then it is your duly to make efforts to more them with it. Still I may be told 'they will to the he course to years of maturity, when his said is fired upon him, would you try to beat it out of ha, o heak it by tantalizing, bemeaning and dehancing him as a vagaboud? Or would you rathuse mid, persuasire influences? Now, I think it is wrisp of remembrance that in all human probatead of being driven to self-defence and exasperastead of being driven to self-defence and exapera-tion—driven by acrimonious debate from their natu-ral humanity and kindness—they would say, Yes, these our people are men and brethren; men for whom Christ died; brethren in an immortal fraterniwhom Christ died; brethren in an immortal fraternity; we will cultivate them, improve them, watch over them, affectionately care for their good and for their happiness, as I know there are those of them who do; if they would say, 'We will give up this poor quarrel with abolitionists; come, brothers of the North! come, all the world! come, abolitionists yourselves, and speak to us of our duties, and we will hear. We are men; we are liable, to do wrong; we will strive to do right; we will endeavor to be faithful guardians and friends of this poor African people; we will strive to train them for the freedom of earth, and for the freedom of heaven;' is the character of the American Anti-Slavery 14. I sould throw the political system into a stat : of I moved any measure could be applied powerful easy to break it. But it may be asked, what inforce should we use to personde slaveholders of the tri of this institution? I answer, aid them in the aris of that scheme. I know prejudice against it a firmhed by some. I am now addressing those to have no bostuity to it. I do not pretend to any freedom of earth, and for the freedom of heaven; then—oh, rould the, but say this—then would they reproach; then would they disarm every human heart of every hostile feeling; then would they stand up in the nobleness of Christian men, and assume a place and an office in the world so noble and beautiful as to win plaudits and tears of admiration from all markind. at the less to say that all the Anti-Slavery Societies a treation can never abolish slavery, and that Co-ionaton is the only hope for the negro. I have thought the Abolition associations could not hurt fatter. But I see they do, and in two ways. They seather as chains, and so render it more cruel has a so fisself. And they tend to create a senbeet among Northern men unfavorable to emanci-bles in cas shape. In this state of things, the best seed true sympathy for the 'down-trodden African,' and true sympathy for the 'down-trodden African,' a less componly called, would be a liberal sacribeautiful scene of human beneficence, with gazing sympathy from all around, we are drawing a dark veil of mulual wrong and represent many in the purchase of slaves from bond-liftie \$7000 expended by the Am. Anti-Sla-The \$1000 expended by the Am. Anti-Slamy Sciety during the past year for publications,
the process of the past year for publications,
the free serior eight, families, whereas they
are been used in multiplying chains for the slaves,
the free serior eight families of the slaves,
the free serior of the slaves,
the free serior of the slaves,
the free serior of the slaves of the s sympatry from all around, we are drawing a dark veil of multual wrong and reproach between the North and the South, and wrapping this awful ques-tion of African bondage in darkness and violence; in darkness and violence that threaten, sooner or later-God avert it !-to whelm in ruin the fair fabric of our American freedom. in creating an increase of the state of the

From the San Francisco Herald. THE SLAVERY QUESTION. EDITOR OF THE HERALD:

Permit me through your columns to make a few remarks concerning the leader in the Picayune, of the 12th inst., entitled a 'Strange Memorial.'

the 12th inst., entitled a 'Strange Memorial.'

The Picayune deems that memorial an insult to the fundamental law and the people of California. If he means by fundamental law the State Constitution, I allow it is in opposition to it; but, that it is an insult to the people I deny. At this time, there is a very small portion of the people here who were when the State Constitution was formed; consequently, we hear of many applications for a consequently, we hear of many applications for a consequently. quently, we hear of many applications for a conven-tion to change the present Constitution, as it is not at present to the interest of the people who live under it.

The editor has a strong objection to negro

ne name of 'do vn-trodden humanity' on he name of a pure Christianity—are they not have of ever American's serious reflection? Three have of ever American's serious reflection? Three is build States. Their emancipation—their presents for the enjoyment of freedom, are not have the chips who, then, can have the heart to trifle them? by my presumption has led me, perhaps, to annoy

laws would have permitted our Southern planters to have emigrated here with their slave property, and been protected in it.

The great bulk and primitive repository of gold in this State lies in the quartz rock, and at the present price of labor, it is quite impossible to develop it, as it requires ten rials of labor to proa conscience and its application as the condition of the African people in this country. There is a conscience that says, 'It is all wrong, and ought to be changed for another and juster relation.' As an abstract proposition, this is true; it is true of the original set that brought the African race, into this

To enslave a negro, we do nothing that comes in

would take some while, some years, more years than would take some while, some years, more years than you imagine; what would you do with them now? The Quartz can be worked to advantage on three tollars would set them to work; build them houses; dollars a day labor, and pay well, but five dollars three dollars per day as he can now on five dollars. prohibits their development. Yours.

#### From the Glasgow Examiner. LETTER FROM PRESIDENT MAHAN.

REV. WM. SCOTT:

or for a heathen audience alone to have risen up homage to that noble sentiment. If our southern men of this country when I say that this society, would take this view of their duty; if, in-being driven to self-defence and exaspera-en by acrimonious debate from their natu-an infidel, no-human government movement, using the anti-slavery sentiment as a club with which t strike down the church and the state, and mainly the former. L-do not, nor do Christian anti-sle plaudits and tears of admiration from all mankind, paper is one of the principle mediums through Tears! God help us! other tears fall now, or well which formal assaults are made upon the claims of might fall; for well might a Christian patriot say, the Bible and our religion to such an origin, a main of that my head were waters, and mine eyes a fountain of tears, to think of it; that instead of this timents are being conveyed into the public mind. sewer through which the most grossly infidel sentiments are being conveyed into the public mind. The vantage ground which it occupies as an advocate of human rights is thus used to open batteries upon Christianity itself. As far as my observation and information extend, the progress of this society is in fact an enlargement of the dead sea of infidelity. Professing Christians even, who are drawn into fellowship with it, are almost, if not quite universally, drawn into opposition not merely to a pro-slavery drawn into opposition not merely to a pro-slavery church, but to the church as such, with all its ordi-

nances, and to the cauren as such, with all its ordinances, and to Christianity itself.

We may also form some estimate of the character and tendencies of this society from the known character of its agents and lecturers. I know of bat three gentlemen whose entire time is, and for many years has been, wholly devoted to the interests of the society as public agents and lecturers, to wit, H. C. Wright, Parker Pillsbury, and S. S. Foster. All these are open apostates from Christianity, having all of them once been preachers or candidates for the ministry. Like all apostates, they hate with a hatred unmingled and most bitter the faith they have rejected. What should we expect would they have rejected. What should we expect would be the influence of a society, represented by and reaching the public through such men 2 What should we suppose would be the ultimate and chief aims of such men, hating, as they do, Christianity and the church far more than they do slavery? It is to my mind fearfully ominous in respect to the tendency and sums of a society, whose file leaders are such measlavery, and says its introduction would be inimical to every interest of the State, and that 'slave labor' fluence of these men as a matter of fact? Every-can never be profitable in California. It is said, in where they appear as the most bitter deuhnciators of

ment, there was no church in the United States that was doing so much to uphold slavery as the church in Oberlin. In a great meeting of days, held a few miles from us, in a great tent purchased for the purpose, much of the time of these men was spent in holding up this church to public reprobation; and one of the prominent reasons avowed was that we believed in the inspiration of the Old Testament, and weeklinged the God available therein the God available the therein the God available the God ava worshipped the God revealed therein, the God, as they called him, of incest, murder and blood. In short, the offences of Oberlin was this—we were a church, and not 'Come-outers' uniting with it H. C. Wright, Parker Pillsbury, and S. S. Foster against Christianity itself. These men, the approved agents of this society, sent out for one professed purpose exclusively, are yet using 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 was a church, and its members Christians.

Everywhere also they are accustomed to speak of the church in such a manner as to bring the church as such, the ministry, and all the ordinances, into as such, the ministry, and an ite ordinates, in contempt, and I see not how any person can listen to them without being impressed with the conviction that it is with them a fixed purpose and aim to produce that result. Take an example or two in illustrations. tration :- One of them boasted to me that they had tration:—One of them boasted to me that they had brought about such a public sentiment in Massachusetts as to render it imposible for the churches there to have revivals. Another, in a public lecture, hypothesised a company of dogs as coming forward to join the church, catechised them, imagined as present, in respect to their doctrinal knowledge and experience, and then went over the ordinance of baptism, exclaining, 'I baptise the, Bose, in the name of the Father, and of the Son, and of the Holy Ghost, Amen,' and so with the others. It got into the papers that dogs were actually brought upon the stage. This the Liberator pronounced 'a Sathe stage. This the Liberator pronounced stated. What shall we think of a society which employs nen knowing them to be guilty of such biasphemous outrages upon all that is sacred in religion and the

ne did not ask a blessing upon a whole barrel of pork at a times and have the matter finished at once, instead of going through the ceremony every time a portion of it was brought upon the table. It is thus that the church, as such, with the ministry and all the ordinance are treated by this Society. Now when Leep men uphalding for wears a system of contraction. I see men upholding for years a system of operations which manifestly tends to but one result that I do not hesitate to impute to them the design to produce result. For this reason I am compelled to regard this society, not as what it professes to be, an antislavery society, and nothing else, but as being, in its slavery society, and nothing else, but as being, in its fundamental tendencies and aims, an anti-church and anti-Christian Society. This is the light, I repeat, in which Christian anti-slavery men through-

of darkness. I see no tendency in this society tend-ing towards the real spirit of universal love, or any of its fruits. I have spoken free to you, my brother, of my views of this society. You will appreciate ny motive, and, no doubt, give to my statements a candid hearing. Yours, with much esteem,

of my views of this society. You will appreciate my motive, and, no doubt, give to my statements a candid hearing. Yours, with much esteem,

A. MAHAN.

Cleveland, Ohio, Dec., 1851.

The above letter was received about three months ago, which President Mahan left to other antislavery friends and myself to publish or not as we thought fit. We resolved to reserve his letter until we had the best prospect of doing good by publishing such a decided and influential testimony as President Mahan's. There had been two appeals to his testimony, the one antagonistic of the other on this disputed question. Singularly enough, the successful appellant had not the pleasare of hearing any testimony on the subject from Mr. Mahan. The ansuccessful appellant had the honor of the President's company, and the privilege of hearing its testimony from himself, therefore the more able to decide what that testimony was, and yet very unactured to the properties of the properties of the president's company, and the privilege of hearing its testimony from himself, therefore the more able to decide what that testimony was, and yet very unactured to the properties of the prope dent's company, and the privilege of hearing his testimony from himself, therefore the more able to decide what that testimony was, and yet very unaccountably wholly misunderstood him. Though the former had not any testimony personally from the President, and but a very limited report of his varied labors in the service of his Master, though limited havever, it was enough to convince him that amongst the faithful few, Mr. Mahan had long been foremost in giving due prominence to one of the chief objects of his Master's mission, 'to proclaim liberty to the captive, and the opening of the prison to them that are bound.' It was thought the President's testimony would have been the very last could have been quoted for Mr. Scott's purpose, as it was widely known in America that he had, about 18 years 290, been put at the head of Oberlin College just because he had, even then, as little sympathy with the proslavery churches as he has now with the Garrisonian Anti-Slavery Society—that is, none for either. The very time the controversy was going on in the Daily Mail, so much did the use made of the President's testimony grate upon the public mind of America, to the extent that it was known that St. Mungo, a

of William Lloyd Garrison and H. C. Wright, who have evidently got something more, as their ultimate object, when promoting the laudible object of negro emancipation. The warning and advice of such a man as President Mahan is the more necessary, since there is, we understand, another anti-slavery Society to be for med immediately in Glasgow, on a similar principle with the Ladies' New Anti-Slavery Society. Let it be hoped that they will both contribute largely to the relief of the poor fugitives, who are fleeing in great numbers from the house of bondage, and whose flight is all the more perilous since the passage of the infamous Fugitive Slave Law.

I am yours respectfully,
R. WRIGHT. R. WRIGHT.

P. S. Mr. Mahan writes me that there was t riendly notice taken of him in one of the Glasgow newspapers, the name of which he cannot distinctly recollect, though he thinks it was the Examiner. He gives me liberty to fill up the blank he leaves for that purpose. I know it was your paper, and I have wrote in the blank ' Examiner.' R. W.

# Selections.

LÈTTER FROM CASSIUS M. CLAY. The following letter from Cassius M. CLAY was addressed to the Anti-Slavery Convention recently held in Cincinnati.

WHITE HALL, P. O. Madison co. Ky.

WHITE HALL, P. O. Madison co. Ay. {
April 15, 1852 {
DEAR SIR:—I received, some time since, your favor, inviting me to attend the Anti-Slavery Convention of April next, in Cincinnati, and address the

I regret, very much, that my engagements will not allow me the pleasure and the honor proposed.

I do not flatter myself, however, that you will los

this society, not as what it professes to be, an slavery society, and nothing else, but as being, in its fundamental tendencies and aims, an anti-church and anti-Christian Society. This is the light, I repeat, in which Christian anti-slavery men throughout the length and breadth of the land do regard it, and are they not justified in so doing?

I have one other remark to make of this Society, and then I have done. The main element in the spirit of the movement, it honestly appears to me, is revilism, the principle of hatred to slavery, to slave holders, and their abettors, to the Church, and to the State, and love to nobody. I see almost nothing in their writings or lectures which tends to excite in the mind the spirit of universal philanthropy. I have no sympathy with the spirit of the society, and do not wish to have any. I lay down their writings of horror, a black gown would be hissed in the streets by the holders, and their meetings with feelings of horror, a black gown would be hissed in the streets by the holders.

and leave their meetings with feelings of horror, a black gown would be assed in the streets by the such as I conceive myself to possess, were I fleeting from some cold dark cavern, haunted by spirits of darkness. I see no tendency in this society tending towards the real spirit of universal love, or any under the burning contempt of the manly-hearted men of the world.

Let us take heart. Webster-the god-likedead in Massachusetts, and even the So

We have entertained the nope that the entirity before the slave interest to destroy the Constitutional prohibition of slavery in California, and gain for the pernicious institution a foothold in the new State, would prove fuile. It seemed impossible that the people of that region, made up to so great an extent as they are of men from free States, who know the advantages of liberty and understand what know the advantages of liberty and understand what a curse slavery is, could be brought to give their assent to fixing that curse upon their State. But it seems we were mistaken. California has gone over to slavery, and although the Constitutional provision still remains, it is virtually a dead letter, and no man can say how long it will be suffered to remain untouched. A bill has for some time been before the Legisla-

A bill has for some time been before the Legislature of California, pretending to provide for the reclamation of fugitive slaves. In reality, however,
its purpose was to enable the owners of slaves, who
had brought their chattels thither, while the State
was yet a Territory, and who had thereby legally
freed them, to resume their forfeited ownership and
reduce those negroes once more into slavery. The
bill originated and was first passed in the House,
and was finally carried through the Senate, after a
struggle of four days. Its opponents.—and instice and was finally carried through the Senate, after a struggle of four days. Its opponents,—and justice requires us to state that David C. Broderick, formerly of this city, was among the most strenuous of them,—fought it at every step with a spirit and perseverance worthy of a better fate. They made amendments on amendments, and used in vain every argument and expedient to hinder its passage and change its nature. It provided that the right of reclamation should extend to all slaves brought in up to the day, when the State was admitted into the to the day when the State was admitted into the Union, September 9, 1850. Mr. Broderick moved to Union, September 9, 1850. Art. Broherick moved to strike out the provision, so that the bill would only apply to those brought in before the adoption of the Constitution on November 13, 1849. He contended very justly, that to apply the right of reclamation to persons subsequently imported would be unconstitutional, because it would be recognizing slavery as outrages upon all that is sacred in religion and the religious sentiment in man?

This the American Anti-Slavery Society does. In a meeting of this Society in the city of Rochester, New York, where the chairman, at the commencement of one of the sessions, simply remarked that if any present desired to offer prayer, an opportunity would be given. Mr. Garrison instantly rose and ridiculed the idea of having prayer at all, and spoke with approbation of a lady, who asked his father why he did not ask a blessing upon a whole barrel of pork at a times and have the matter finished at once. bers of Legislature and other functionaries chosen and installed, laws passed and enforced, for nearly and installed, laws passed and enforced, for nearly a year prior to the admission, and without any dependence whatever on that event. But as the original provision would give slavery rights which the Constitution expressly denies, by enabling slave-owners to reclaim any slaves brought in during the ten months while the question of admission was pending at Washington, the motion to strike-out failed, eight Senators voting for it, and sixteen against it. This vote being reconsidered, the motion it. This vote being reconsidered, the motion was again lost, only nine Senators voting in the affirmative to seventeen in the negative. In all the discussions reported, we do not find that any Sena-tor took the ground that while California was a Territory the Mexican laws against slavery were in force. Probably the opponents of the bill knew that it would be hopeless to urge such a consideration against it. Thus it was admitted tacitly, if not exicitly, that before California became a ould be held there as well as in any of the slave

States.

The bill as amended finally passed the Senate on the 8th of April; the amendments were concurred in by the House, and there was no reason to sup-pose that the Governor would withhold his signature. Long ere this, the bill is doubtless a law. Its proin by the House, and there was no reason to suppose that the Governor would withhold his signature. Long ere this, the bill is doubtless a law. Its provisions are, that all slaves brought by their owners into California before the 9th of September, 1850, may be reclaimed the same, as if they had run away from the slave States. The reclamation must be made within twelve months from the passage of the act; though in case of alaves, who conceal themselves to avoid being reclaimed, the right of the owner remains indefinitely. Slaves so reclaimed must be removed from the State within twelve months; that is to say, the party reclaiming a slave under the act, may hold and use him as a slave in the State during a year, the Constitution to the contrary notwithstanding. It is true that the bill has a proviso, declaring that the master shall hold a slave only for the purpose of removing him, and shall not enjoy any profits or benefits from his labor during the time he is kept to the State; but this amounts to nothing against the clause which allows the removal to be protracted for a twelve-month. A proviso, moved by Mr. Broderick, to compel masters to free slaves brought into the State under contract to work a certain time for their freedom, at the end of the stipulated time, was rejected, as was another giving negroes taken before the Courts the same rights as criminals, and another giving every slave arrested the right to assort his freedom and have the question tried. The whole law as passed is palpably framed to subserve, to the utmost, the interests of slave-owners, and to trample on the principles aswell as on the express letter of the Constitution of the State.

How many persons are liable to be seized under the provision of this law, we have no means of knowing. The Picayune, of San Francisco, an able anti-slavery paper, though conducted by a Southern man, says there are none, but we see it stated in other journals that there are many. We presure, however, that the Picayune is not far from right, and that the obje

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After sol said, The greatest the slaw that slaw to that she made, is could said nice, out of that she proceed to the first was false preacher is no proregard to preacher that the Christy was a class model. M. Posts that Bish He was that his the other Disciplination of the M. Posts that that the that that the other process of the M. Posts that the content of the M. Posts that Bish the she process of the M. Posts that the the christy are not processed to the M. Posts that the she was that his the other Disciplination of the M. Posts that Bish the she was that his the other Disciplination of the M. Posts that Bish she was that his the other Disciplination of the M. Posts that Bish she was that his the other Disciplination of the M.

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

From the Nansucket Mirror. ROSSUTH IN PANEUIL 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, A great number of ladies mingled in the crowd, besides those in the galleries, and stood wedged in the sold mass for more than three bours, in order to hear the eloquence for which he has become so renowned. The speech was characteristic of the man, able, eloquent, and beautifully adapted to the occasion. And yet we did not think he met the objections of the abolitionists fairly, in playing off against them the opposition manifested to him at ngainst them the opposition manifested to him at the South. He excused himself from expressing his sentiments on the subject of American Slavery, on the ground that it is a domestic concern of the United States, and that he is not a citizen of this country. Much as we have felt of admiration for the man and of sympathy for his cause. the man and of sympathy for his cause, we were not satisfied with this part of his speech. As the advocate of Liberty for the oppressed; coming to a nation which holds a seventh portion of her own population in the most forlorn and hopeless slavery; where men, women and children are bought and sold, and men, women and children are bought and soid, and used as property, it was reasonably expected that he would not pass over in silence this great wrong to humanity. If his great doctrine of the solidarity of the people is true, and there is really a community in the destines of humanity, then the same ground on which he pleads for the liberties of same ground on which he pleads for the liberties of Hungary, requires that he should not ignore the rights of three millions of our own countrymen in chains. Consistency requires that he should recognize at least their right to freedom.

The statement that this is a question of domestic policy in the United States, does not do away with the fact, that it is also a question that concerns the whole human family. It is true that M. Kossuth cannot, consistently with his avowed doctrine of non-intervention, interfere politically with this question,

cannot, consistently with his arowed doctrine of non-intervention, interfere politically with this question, but how this absolves him from uttering his moral convictions on the subject it is difficult to perceive. The doctrine of non-intervention must be taken with this limitation, that we have a right, and it is always our duty to interfere by such moral agencies as are within our reach, wherever the rights of humanity are stricken down. We cannot resist the conviction, that on this subject, Kossuth has been actuated tion, that on this subject, Rossuli has been actuated by a time-serving policy, instead of rising to the level of a principle. We regret it, because we believe he would have stood higher in the estimation of the world, if he had taken the consequence of his position and principles, and avowed his hostility to slavery in every form. It would have lost him nothing in the South, for he has a mind with the form ing in the South, for he has gained nothing from that quarter, notwithstanding his non-committal policy, and he would have aroused the sympathies and free spirit of the Free States to a higher degree of enthosiasm, and realized more important aid than he has done, by appearing as the apostle of universal liberty.

#### From the Ohio A. S. Bugle. KOSSUTH ON AMERICAN GROUND.

When the Hungarian orator felicitated himsel that he stood 'on a truly American ground,' he uttered a truth which is, of itself, the severest condemnation of his course. He stands on American ground! True enough, and that is the ground of Compromise-the ground of Privilege, not of Priniple! Most damnatory admission! Kossuth does not state fairly the points of the

objection made by abolitionists to his course on the slavery question. They have not asked him to ith the agitation of an interior question,' still 'mix with the agitation of an interior question,' still less required that he should forsake the special object of his mission, and turn anti-slavery lecturer. They have only desired that he should once, for all, speak the word which, if he is a true man, a friend of Liberty, not merely as a Privilege for Hungary, but as a Principle for people of every color and clime under the whole heaven, he cannot withhold, without doing violence to every impulse of his soul. It necessary for him to recognize the appli cability of his doctrines to the oppressed class in the United States—to say to the people, 'O, Brothers! If you love freedom for Hungary; if you would offer one earnest and acceptable prayer for the deliverance of my native land; if you would make your example as a nation protent in its influence upon Old World tyranny, for God's sake make haste to break the chains of your slaves,' If such words as these had fallen from his eloquent tongue, for once only, it would have been enough. He would not on that account have achieved less for Hungary, but infinitely more; for he would have struck a blow at the great obstacle, which, until it is removed at the great obstacle, which, until it is removed, must ever prevent the people of the United States from giving him that full sympathy and aid which he so earnestly covets. We have heard, on what we deem good authority, that, before his arrival, he did contemplate saying something like this when he should land upon our shores, but that he was persuaded by the 'artful dodgers' who became his counsaliers to choke down the words of freedom. counsellors to choke down the words of freedom which his heart prompted him to utter. And what has he gained by it? Has the South given him either confidence or cash? Not half so much of either as he would have obtained by a more manly and straight-forward course.

But Kossuth will not have to answer for sins of

But Kossuth will not have to answer for sins of omission alone. He has not only forborne to speak the truth, but—we are sorry to say it—he has uttered falsehood. What but impudent lies are his unqualified eulogious upon this country and its institutions, and the flattering words which he has poured into the ears of American slaveholders? What right has he, professing to be a friend of Universal Liberty, to address slaveholders and slave-traders as if they were the lovers of Freedom and Humanity? Do the woes of Hungary give him the right to soothe and flatter with his panegyrics, men who hold three millions of Americans in a bondage compared with which, that of Hungary is an Elysium? Let him answer these questions to his own conscience, and to Him who maketh inquisihis own conscience, and to Him who maketh inquisi

# GARRISONIANISM IN FRANCE.

The sham Legislature of France recently com menced its session. Among the members elect Cavaignac, Carnot and Henson, made answer to the call upon their names, by the following short but significant protest :-M. LE PRESIDENT,-The electors of Paris and Lyons

sought us in our retreat, or in our exile. We thank them for having thought that our names would serve as a protest against the destruction of public liberties and the rigors of despotism.

But we do not admit that they meant to send us

to sit in a legislative body whose powers do not extend to the point of repairing the violation of rights. We repudiate the immoral doctrine of silence, or of mental reservation; and we refuse to take the oat required on admission to the legislative corps. W pray you, M. le President, to be so good as to communicate to the Assembly this declaration.

(Signed) CAVAIGNAC,

Paris, March 29th, 1852.

The True Democrat says of this, 'the Prince President understands it.' Aye! and so do ou Ave! and so do our Southern president makers in this country under stand the like course exhibited here. There ar stand he like course exhibited here. There are hundreds among us whose example these courageous Frenchmen are but imitating. They 'repudiate the immoral doctrine of silence or mental reservation and refuse to take the oath of allegiance' to the Constitution and the despots who rule this nation.

If this 'do nothing policy' can be understood and appreciated in France, why not in America. If the sublime spectacle of honest men, relying upon trath and refusing allegiance and co-operation to slavery, is a terror to the traiter,—President of France—why should the treacherous Fillmore be unmoved?—Ohio A. S. Bugle.

Goldschmidt and husband sailed in the Atlantic on Saturday, Bishops Delancy and Croskery, Grace Greenwood, and Mr. E. C. Codwin, of Boston; C. M. Wilkes, bearer of despatches, and Bishop Vanderbilt of Chicago, are also passengers. The Atlantic carried out \$532,000 in specie, chiefly in American gold DEPARTURE OF JENNY GOLDSCHMIDT. - Jenny

Kossuth Going.—The Tribune says Kossuth will soon leave for England. Mesars, Pulszky, Bethlen and Nagy will return with him. Mr. Hajnik, his Treasurer, will perhaps remain as financial agent to the New England Hungarian Com-

The Liberator.

No Union with Slaveholders! BOSTON, JUNE 4, 1852.

NEW ENGLAND ANTI-SLAVERY CON-

VENTION. The nineteenth annual New England Anti-Slavery Convention assembled in Boston, at the Mclodeon, on Tuesday, May 25, at 10 o'clock, A. M. The chair was taken by Francis Jackson, President of the Massachusetts Society, who called to order.

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 Kingston,

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

> EDMUND QUINCY. Vice-Presidents, FRANCIS JACKSON, Boston : Eppingham L. Capron, Worcester; JACOB Noves, Newburyport; JAMES N. BUFFUM, Lynn; N. ALLEN, of Vermont; SHERMAN S. GRISWOLD, of Connecticut; LUTRER MELENDY, of New Hampshire.

Secretaries. SAMUEL MAY, Jr., Leicester; ELIZA J. KENNY, Salem; ALONZO J. GROVER, Abington. Business Committee,

WM. L. GARRISON, | PARKER PILLSBURY, JOSEPH BARKER, WENDELL PHILLIPS, JOSEPH J. LOCKE, ARRY K. FOSTER, ALICE H. EASTON. LUCY STONE. Finance Committee.

Lewis Ford, NATR'L B. SPOONER. ELBRIDGE SPRAGUE,

The Convention unanimously voted to accept the report, and the said persons were accordingly elected. The Business Committee retired for conference; and ARBY 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 been 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,

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

and to stand firmly there to the last. [Much applause

followed her speech.]

1. Resolved, That the anti-slavery movement numbers among its co-laborers and supporters, all the Christian Churches and Institutions of the land, despotism; if he observes them, and labors in faith 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 an nual gatherings, that they would become either forma 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 work, and have accomplished many, great, and invaluable results. Yet, in view of the enormous strength, the extraordinary activity and unity of the Slave Powhad 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 ascendency. 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 Pandemo 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 spologist, the justifier, the ally of the

slaveholder. The General Conference of the Methodist Episco oal 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 slavecatching city 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-(a 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 to to go to Fancuil Hall, and occupy reserved scats 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 blas-

pheme Liberty. JOSEPH BARKER was introduced to the Convention by the President. Mr. Barker was formerly of Eng- the highest places, and put beind the communion-, and, 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 t 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 equal ly fearless work in this land, which he has made his

Mr. Barker said that, wherever he might be, or such a subject as slavery he should wish to have it distinctly known where he stood. If he were silen 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 at-tempting 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 perfect triumph.

It was announced that the discussions were free to

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 antislavery 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 wha 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 those cternal 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. Tircoms, 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 is it with his moral universe, just 'as a man sows so dues he also reap'; if he disregards and violates the great moral laws of God, he will get a crop of 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 severetoo harsh. They made no exceptions. They gave way to a bad spirit.

Mr. Gannison showed it was not the spirit of the bolitionists that was hated, but their principle of the equality of the colored man. Such men as J. G. Palfrey J. R. 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 ndertook topronounce 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 Comnittee of Arrangements, to require an admission fe of five cents to the evening meetings, for the purpose of contributing to the expenses of the meeting, and er, he felt overwhelmed by the work before us. He 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.

Adjourned. AFTERNOON. Francis Jackson in the Chair.

The Resolutions before the Convention having become ead by the Secretary, Mrs. Redlon, of Providence commented upon some of the views presented by S. Foster, and concluded with a warm culogium of Mrs. Harriet B. Stowe's book, entitled 'Uncle Tom' Cabin.

Rev. Mr. GRISWOLD, of Stonington, Ct., said h had never seen Mr. Garrison until to-day. The term Garrisonism had been repeatedly used in this discus sion; he cared nothing for the name, which migh signify something or nothing. He did not know that i. 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 great ly preferred to have them speak of the principles the American Anti-Slavery Society.] Mr. Griswold proceeded:-He wished to express his very deep interest in the present Convention, and in the move ment of which it is a part, because it contains great principle, one which he deemed of vital mo ment, viz.: That it undertakes to carry forward 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 employ it, we must inevitably reach the hearts and es of men. Something was said in the norning, of the harshness of speech among Abolitionists. Now, said Mr. G., I am not going to apologize for other people; it is as much as I can to to apologize for myself. I acknowledge it seems harsh as we are not used to it) to call one of our fellowitizens a man-thief. The difficulty lies in our unwillingness to give things their right names. A man sho steals a chicken is a chicken-thief; everybody sees that, and none think it harsh. He who steals a norse is a horse-thief. All agree to that. What then is he who steals a man, but a man-thief? Men ome amongst us, sye, to this very city, whose pockets are lined with money extorted from the unpaid labo

of stolen men and women, and they are welcomed to

table to administer the Sacrament, while I could not

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 tately read that a thousand persons had been converted in this city, during the persons has been converted in this city, 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 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.

Day Baptists.

EDMUND QUINCY, 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 idention the shoulders of Luther and Calvin, ought to see pathy with their infidel sentiments. 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 -[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 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. JEHIEL CLAPLIN, of Vermont, arose to express his sympathy with the American Anti-Slavery So ciety, with its principles, and its friends. Very many persons, in the region where I dwell, he said, think hat an Abolitionist is, of course, an enemy of the Sabbath, an opponent of all Civil Government, one who sims 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 so 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 tradicalism 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 he cause of the Great Slave Hunter of the North, that Fancuil Hall is 'open' to him ; let him be admonished that there is another place that is also open to the man who would 'bewray 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 ex tended to this remorseless enemy of the colored population of the United States, to address the citizens of Boston in Fancuil Hall, by the city authorities, and in their bestowal of fresh laudations and honor 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 o 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 anony mous letter 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 we rightly understood him) that the misrepresent were undoubtedly to be traced to ministers, and other men whose positions would enable then to know the Convention, in view of the insidious and strenuou truth, if they would avail themselves of their facil-

JOSEPH BARKER said that the greater proportio 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. BUPPUM 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 questionabl 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.

STEPHEN S. FOSTER, in reply, said that he the it was because we are so exactly and clearly understood, that we have been hated and denounced, Slaveholders have always understood us, as bent on the overthrow of their system, and have therefore denounced us. And cannot the priests and politicians mmediately around us, understand us as well as the slaveholders? Am I wanted to say, in words, that am not making war on the Church of God? What would be the use of that? If I were sapable of warring upon the Church of God, I should be capable of lying to conceal it. The only way I can demonstrate byterian, Congregational, Baptist, Methodist, Uni-

is 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 riend 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

Mr. Garrison referred briefly to his anti-slaver ourse. 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 propitiate 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 doors, and welcome the discussion of this question? the same. He vindicated the course of the Liberator, But for the Church which sustains Slavery, wherever as a free paper, open to communications from all hon it be, I am ready to say with another, I will welcome est 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 canvass ed there, said Mr. G., so far as I am concerned, if the Mr. Griswold is of the denomination of Seventh parties interested will do their duty.

Evening. Francis Jackson in the chair. The four resolutions before the Convention were ead again.

Rev. Mr. GRISWOLD, of Conn., wished to remark in eference 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. fying herself with all the moral issues now before the He would say, that while it might be the case that some people. [Cheers.] The American Church, standing infidels were engaged in this work, he had no sympa-

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 exoup, is this-The Equal Brotherhood of all Men. dus 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 i now. If we have failed or erred, Sir, it was that we have never been earnest or plain enough. (Hear will come up to this principle, without respect to clime, hear.) The young men who hear me, should the live thirty years, will then read our criticisms, and pronounce them tame. If such a Church as has been lescribed here to-day, and as the Church in this coun try 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 hi 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 inierests 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 de manding submission and aid to the infamous enact ment.

He spoke of Kossuth-how noble, brave, unhesita ting he was in Europe, when, following his high in stingts, 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, ir the minds of our people, the question, 'Is he honest Is he looking only at our pockets? Does he really car for freedom? or only for Hungarian freedom?" [Of the remainder of this speech, we are unable

give even a sketch.] Joseph Banken added a few remarks; and at 10

o'clock, the Convention adjourned to the following morning.

# WEDNESDAY.

The Convention assembled at the Melodeon. En MUND QUINCY, the President, in the chair.

DANIEL S. WHITNEY, of Boylston, spoke in sur port of the first resolution. He spoke of the various classes of men-the men of bodies, the men of intellecand the men with souls. He hoped that here he shoul speak to the latter class, for too often he found that me were with him in bodily presence only. When the men with living souls should become somewhat nume ous, the downfall of slavery would be near at hand.

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

5. Resolved, That the New England Anti-Slaver efforts now making in the various States, and through the General Government, to give fresh sustenance an sanction to the wicked and cruel scheme of African colonization, would again record its testimony agains 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 export ing to Africa materials for her civilization and con version, which they aver to be intolerable nuisances, and dangerous and pestilential, 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 o our country.

6. Resolved, That it is still sacredly 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 antilavery movement, whether in its mildest or mos radical aspect—the defender and sanctifier of colosse wrong and transcendant implety-and, consequently that its pretensions to Christianity are the boldes effrontery and the vilest imposture.

7. Resolved, That by the term ' American Church we do not mean every local association styling itse a church, but the overwhelming body of religious professors embraced in the Catholic, Episcopal, Pres

be admitted there, if I had stolen anything else to that I am not waging war on the Church of God 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 America elergy are not less corrupt, degenerate and ungodyelergy are not test current, megentrate and ungody. not bark, sleeping, lying down, loving to slumber, yes, they are greedy dogs which can never him yes, they are steepherds that cannot under enough, and they are any phorus that cannot under, stand; they all look to their own way, every one for his gain from his quarter '- A RECTRERESCO OF his gain from me quatter and acceptance of the transfer of the stolen the livery of the court of heaven to serve the devil in.

9. Resolved, That to the outery raised against us. that we are sweeping and indiscriminating in our mthat we are sweeping and an uncharitable and an unchristian spirit, we reply, that this charge is as more true of us than it was of the prophets, whose more true of us than it was of the property, whose language, in dealing with a far less guilty nation than our own, was—'None calleth for justice, acr any pleadeth for truth; their hands are delied with blood, their lips have spoken lies, their feet run to evil, they make haste to shed innocent blood, and he evil, they make make to succe the bood, and he that departeth from evil maketh himself a prey; the whole head is sick, and the whole heart faint; ther whole need is sick, and all lie in wait, they set a trap, they catch men; for all he in wait, they see are profane; yea, in my house have I found their wickedness, saith the Lerd; they have I found their with blood, and Jerusalem with iniquity: I have seen also in the prophets of Jerusalen an horrible thing—they commit adultery, and walk in lies—they strengthen also the hand of evil-does, 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-by swearing, and 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 them sensitive, lest they shall be overlooked, or implicated in the common guilt; for they are known by the unpopularity of their cause, by their unsparing rebukes of popular wiekedness, by the exhibition of an un. compromising spirit, by bringing the very accusations which are pronounced by the consciously guilty to be sweepingly unjust ;-therefore, 11. Resolved, That when any one is found hoth

protesting against the indiscriminate language of the abolitionists, and bitterly complaining that they do not make the proper exceptions, it is prima facir evidence either of the obtuseness of his understanding, or the impenitence 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 tremember those in bonds as being bound with them.' 12. Resolved, That the abolitionists have experi-

mentally realized the truthfulness of the words of Jesus- If they have called the master of the house Beelzebub, how much more shall they call then of his household?'-that, in being charged with infielity and treason, by a blood-stained priesthood and by self-seeking demagogues, it is merely a renewald the old Satanio device, by which Jesus was declared to be a blasphemer, possessed of a devil, and guilts of sedition, and his apostles to be pestilent and sedition fellows, who were seeking to turn the world upide down; and that such charges, from such sources, an the brightest evidences of a blameless life, an enlightened zeal for the truth, a sincere abhorrence of is justice, and a paramount desire to extend and such lish the kingdom of peace and righteousness;-thes-

13. Resolved, That, instead of allowing themselves to be diverted from the direct prosecution of ther 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 lest rank,' all those who maintain that slaveholding is not a malum 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 1st. The

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 at all others attending its meetings, are requested to m tribute towards the expenses of the same the sun! One Dollar, or any smaller or larger sum, accordigi

they may have disposition or ability.

PARKER PILLABURY made a very able speeds which the brief sketch we give does little justice. It is Christianity, he said, rightly understood, which is the work the world needs. That is Infidelity, ribit understood, which wages war upon the world's frein peace and welfare. The church of this country doesn't nor us to hell-even the are true to the precepts of Jesus and of Paul; and it is to be peopled with such as they, it will be a plant more desirable than heaven. I could look form! calmly to going to such a hell, for I should be sarthe neither I, nor my wife, nor my child, were in danged being enslaved. But if we should go to heares, " the majority of the American churches and misse and with the great body of the Methodist General Co ference now in session in this city, I know we then not be safe. But this American church is denti Even now, it is not only trembling, but crambling is the hater of God, and of his poor and suffering of dren; it sides with their oppressors, and it is as par for honest men. A new dispensation is demanded, we shall have it. A new Gospel is needed, and a w be preached. One of the Methodist ministers at Food Hall said that Daniel Webster had been his Presi for fifteen years. I am glad Daniel Webster hals one man to preside over, for I don't believe be will et have another. I am glad, too, that that one man minister. We have been told of a trinity of gold. ver and copper, which this people worships. The another trinity before which they how; and it may expressed or represented by the following persons and the Method Daniel Webster, Captain Rynders, and the Method Conference, Mr. Pillsbury declared that the Western body, the Free-Will Baptists, and other professedly a slavery denominations, ought not to be excepted in the resolutions, for they are in fact heatile to the anti-state of the same and the very movement. The vilest hunkerism, said be far support among them. He urged the abolitions a stand firm,—not to compromise one jot, nor seek min with any man or party, which holds any lover state ard ; -- and they will command the respect of the walk

and accomplish their great work. DANIEL FOSTER, recently a minister in the Orthods Church, testified to the worldiness and want of grand ple among the great body of the churches and minutes with whom he came in contact. He referred parties ly to visits he had recently made to several ton the State, and spoke of the pro-slavery spirit and the Orthodox ministers, to the slanders poured only them on the abolitionists, and to the prejudice of care. and colonization spirit of hate to the colone which seem to be extending among religious peop

all depominations.

AFTERNOON. EFFINGHAN L. CAPRON, one of Vice-Presidents, in the Chair. As soon as the Car tion was called to order, and the resolutions as church had been read by one of the Secretaries, the was taken by Rev. MARK TRAFTON, of Rolling minister of the Methodist Episcopal Church, es clared that he came to defend himself and its clared that he came to defend himself and its clared that he came to defend himself and its clared that he came to defend himself and its clare. from the vile slanders of the abolitionist.
sketch of his remarks will be given in sector For one hour and three-quarters did be talk in rention hearing him with great patience, and the him the freest and most unrestrained use of their form. He took advantage of their courtery to the most, and, upon the instant of finishing his real gathered together his papers, caught up his has a

of fast by cries of 'Shame, shame'-35 forms had srisen to reply, immediately upon

is closing his remarks, and he called to no and hear for one half hour a REPLY to a more than one hour and a half. But al be sid seemed only to add wings to Mr. and wings to Mi solation found in the fact, that

He who fights, and runs a way.

be see farther preliminary remarks, Mr. Foster the statement has admitted that slavery is the rable sin and wrong. He has quote and of John Wesley, the founder of Methodism, harry a the sum of all villanies; and he has con and the same of the that the Methodist Church out hearing, and that sum of all cillabosom. What greater condemnation and its bosons the state of the confidential of the state durch could be defender and culogist of the Methmuch, and begins by saying that it has the sum durch, and organic and upon it, that it cannot get Mr. Trafton stated to us that their preach-Mr. Trainer special states that their preachand forse to do so, said Mr. Foster; but you a nut le wouldn't permit me to ask a question of his woman promise to ask a question. or med that I should expose him. The discior hor, sea and de Methodist Episcopal Church forbids the only preserved only to hold slaves. The local wire srefar more numerous than they, and there set is more numbered and they, and there is a de former, -travelling preachers, -it only hen to emancipate their slaves, 'when and them in consumpate their staves, when the Methodist Church in his hand, and read from

(the hopote.) It has recently been declared in with Adverte, the organ of the M. E. Church, exendent, that Gorsuch, the Maryland slavesto was killed at Christiana in Pennsylvania, and the Methodist Church, and 'a Myshodist. Again-Mr. Trafton alleged that the Astrew had been put out of his office, as a they in the M. E. Church, because he held slaves, E later showed by the Minutes of the Conference, is help Andrew had never been put out of office has suspended, as it was said; but it was voted wis name should stand as before, with those o good Bishops, in the Minutes, Hymn Book and section—that his support should be paid to him as wat-ind that the work, in which he should be more, should be determined by his own decision dayon! The Southern members of the Confer were not satisfied with this, and demanded great-Sciness; when the Conference declared that be hended neither to depose nor to suspend Bishop ther; that he was a Bishop still ; - and that all is set, as such, were to be valid !!

E Foster declared that the Methodist Church Sad seat off and left their Northern brethren, from ther deguest at their double-dealing, prevarication, altrocrisy; and he said he had unspeakably more seet for the M. E. Church South, and believed they emetailly purer, than the Northern Church.

The Pinsburgh General Conference, four years ago, Moteto admit a delegate from the Church South with their bar-not indeed as a delegate, but as a thrician brother! The hour of six having arrived, Mr. Foster sus-

proded his remarks.

Mr Ganasson referred to the recent case of Horar Proton, given up into slavery in New York by Commissioner Morton, but purchased back by the speciptions of sundry individuals of that city. The some of that man was the Rev. Mr. Reese, of Baltipor, a Methodist preacher, and one of the signers of he certificate, read by Mr. Trafton, that Hope H. Satist, the slave trader, was not a member of the M. Adjourned. R Church. ETENNO. EDMUND QUINCY in the Chair.

Jasen Barnen made a full and very able reply to

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Ret. Mark Traiton's afternoon speech. He followed Mr. Trafton through all his crooked places, his turn ing and doublings, and brought him forth (or his twements and assertions, rather.) in such a way that they looked any thing but creditable and honest. But m Mr. Barker has written out his speech for publicaties, and it will be given under another head, the Secretaries forbear any sketch.

Rev. THEODORE PARKER followed, and in an adminble and most uncompromising speech (which it is haped be will prepare for publication) held the large studence enchained for more than an hour.

Is the course of his speech, some one in the audience sent him a slip of paper, from which he read that the telegraphic report from Washington this evening was, that Charles Sumner had that morning brought in a bill to the U. S. Senate for the repeal of the Fugive Slave Law, and gave notice that he should spek on the subject at an early day. The audience seemed as if electrified by the statement : most of them rose, and gave reiterated cheers for Charles Sunner, in the most enthusiastic manner. It afterward appeared that Mr. Summer had only presented tion from the New England Yearly Meeting of Friends; and had said he intended to speak on the subject at some suitable time, hereafter, -complacentreminding the Senate that thus far he had been demb, and had sleft the discussion of this all-absorb ing question mainly with Senators from another quartet of the country. [N. B. The session of Congres his aready lasted six months, and Mr. Sumner ha yd to uter the first syllable against slavery as a sys un, or the Fugitive Slave Law as a disgrace to the

Adjourned to Thursday morning.

THURSDAY.

The Convention met at the hour of adjournmen Lerys Quixer in the chair.

leax Raxo, of Milton, gave his views of the reliplus aspects of the anti-slavery question. Mrs. A. K. Posten moved that the consideration

of the question of funds be assigned for 11 1-2 o'tick this morning. Adopted unanimously. Krs. Foster introduced the following resolution

Whereas, the people of this country are not govened by their statutes, Constitutions or office-holdm, but by the public sentiment of the community;

it Resolved. That the only work which the aboliknisa hare to perform, in order to accomplish their eject is to enlighten the understanding and putily the hearts of the masses,

Mrs. F. proceeded to show that our people, in their habits and conduct, are not governed by their Laws and Suntes, but by the prevailing moral sentiment. bery many laws are on the Statute books of this but, which are continually and openly violated; sach are continuately and opens, the law on the sach the law on profane swearing, the law on the shartness of Sunday, the law of usury, &c., &c. There is a State Law forbidding the jails of the Combicweshih to be used for the detention of persons thered as fugitives from slavery. In Worcester tounty, and in the State generally, this law can easily enforced, for the public sentiment sustains it. But is the rily of Boston, the very Court House, built and twied by the tax-payers of Suffolk county, is turned ma a Stare Prison; and the laws of the State were trapled on, to enable Southern kidnappers, with the help of the Boston police, to carry off their vicin. Mn. P. went on to give a great variety of other Electrations of her position.

The Business Committee introduced the following

Resolved, That this Convention will now proceed a nake donations and pledges of money, to be ex-

Board of Managers of the Massachusetts Anti-Slavery

Society. The resolution was sustained by Charles L. Re-MOND, of Salem. He adverted to the manifest policy territories to be converted into slave-territory. He and even its President, William Lloyd Garrison, in of the U. S. Government to swallow up new and vast 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 man ner 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. Gannison 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. MELLEN, of Boston, read a long statistical estimate he had made of the increased business that Mr. Wright's delicate sense of personal indepenand profit which would follow the abolition of slavery. He also offered a series of resolutions. No philanthropy, on his own responsibility, without aid action was had upon these documents.

Adjourned.

AFTERNOON. EFFINGHAM 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. Helexpressed 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

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 cotton lands of South America bordering on 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 child fell to his wife's share. The child was brought 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 Despot-

Rev. Mr. Foots, of Canada, spoke of the condition 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 deor even Pennsylvania. There are about 30,000 fugitive slaves in Canada.

Mr. Garrison, from the Business Committee, intro duced the following series of resolutions, and in connexion therewith read a letter which President Ma han, of Oberlin College, Ohio, had recently addressed to the Rev. Wm. Scott, and published of the Glasgow (Scotland) Christian Examiner.

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 aforesaid, 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, masking 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 de clares to the people of England and Scotland, that the Rev. Asa Mahan, in thus characterising the Ameri- had been read. He did not think this circumstance can Anti-Slavery Society, is guilty of the vilest mis- made him feel towards Mr. Mahan any differently representation, is covertly circulating charges which from what he otherwise should. He had repeated we verily believe he knows to be false, which we defy met Pres, Mahan in Ohio, and he had always expe him to prove, which find no credence in this country rienced courteous treatment from him. Mr. Maha 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, It was not a long time since he and Mrs. Foster ha leagued with slavery, have for twenty years used as a stalking-horse to divert public attention from their ident Mahan, Prof. Morgan, and others of the officer guilty complicity with the traffickers in human

American Anti-Slavery Society, and its action, from progress. They begged us not to commence our lecthe time of its origin to the present hour, in proof tures upon slavery then. But we told them we could that its 'infidelity' consists in this-in maintaining not yield that-that if it were a genuine revival of against the priesthood of the land, that the Bible is an religion, in which they were engaged, we should do anti-slavery volume; that the church of Jesus Christ them no harm ;-if their religion were of God we gives no sanction to slaveholding, and admits no should help them; and if we, by preaching anti-slaveholding, and should help them; slaveholder to its communion; and that they, who, very, checked their revival, that would show their occupying the pulpit, are dumb in the presence of this work to be of man. We went on, therefore, and gave sum of all villanies,' 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 for the glory of God, and the overthrow of infidelity and such laws, but is bound, in utter disregard of their requirements and penalties, to hide the outcast, curred to him at Oberlin and vicinity, in which he and obey God rather than man.

One Hundred A. S. Conventions within the N. E. States, under the supervision and direction of the 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, 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 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 subect of all title to be believed.

22. Resolved. That in further proof how inaccurate and utterly unreliable are all Mr. Mahan's statements. ve 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, dence has long since led him to labor in the field o or eredentials 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 mo 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 reso lutions, signed by the President and Secretaries of this Convention, be forwarded to the Editor of the Glasow Christian Examiner, with a respectful request or their prompt publication, as an act of justice, ir the columns of that paper.

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

At the request of Lucy STONE, Mr. May made statement respecting one of the Professors at Oberlin. viz., that he is living in a house purchased with mo ney 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 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. Foots 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 of the fugitive slaves there, and of the importance 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 un true. Prof. F. lived in a house, a considerable part cidedly milder than that of New England, New York, 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 backers. Lucy Stone came forward. The disorderly person 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. Whereas, this Convention has listened to the read- Mr. May called upon them at least to treat a young lady with decency. The noise subsided, and Mi 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, eat 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

> Her remarks were received with hearty cheers. JAMES N. BUFFUM said that these efforts, by Presi dent Mahan and others, whose tool he was, were nov 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 Uni ted States, and had called upon the leaders in that

> church to send back the money, which slaveholders had

bought another.

contributed to the Free Church treasury. STEPHEN S. FOSTER said that President Mahan had denounced him by name in the Glasgow letter which had never breathed to him the first sentiment resem bling those he had penned to the Glasgow clergyman visited Oberlin, and had had interviews with Presithere. And it was then invariably ' Brother Foster.' and ' Sister Foster,' on the part of Pres, Mahan, & 17. Resolved, That we appeal to the history of the When we arrived at Oberlin, there was a revival in 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-heing

Mr. F. also related some circumstances which had oc-

was astonished to find that a downright falsehood

about himself lay between two parties, viz. : Prof. Morgan on the one hand, and a neighboring min 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 o know of them

In the course of discussion, Mrs. A. K. Foster sta ed 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

Miss Sterson, 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; 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 clevating, 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 PILISBURY spoke on the church tions. 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 resolu-

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. tion, then they may hold and deal in slaves as much now and always false. as they like. So it is to be supposed that these Methodists expect that, at the great and final judgement 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 bee

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. Few, of Georgia, the following was ndopted :-

\* 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

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

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 men tions 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,

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 DEN NETT, 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 it 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. Te 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., Secretaries. ELIZA J. KENNY, ALONZO J. GROVER,

TRAFTON.

At the New England Anti-Slavery Convention; Wednes day Afternoon, May 26. I have listened to the reading of the series of reso

resolutions they are. Of the truth of the resolutions, out young men into that region, who are thorough nothing is to be said. I believe they are all true, so going anti-slavery men. It is declared that there are general conclusions to which they come, I believe I all W. Virginia. And in the Baltimore, W. Virgin have no fault to find.

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; Hope H. Slatter, the Baltimore slave-trader, is a

But I come to defend myself and my church.

(Hear, hear.) You accuse me of the deepest wickedness, falsehood, and villany; 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 elanders, inuendoes, and falsehoods, which you put forth against us. And you charge our Church with being in alliance with Slavery; and with being norally paralysed in its embrace. This, Sir, I conider as most unjust and unchristian treatment.

converted, Sir, to Anti-Slavery. I was always oppose to Slavery. I believe it to be, in the language of t

trife with you-I am a man of peace.

ninent man who was the founder of our church, the

sum of all villanies.' Nor do I come to engage in

I will tell you way I think so ; because the church, to which I belong is an anti-slavery church in its always been anti-slavery. All her testimonies have een, and are, against slavery.

But you will ask, Why then is slavery in th church? In reply, I ask you-How is slavery in the ommunity anywhere? Why does your son rebel against your authority? You ask me, why we do 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 will stop at any moment you shall say so.

THE PRESIDING OFFICER (E. L. CAPRON.) Under stand, thee has time to speak as much as thee pleases 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 Metho dism, 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, i 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. But those men Sir, were neither you nor me. They decided other wise. Soon after, when the M. E. Church of this equntry was organized, there were thousands o slaveholders found in it, -and doubtless among then there were ministers who were slaveholders.

Now I have said, and I still say, that the Metho dist 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 rate out of a barn to burn the barn. You say, we are When they become local preachers, and get a habita- dumb dogs, loving to slumber. I deny it. It is false:

Who are wet asked Mr. Gannison.

Mr. TRAPTON. I will tell you, bye and bye. It is rell 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-slaery 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 Conferenes [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, ir States where the laws permit emancipation. If a minister, holding slaves, does not execute a deed of eman cipation, wherever 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 road the clau in the Discipline which follows?

Mr. TRAPTON. I understand what you mean. [H. 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 or Slavery in that Conference. Mr. T. read extract 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 Con-Then Bishop Andrew's case occurred. Shall w

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

the Annual Conference, four years ago, they were no admitted. So this year. Four or five ministers from SKETCH OF THE REMARKS OF REV. MARK the Church South have come here. I told them they 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 lutions on the American church and clergy. Terrible Houpt of Western Virginia; he wanted us to send far as the Word of God is concerned. And with the no slaveholding members of the M. E. Church in is, and Missouri Conferences, there are no slavehold-But I believe I am under obligation of duty to ing 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 but perhaps I may bite, and that will be better. member of the M. E. Church. Mr. T. read a cerI have not the least expectation of convincing you tificate, signed by several ministers of Baltimore,

that the opinions you hold are not correct (Hear); that Slatter is not a member of their church.

I ask you, abolitionists, why you are not consistent of their church are untrue. I have not the least hope of that ent? What right have you to live in Boston, in

Nor am I here to apologise for Slavery. I was not | 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 Fancuil 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 every where-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 re 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

One dollar, in aid of the hunted fugitives, from -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. Teil it not in heathen 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. Walleut, 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.

PREEDOM'S GRAND AND TRUE CELE-BRATION OF INDEPENDENCE DAY. The Board of Managers of the Massachusetts Anti-

Slavery Society announce to the unwearied friends of the millions vet groaning in bondage on the American soil, that the Fourth or 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 ap-propriately 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

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

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 tawns to reach the city seasonably, by availing themselves of the earliest trains. Particulars hereafter. FRANCIS JACKSON, President.

ONE HUNDRED CONVENTIONS.

EDMUND QUINCY, Secy.

ABINGTON, (Plymouth Co.) Sunday, June 6.
This Convention will be held in the Town Hall,

commencing at 10 1-2, A. M., and continuing through the day and evening. It will be addressed by Wm. Lloyd Garrison, Abby Kelley Foster, and others.

ANNUAL MEETING.

ANNUAL MEBTING.

The annual meeting of the Essex County AntiSlavery Society will be held in Georgetown, on Saturday and Sunday, June 25 and 27, commencing Saturday evening, at 7 1-2 o'clock.

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

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

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 CON-CORD, (Mass.) on Sunday next, June 6, at the usual Also-at NEW IPSWICH, (N. H.) on the Sunday

following, June 13th. STONEHAM, &c.

DANIEL FOSTER, of Concord, an Agent of the Mass.
Anti-Slavery Society, will give his course of four lectures in Stoneham, commencing on FRIDAY evening.
June 4,—again on Saturday evening, and closing on Sunday, the 7th. Mr. Fosten will also give the same course of Lec-

WORCESTER, tures at

workers inc.

on the evenings of Monday to Thursday, June 14th,
15th, 15th, 17th; and at

woonsocker, (R. I.)

on the evenings of Sunday to Wednesday, June 20 to

DIED-In this city, May 27th, after many years omplicated suffering, HARRIET ANN NELL, aged 23.

eomplicated surering, Hamater And Standard

Why should we sorrow at thy early doom?

If thy freed spirit be indeed at rest,
And singing sweetly in another sphere;
If, as we trust, thou art among the blest,
Redeemed from all that made life painful here;
Songs of rejoicing far become us best,
For light resplendent beams around thy bier!

And the state of t

one of the Continuous on ries, the Roxbury ch, who I his chauts. A other I lk, the Cand allow of their sy to the his rems his hat.



From the Boston Transcript. SPRING CLEANING. BY A SUPPERER.

The melancholy days have come, the saddest of the year,
Of cleaning paint, and scrubbing floors, and scouring

far and near: Hesped in the corners of the room the ancient dus lay quiet, Nor rose up at the father's tread, nor to the children'

But now the carpets all are up, and from the staircas-

The mistress calls to man and maid to wield the broom

and mop. Where are those rooms, those quiet rooms, the hous 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 slops 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 meteor through the heavens.

The parlor and the chamber floor were cleaned week ago; The carpets shook and windows washed, as all the

neighbors know; But still the sanctum has escaped—the table piled

Pens, ink and paper all about, peace in its very Till fell the women on them all, as falls the plague or

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 He looks for papers, books and bills, that all were

there before. And sighs to find them on the desk or in the drawer no

And then he grimly thinks of her who set this fuse afloat,

And wishes she were out to sea in a very leaky He meets her at the parlor door, with hair and cap

awry, With sleeves tucked up, and broom in hand; defiance 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. BY ABBY ALLIN.

They err, who measure life by years With false or thoughtless tongues Som e 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! W arm 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, 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. BRIGOS. Wanted-a heart that is brave, firm, heroic, Midway in station 'twixt weeper and stoic; Wanted-s purpose, an aim, an endeavor: Wanted-an aim that shall fail me not-never! Wanted-sn influence wide as the evil Sown on this earth or by man or by devil; Wanted-a voice that shall sweep through the sges, Pealing alarums 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! Vanted-to live-not in stone or in story-Live in true teachings -a kinglier glory! Live, the the mortal that clogged me and cumbe Long 'neath the clod of the valley has slumbered; Live, though my name shall be lost and forgotten; Live in great thoughts that my life has forgotten; Live wheresoever truth struggles victorious Wanted, such life --- than an angel's more glorious.

REPORT OF JOSEPH BARKER'S SPEECH, IN REPLY TO

REV. MARK TRAFTON'S DEFENCE Of the Methodist Episcopal Church, at the New Engla 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. I am glad Mr. Trafton has appeared. We have now both sides of the question before us. We have the means of satisfying ourselves whether the charges preferred against the Church of the country are just

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 possi- that the slaveholders took offence at faithful preachble that a Methodist minister could have made the ing, the preachers relaxed the severity of their docstatements and acknowledgments which Mr. Trafton trine against slaveholding. Exactly so. And in has made before this audience. I could not have be- thus relaxing their doctrine, they made themselves lieved that the ministers of the Church could have answerable for the natural result, the growth and accredited and influential member of the Conference before, that the Methodist Church was to some extent guilty of the sin of slaveholding; but I was not aware, till I heard from Mr. Trafton the strange acknowledgments to which we have just been listening, that der." the guilt of that Church was so great, that its character and doings were so black. He has given us a darker picture of his Church and priesthood than is given in the resolutions which he charges with injustice and falsehood. It is impossible to conceive a more hideous picture than the one presented by the Reverend gentleman. If the gentleman's representations are to be relied on, a guiltier Church than the one of which he is a minister cannot possibly exist. This will be manifest to every one of common understanding, who will carefully examine his remarks. Let us look at a few of them.

1. He grants that slaveholding is a great crime,the greatest crime,-the sum of all villanies. Yet he acknowledges that they fellowship slaveholders. He acknowledges that the Church to which he belongs receives to its embraces, 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 villanies.

2. But it is unjust, he says, to call them pro-sla very; 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 inexcusable. If they had not given their testimony against it, we might have supposed that they sinned ignorantly; but now they have no cloak for their sin. Even charity herself has not a mantle large enough to cover such enormous guilt as this. Mr. Trafton is a mystery to me. I never heard of an advocate before, who, after acknowledging that his client was guilty of every abomination, attempted to justify the criminal on the ground that he had sinned with his eyes open-that he practised his atrocitics knowingly-that he had himself testified against such conduct, and pronounced it the sum of all villaniese A Methodist minister in England once attempted to excuse Judas Iscariot; but even he did not say, 'You ought to regard Judas as a friend of Jesus, because, though he did betray his Master, he kissed him while he did it.' But, to proceed.

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 Communities, 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 villanies; - which 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 contend that such a government ought to be regarded as an enemy to crime? If communities make good laws, and refuse to enforce them, they are chargeable with hypocrisy as well as crime. It is the same with churches.

ers. Then dissolve it. The church can be of no service olic Priests. In England they can turn out any one. that openly sanctions the sum of all villanies. But they have no need to dissolve the church; they have only to expel or disown the criminals.

that was daily and avowedly practising the sum of all murder. I would turn her away, unless she saved me the trouble by going away of her own accord. And the man who could live with such a woman, and hold and execrated by the whole community.

But they cannot expel the slaveholders, says Mr. Traftor. We know better. They can expel them, if used to exclaim, they still exclaim, as Daniel Webthey will. They do expel people, when they choose, ster reminded them on Saturday 1sst, 'The best of They say it is their duty to expel people that walk disorderly. They expel people for some things less than the sum of all villanies. They expel people for things which are no villanies at all. They expel them The speaker reminded me of a passage in the Book for differences of opinion. They expel them for freedom of thought and freedom of speech. They expel Judah; and he drove out the inhabitants of the mounthem for good and godlike deeds. The Methodist tains, but could not drive out the inhabitants of the church in England have lately expelled a number of valley, because they had chariots of iron.' Judges 1ministers for a noble deed. Some anonymous pamph- 19. No doubt the Methodist churches Acre a God lets had been published against the absolute power of the Methodist priesthood, and recommending that sometimes meets with opponents that are too strong for the people, who subscribed all the funds, and built all the churches, should be allowed some share in many, and LORDS many; but the Methodists have not the management of the affairs of the body. The ruling party in the Conference suspected some of Trafton. Did Jesus complain that the powers of evil the preachers of publishing these obnoxious pamph- were too strong for him! 'I saw Satan,' says he, 'fallets. They constituted themselves into an inquisition, and demanded that every preacher should be ques- the frue God, and formed no alliance with the devil. tioned as to whether he was the author of those pamph. He bid him get behind him. Yet the devil made lets, and required to answer YES or No. preachers refused to answer, and the Conference expelled them. As it happened, the author of the pamphlets was not amongst the three; no matter : they refused to sanction the inquisition, and the sentence of expulsion has never been revoked. These When Paul enumerated the enemies of the church, preachers are treated as heathen men and publicans Methodist church of America; for the two are one. The Methodist church shut me out of its ministry, because I could not subscribe the doctrine that Jesus cate. John said, ' He that is born of God overcomis the eternal Son of God,—that the Son is as old as eth the world." The Methodists cannot overcome it his Father. It is usual for the Methodist Conference It is too strong for them. Then they are not born of to turn men out for such causes. If a preacher says he God. Their professions of regeneration are a liecannot believe that there are three persons in one God, or that little children come into the world ut. laws of the State allow emancipation,' says Mr. Trafterly depraved, and under the wrath and curse of ton. Another acknowledgment that the world is God on account of Adam's sin, they expel him. Yet their master. A strange excuse for a church! We this is not the sum of all villanies. If a man refuse would not allow our members and office-holders to to pay his weekly and quarterly subscriptions, they expel him. Yet this is not the sum of all villanies. If he call aloud for reform, they expel him. If he better than the world, else the world will not love us lecture in favor of the abolition of slavery, they censure him, and if he persist in his course, they expel better than they. Strange things these, to listen to him. Yet to plead for the oppressed is godlike. If from a minister of the gospel! Why, this is below they were disposed to expel slaveholders, they could the standard of Judaism, the beggarly system that

rights of their brethren as they have for absurd and forbidden to pray to his God, and when the three

The Liberator, blasphemous doctrines; or if they loved God or man

He says Wesley preached against slavery and spiri drinking, but was not able to prevent them. I answer Wesley did prevent them till his power was usurpe by his faithless successors. He did not content himself with making rules and preaching, -he enforced his rules. He refused to fellowship either the slave-holder, the spirit-seller, or the spirit-drinker. He kept them out of the Church when he could; and whe 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 hose rather to be expelled from the Colony than to sanction the sum of all villanies.

Mr. Trafton says, that " when the preachers found been so lost to a sense of duty and propriety, if an spread of slavery, and the influx of slaveholders into the Church. They did, in effect, say, 'We must had not furnished me with the proof. I was aware have you amongst us. We want your money; and it we cannot have you without your sins, we will take you with your sins. We will sanction the sum of all villanies rather than miss our share of the plun-'Well, but,' says our reverend opponent, 'the

Church has still a rule against slaveholding, and always has had. I grant that we have slaveholder among us, thousands of slaveholders; and I also grant that slaveholding is the sum of all villanies; but we do 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, but put up a temperance sign : with this exception, the man acknowledged that he kept a drunkery when charged with doing so. The Methodist Churches keep an establishment for the encouragement of all villanies, but they think it hard that you should blame them for doing so, when they keep up virtuous sign-board over the door. And this is deending the church! I repeat, that I could not have pelieved 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 eriminally. They deny the charge, and enter on their defence. And what is the substance of their defence Gentlemen of the Jury,' say they, ' the indictmen is false. We grant that we are thieves and murder ers; we get our bread and our wealth by stealing and killing; but, look here, gentlemen,-we carry in our

. We have a rule against slavery, and always have had, says Mr. Trafton. I answer, the Methodists o England have a rule against spirit-drinking and spirit-selling, and they pledge themselves to obey i and enforce it. They subscribe John Wesley's ser mons, in which spirit-sellers are denounced as whole sale 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 tem perance. They shut their chapels and schoolrooms 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 priesthoods 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 as long as they think there is anything to be got from him, they are desirous of being regarded as the servants of some ther and more creditable master.

hats and on the collars of our coats the inscription

HONEST AND GENEROUS MEN.

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 4. But they would have to dissolve the church, says turn out offenders. The Methodist preachers have more power than any others, except the Roman Cath 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 5. But do you turn away your wife, because she They want a share of the murderer's gains, and the happens to do wrong? I answer, if I had a wife must therefore be careful not to offend him. The murderer will share with them his spoils, if they will villanies, not excepting even adultery, theft and 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 her up as a pattern to her neighbors, would be loathed 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 all is, God is with us.' Yet here they say, when they want to excuse themselves for conniving at the sum of all villanies, 'The slave power is too strong for us.' of Judges, where it is said. And the Lonn was with among them, but, like the God of ancient Judah, he him. True enough, as the Apostle says, . There be congot hold of the right one, if we are to believe Mr. ling like lightning from heaven!' But Jesus served Three him very liberal offers. All thes e 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. and spoke of the church's conflicts, he exclaimed. 'In both by the Methodist church of England and the all these things we are more than conquerors.' The church of the present day cannot conquer the meanest of God's foes, if we are to believe its Reverend advo-· But no slaveholder is eligible to office where the

practice the sum of all villanies, if the laws of the vilsins would alllow us to do otherwise. We must not be We should give the world offence, if we were to be tence of hatred to slavery. expel them; and if they had as much regard for the Christianity came to supplant. When Daniel was

A grand Temperance Convention is to be held Jane 9th, in Concord, New Hampshire.

tebrew youth, were commanded to fall down and vorship the golden image which the king had set p, they set the laws at defiance. They chose to be ast into the lions' den and the burning flery furnace' ather than bend to the will of the tyrant.

It is truly distressing to think of these churches and priesthoods. When they go as missionaries to he pagans, they require the poor idolators to risk even heir 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 villanies, 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 villanies.

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 subjection 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

'It is better to stay in the church.' Mr. Trafto 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 contradict it ?

Mr. Trafton said he had suffered more for his opsition 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 com munity 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 perty and wealth, and make that bear, as it ought to 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 resoutions, 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 villanies.

But Mr. Trafton says they will abolish slavery, if 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 all peoples, though not very enlightened, will instimore, 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 slaveholders, 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 paper. abolish theft and murder, if the government and police would let them alone. Perhaps the rum-sellers and 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 their 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 as that the slaveholders may be able to hear it without offence, and to continue the practice of all villanies 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 villanies? There 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 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 fellowships men who practice daily and openly the sum of all villanies, fancies that it has still some little reputation to lose. But I must draw to a close. The exhibition I have

witnessed this day I can never forget. Never before did I see in any man, not even in a priest, such shameessness, such recklessness of truth, such an utter heartlessness, as Mr. Trafton exhibited this afternoon on this platform. I cannot describe the feelings which rose within me, while I listened to his infamous speech, and marked the demonisc leer and th insolent affectation of a smile while he delivered it. One thing I felt, and others must have felt it too, that it was not the first time that that man had lied for his church and priesthood, nor the first time that he had pleaded the cause of the slaveholder under pre-

FROM OUR LONDON CORRESPONDENT.

London, May 10, 1852. It is now becoming men's habit to contrast the United States with their own States-the marvellous progress of the one against the slow action of the ther; and nature, through science, is telling in favor of democratic principles, by strengthening the unit of the masses, through the rapidity by which knowl edge can now be conveyed. A very striking instance of this rapidity just presents itself as an illustration the death of Prince Schwartzenberg, which took place in Austria, in Vienna, I believe, was known in Lon don, in print, the next day, and every important in eldent and great exigency will now be communicated after the same rate.

Look to the fact as it is now operating upon com merce. You will not see the same commercial monopolies which you have had when adverse winds and slow sailing prevented men from knowing on the markets and their various commercial depots what was the state of the coming crops, and the quantity o nature's produce on the way to their harbors.

Thus we used to have enormous fortunes made in Russia tallow, in teas, cottons, and other produce and enormous failures as a consequence, simply be cause 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 150,000,00 of various peoples there, dependent upon the decisions of a commercial company in England; control led, 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 peoples whose destinies are committed to his care; and, be 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 him self; 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 benefitted in their constitu-

Then, consider the way in which we raise our rev enue by taxation upon the necessaries of life-almost to them, upon the essential of life-salt.

Now, I do not mean to say that you Americans as wiser in your financial measures than we are : but men in Europe are learning that direct taxation in heat 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 prodo, 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 neighbor 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 whon 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 decreaswe will let them alone. What does he mean? Does cs in estimate. We see this in the forgetfulness of the he mean to say that the Anti-Slavery Society tries to great blessings of the elements—of water and nure 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 greatnes of God, and his bounties. This comparison, which tute between American and English merchants, and the French merchants where their commerce nene trates, will act beneficially upon the minds of the va rious natives, and tend to elevate them from slavery and so to its abolition throughout the world. Yours.

EDWARD SEARCH.

# A FIGHTING PARSON.

Kossurniana, 'Reverend Mr. Green, of Wes speech, in which he recommended that every mar should sell his coat and buy a sword, presented to Kossuth the sum of one hundred dollars."—Bostor

For what purpose did the Reverend gentleman recommend that every man should sell his coat and whiskey distillers would abolish drunkenness, if the buy a sword? Why, in order to slay their fellow-temperance people would be quiet. It will be soon men. And thus these Reverend ignoramuses 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 sword in order that he might have an opportunity to bear

decided testimony against carnal weapons.

He had told his followers and the people general ly, that his kingdom was not of this world, that i was peace and love. He had preached the doctrin 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 abo 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 al this-to prove his doctrine by his practice, and bea a testimony against war, he commanded his disci-ples 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 see vant, when Christ reproved 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 swords, proved that his non-resistanc did not arise from a want of weapons. He silence those who would have said that he would have re sisted, if he had been armed. He bore a decide testimony against the sword, yielded up his ow life rather than take the life of another, and prove by his example what he had been preaching, viz that his mission on earth was to proclaim peace and

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 or men to sell their coats and buy swords; not for th 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 gives, for the purpose of buying carnal weapons, \$100, which he had probably galled 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 gnorant of Christ's doctrine and the true import of his examples, or else a heartless rogue, who can knowingly and wilfully pervert the plainest, simplest doctrines of peace and love, so that they will favor war and hate.—Portland Pleasure Boat.

FOOT RACE .- On the 22d of March. a foot rac was run at the Copenhagen fields. London, between John Levitt and James Frost, for the champion helt and fifty pounds; the distance being ten miles spectators were present in the enclos ed on trees, mounds are, and thousands were perch ure, and thousands were perched on trees, mounds, &c., outside, endeavoring to get a glimpse of the race. After one of the most exciting struggles ever witnessed, Levitt came in ahead about twenty yards, performing the distance in 51 minutes and 58 seconds. This beats, by several minutes, the best time ever made by Jackson, Gildersleeve, Titlow, Greenough, Steeprock, Coffee, or any other of the runners, either in this country or England.

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.



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LETTERS

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