

**REPORT**  
**OF**  
**THE ANNUAL MEETING**  
**OF**  
**THE GLASGOW**  
**EMANCIPATION SOCIETY,**

**HELD AUGUST 8, 1840;**

**CONTAINING, WITH OTHER MATTER,**

**I. SPEECH OF WILLIAM DAWES,**

**GIVING INFORMATION RESPECTING**

**OBERLIN INSTITUTE,**

**A MOST INTERESTING SEMINARY IN OHIO, U. S. IN AID OF  
THE ABOLITION OF SLAVERY;**

**II. SPEECH OF THE REV. J. KEEP;**

**III. SPEECH OF L. REMOND;**

**AND**

**IV. SPEECH OF THE REV. ALEX. HARVEY,**

**PRESCRIBING THE DUTY OF BRITISH  
CHRISTIAN CHURCHES TOWARDS THEIR CHRISTIAN BRETHREN IN  
THE UNITED STATES.**

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## GLASGOW

# EMANCIPATION SOCIETY.

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As mentioned in our last, the Annual Meeting of the Glasgow Emancipation Society was held in the Rev. Dr. Wardlaw's chapel, on Friday evening, the 7th instant, when a very numerous and respectable audience, admitted by tickets, assembled to witness the interesting proceedings. Besides Mr. George Thompson, the eloquent anti-slavery advocate, there were several illustrious strangers present from America:—viz. the Rev. Mr. KEEP, Mr. DAWES, Mr. REMOND, and Mr. ADAM, delegates to the Anti-Slavery Convention, lately held in London. On the motion of the Rev. Mr. M'Tear, the Rev. Dr. Heugh, one of the Vice-Presidents of the Society, was called to the chair.

Dr. HEUGH, in opening the business of the meeting, expressed a hope that the object of the Glasgow Emancipation Society, which they were aware was to promote the total extinction of slavery over the world, would always command an interest in the minds and hearts of a large portion of the people of Glasgow. He rejoiced to see amongst them that night not only their old esteemed friend, who had to urge the claims of India—claims that must ever command the attention of the philanthropist and the Christian—that besides their friend, Mr. Thompson, they were that night honoured with the presence of some of the excellent of the earth, from a country in whose prosperity and greatness they all felt an interest only second to that which they felt for their own beloved land—he meant the deputation from America. (Cheers.) It was painful for him to say—and to say it in the presence of these highly respected American brethren—that the stronghold of slavery at the present day seemed to be the federal Republic of America. (Hear, hear.) If slavery was to fall—as fall it must—(Cheers)—and might it fall speedily, by the blessing and aid of God—if slavery was to fall, the moral contest, which was to terminate in that achievement, must be fought with and in America.

(Hear.) If a country so free, enlightened, and influential, and nominally Christian, upholds slavery to such an extent within her own precincts, were they to imagine that other less favoured states would let it go? On the other hand, could they only bring up America to such a pitch of national virtue as to make her denounce slavery, and extirpate it from their own soil, then assuredly slavery would quickly fall under the intellect and the worth of the world—they would be forced to seek for its last asylum in the regions of barbarism, and soon would it disappear altogether from the earth. (Cheers.) There was a more painful aspect of the state of the question in America still. Were they asked what was the chief bulwark of slavery in America, he feared it must be answered the American churches. (Hear.) He would not anticipate his American friends on this subject. He was sure all present would be delighted to hear the statements they had to make on the present occasion; while it must be solacing to them, accustomed as they had been to persecution and obloquy in their own country, to find themselves in the midst of sympathising and applauding friends in Britain. (Cheers.) It would, no doubt, appear to them that the cause around which they had rallied had higher patronage than that of man—that it was the cause of Him who had all power in heaven and in earth, and of whom was written these words—"He shall deliver the needy when he crieth; the poor also, and him that hath no helper; He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight."

Mr. MURRAY, one of the Secretaries, here read the report of the Committee's proceedings during the past year. It gave a brief and comprehensive view of the measures taken by the society to promote its great object, by public meetings, the publication of important documents, &c.; and then went on to consider the progress of the emancipation cause generally throughout the world, making particular reference to the false statements of the West India planters, in regard to the workings of the free labour system; and showing that, if duly encouraged, the negroes would labour with industry and zeal. A part of the report contained a reference to the great delegate meeting recently held in London, and alluded, in terms which seemed to imply censure, to the exclusion of certain of the delegates from the sittings of the Convention; but, after a short conversation, the latter passage was, on the motion of the Rev. Mr. Harvey, expunged.

The Rev. Dr. WARDLAW, in moving that the report be printed and circulated, excused himself from delivering a speech, in consequence of the number of strangers who were expected to address them on the occasion. They had one friend—a long tried one—who was pledged to address them on the subject of British India; they had, then, their friends from America—that land of incongruities—the land of the free and of the bondsman—the land of religion and oppression—(Hear)—a land, therefore, of grievous inconsistency—where there was so much that was excellent, and so much that was the reverse. (Hear, and cheers.) They would hear from those American friends much of the state of slavery there—and what was the progress of the abolition cause there. They would hear from them of that unchristian, unmanly, unjust—and, let him add, for it was very inconsistent with their

own principles—that un-American prejudice against colour, which existed so widely there. (Hear.) They would hear also of the measures adopting on that side of the Atlantic for eradicating this fearful prejudice from the minds of individuals and of churches. (Hear, hear.) They had that night, therefore, a great deal before them—a great deal that would thrill their hearts with feelings of a painful and pleasing kind—might the pleasing predominate!—and might they be led, more confidently than they ever were before, to anticipate the downfall, in that otherwise interesting country, to which they felt so great an attachment, of a system which was opposed to her best interests! (Cheers.) Under all the circumstances, to which he had merely adverted, he would not inflict on them a speech, but would simply move the adoption of the report. [Here the Rev. Doctor took an exception to the part of the report which had reference to the exclusion of a part of the delegates from the meeting in London; and, as we have already stated, that part of it was, on the motion of Mr. Harvey, left out.] Dr. Wardlaw then Moved—

“That the Report now read be re-committed for revision by the Committee, and that it be printed, and circulated, under their direction.”

Mr. KETTLE seconded the adoption of the report, which was agreed to by the meeting.

The CHAIRMAN then introduced Mr. Dawes, one of the American Delegates from the Oberlin Institute, to the meeting—a gentleman who stood high in America, as he also did in the esteem and love of his friends in this country. (Cheers.)

Mr. DAWES then addressed the meeting, being received, on rising, with loud cheers. He said—I am reminded by this Anniversary of the abolition of British Colonial Slavery, of the remarks made at a similar meeting in New York by that distinguished champion and defender of human rights, William Lloyd Garrison. “Where,” said he, “are those ‘seers’ who foretold of blood, and deeds of violence?—are they in sackcloth?—are their heads bowed like the bulrush?” Nay, not the least appearance of this. Why, Sir, can it be possible that any class of men, and more especially such as take unto themselves the wisdom of prophetic vision, ever fancied that predictions of such a character would prove true, overlooking the universal opinion, that merciful conduct to others usually calls forth gratitude and esteem as a result? (Cheers.) And we may unite our hearts in thankfulness and admiration, at the way in which you were led to achieve this great prototype of universal abolition, this first step, this essential moral triumph, so impressively pointing us to the fact, too much overlooked, that it is always safe, and the only safe expediency, to obey the commands of God. (Cheers.) As the Psalmist from the hill Mizar offered praise, so, from this place, as emancipationists, have we abundant reason to be humbled under a sense of the Lord’s mercies, in former efforts in sympathy with the oppressed; and especially in view of the present gratifying condition of these our emancipated brethren, of whom our dear friend John Candler writes:—“Mount Carey, St. James, Jamaica, 16th 3d month, 1840.—In the afternoon of this day, we reached Spanish Town. An anti-slavery convention of delegates from the whole island met the next morning, and a public meeting was held in the evening, in the Baptist Chapel, attended

by about 2000 persons, the main body of it consisting of lately emancipated slaves. It was a meeting of amazing interest. Imagine a platform in the capital of Jamaica—the chair occupied by a great planter, a member of the legislative council—and planters of large property, who lately possessed numerous slaves, and who now rejoice in the change from slavery to freedom; in the body of the chapel, and the spacious galleries, a dense crowd of men and women of all colours, admirably attired, and, behind the platform, tier upon tier of intelligent black men, from the neighbouring properties, who had come in troops to enjoy the pleasures of the evening, and respond to the observations that pleased them.” “There is quite as much intelligence in black children as in white, some of us think there is more, and the good instruction they receive in the Jamaica schools will tend (with other means) to make them a fine people as they grow up.” “As J.J. Gurney and myself rode along the beautiful region that lay before us, our hearts were melted under a sense of our Heavenly Father’s love to this late enslaved, but now free and happy people. Our guide, (a coloured man), talked to us literally of heavenly things and in a heavenly spirit; and we overtook and passed several little groups, all well apparelled. There is still much darkness, much superstition, and much ignorance, amongst this people; but there is, at the same time, a teachableness of spirit, a simplicity, and a love, delightful to behold;—the power of God is at work and doing wonders, and we are thankful to witness it.” But you will look for some information respecting the OBERLIN INSTITUTE. This I am happy to give. I can here present but a mere glance at its characteristics, though enough to show that it is marked and prominent, and signally brought forward in the merciful Providence of God, to meet the peculiar exigencies of the times. The Oberlin is a Chartered University, situated in the northern border of the State of Ohio, near Canada, and its first students were a class of 40 young men from Lane College, a portion of them sons of slaveholders. These students, as a result of a protracted discussion of slavery, came to the unanimous conclusion that it was a sin, and that duty required of them some proper action against it, and efficient efforts to benefit the coloured race. The authorities of the Seminary required them to desist from the discussion, and all conversational communication on the subject, even at their meals, on ordinary occasions and elsewhere, as well as from all action in reference to the slave. They could not conscientiously comply with such a requisition, and left. Of this event, one of their number, the son of a slaveholder, writes:—“Most of our number were from Lane Seminary, some of whom were the converted sons and brothers of slaveholders, and we especially owe more to Oberlin than can well be expressed. By principles incorporated with our Christianity, and to sacrifice which, was to deny the Messiah in the persons of his poor—compelled to leave Lane Seminary, with no other institution in the land whose doors we could conscientiously enter—despised and contemned by friends—rejected and disowned by parents and relatives—an ignominious and violent death from a mad populace, the penalty of a return to the domestic circle, though permitted by friends, without funds, and without experience, darkness gathered over our path, and we had fainted had we not believed to see the salvation of the Lord in the land of the living.” It was then that some benevolent gentlemen in the East formed the design to establish an institution whose doors should stand wide open to

every kindred and colour, in which principle, not prejudice—right, not expediency, should reign. Then Oberlin arose! and we fled to it as our city of refuge. I can truly, and without any figure, say for myself and others, that, when blinded by the corrupting influences of slavery, most kind and affectionate parents and brothers and sisters have forsaken us—Oberlin has taken us up, sympathised with us, shared with us its crust and cup, and been to us mother and father, brother and sister! Do you wonder that Oberlin lives in our warmest affections? May the blessing of many ready to perish rest upon thee! and the protecting love of “Him who is higher than the highest” be round about thee, and “his own right hand sustain thee!” (Cheers.)

“The circumstances of our matriculation were peculiarly impressive. We were connected with an institution, at Lane Seminary, freighted with the spiritual interests of the West. We were numerous, without a precedent, in the beginning of similar institutions. The Great Valley of the West was our expected field; and we assembled here that we might the more accurately learn its character, catch the spirit of its gigantic enterprise, grow up into its genius, appreciate its peculiar wants.” “As a primary step, we were led to adopt this principle, that free discussion, with correspondent effort, is a *Duty*, and, of course, a *Right*.” “We proceeded upon this principle, without molestation, in our studies, at our recitations and lectures. We applied it to Missions, at home and abroad; and we acted immediately through liberal contributions. We took up Temperance. Discussion was needless; duty was plain, and we acted. With the Sunday School cause, we proceeded in like manner. Next Moral Reform came up. We examined it, in a series of adjourned meetings; light was elicited, principles were fixed, and action followed. With the same spirit of free inquiry, we discussed the question of slavery. We prayed much, heard facts, weighed arguments, kept our temper; and, after the most patient pondering, in which we were sustained by the spirit of sympathy, not of anger, we decided that slavery was a sin, and, as such, ought to be immediately renounced. In this case, too, we acted.”

To its present site, which was a dense forest, its safeguard from popular fury, the students repaired, and commenced their noble enterprise, connecting with their studies three hours daily labour, inviting all, irrespective of colour, to the same and equal privileges with themselves, being aided in the erection of their buildings by their abolition friends, confiding in the God of the oppressed, and full of hope for the slave. Such of these students as were sons of slaveholders could, of course, no longer find a quiet home under the parental roof, and all became the objects of obloquy and reproach. Competent teachers of the like spirit and views were, at the same period, moved to engage in this great work, so manifestly wrought of God. The smiles of a gracious providence attended them; and, ere the lapse of eighteen months, more than two hundred were found participating in the self-denials of this course, cheerfully submitting to privations of the most trying character, that an asylum might be provided for the black man and his advocates, from which, also, as the purified source of influence and operatives, the needed helps could be derived, for the entire completion of the slaves, deliverance in all countries and climes—and a deliverance, too, by a righteous and holy testimony, of our common Christianity, from the debasing appendages and embarrassments fastened

upon it by the spirit of this world. It is six years since its commencement, and it now has more than four hundred students, whose number would be more than doubled, if there were room to receive, and means to provide for them. From the commencement their pecuniary embarrassments have been extreme, and they have scarcely been able to provide for their daily necessities. These facts in an Institution of such a character, and taking such a stand, connected with the fearful and portentous aspects of the country, already convulsed by a fearful struggle between *right* and *wrong*, heavily weighed upon the spirits, and tried the faith of many. Two faithful abolitionists, in the genuine spirit of the then little band, at this juncture, invited, and received to their home and hospitality, one thirty, and the other seventy of the students, where they were provided for eighteen months. These examples provoked others to love and good works, and with occasional *free will offerings*, united with the singular disinterestedness of the teachers, the establishment has been kept from dissolution. A most valuable feature in this Institution is, that, besides furnishing the means for a thorough course of mental discipline and educational training, it embues the mind and the heart of the pupils with a knowledge of and a love to the great simple principles of Christianity, untrammelled by the narrow views of sects, and the withering influence of mere forms and systems, and connects with this a course which develops and preserves in vigour, the whole physical man. And I deem it among the brightest tokens of the divine favour, that, in so short a time, these principles have been so fully carried out in practice, formed into habits, and a general public sentiment. Among these principles thus adopted and cherished, are found, in the class of external habits, economy, frugality, industry, and self-denial—in the mental, real thinking, rigid discipline, and a truly Christian course of study, in which the Bible, and whatever facilitates the understanding, the cordial reception and wide propagation of its truths, shall be the main things;—in the social system, the hearty recognition of equal human rights as belonging to all whom God has made in his own image; a deep sympathy with the oppressed of every colour, in every clime; and a consecration of life to the well being of suffering humanity: and, finally, this paramount principle, that the cultivation of the moral feelings is the first of all objects in education;—Gospel love to God and man the first of all acquisitions, and more precious than all other discipline. A large number have left the Seminary to engage permanently in useful labours:—some to the coloured brethren in the West Indies; and some to the refugee slaves in Canada, and others among the apologists for slavery, and the hyper-Republicans of their own country. In the labour of both teachers and pupils, in their maintenance of the principles of a gospel humanity, they go out “bound in the spirit,” knowing that persecutions await them. One student is whipped, 20 lashes on his naked back, for no other crime than being an Abolitionist; another has hot tar poured upon his head; another, while lecturing, has his Bible filched from him, and the 58th of Isaiah, and other similar portions, torn from it; another taken blind-folded from his bed at midnight—dragged into the woods, with threats of brutal violence. While teaching the coloured people they have been assailed and their schools broken up, by burning up the school-house, &c. &c. But in all this they have been enabled to carry out the principles of love, which beareth all

things, and revileth not again; though "poor, yet making many rich, as chastened, and not killed." One of them, having a charge of a school of coloured persons, about 200 miles from the Institution, amidst threats and violence, thus writes:—

"I feel that for me to leave at such a time, would be a lasting injury to the people. My trust is in the Lord, and in all this commotion, He has kept me in perfect peace.—Should I fall a victim to the fury of these wicked men, it is but little that they could do. The thought of departing from Christ is more dreadful than death (for that has long since lost its terror) I of-*t*-times wonder why my mind should remain so quiet when so much is said and done, but it is of grace. Oh, it is infinite, boundless, sovereign grace to vileness given. My cup of enjoyment is sometimes full. Yes it overflows. The smiles of Jesus cheer me, though solitary and lonely. His presence imparts life and health to the soul. I have not had an anxious thought with regard to temporal affairs. The earth is the Lord's, and He knows what is best for me to have, and *that* He will bestow, else His promise *fails*."

To appreciate the necessity and important bearing of this institution, you must keep in mind the true state of feeling in the United States respecting the coloured race. Some maintaining that he has no soul, and this in defiance of the declaration that all men are and were created "in the image of God"—who "hath made of one blood all nations"—and of the almost universal opinion and usage of all Europe, where he enjoys the equal rites of hospitality, and of social intercourse. Yes, Sir, no longer than last Friday, chiming in with this unhallowed sentiment—a sentiment the offspring of deep and prolonged wrongs done the coloured race of the United States—an American lady, in your city, stoutly and unblushingly defended it. Some maintain, though the negro be a rational being, he is down so near the baboon that he is fit only to be a slave; and some, that God has ordained that the black man should be the slave of the white man—and to oppose this, is to deny the authority of God; and some, that human society is defective in its organisation, and that the best form of civil liberty cannot be enjoyed, unless those who do the work shall be the absolute property of the persons who employ them. While the latter is the avowed sentiment of the slaveholder, the other sentiments obtain too generally throughout the country. How shall a people of such views be met—and these base unrighteous sentiments be put away? Nothing will or can effectually do this but operations like those of the Oberlin, which comprises two great and chief objects—the promotion of true holiness in the churches, and the elevation of the people of colour. What a work for the blessed Gospel to achieve, to demolish all the selfishness of tyranny, the selfishness of avarice, and the selfishness of lust, that combine to prop up the system of American slavery! What a work to root out the prejudice of colour, and make the dark long-hated African a man and a brother! (Cheers.) But the Gospel can do it, and will. In the Oberlin the black man is allowed his place as a man, his mind improved, his talents developed, and he is prepared to act his part as a man of intelligence in society—and especially in promoting education and Christianity among the people of colour. Infidelity has a strong hold in American society. Much of this, in my judgment, is owing to the fact that the Christianity of America is a slave-sustaining, war-sustaining, and a worldly-minded Christianity, and



that its ministers and professors spend so much time in controversy about creeds and forms, while the pure spirit and genuine principles of a Bible Christianity are sadly left in the background. My hopes for the needed remedy rest very much in the blessing of God on the Oberlin. The spirit, and piety, and consecration of its teachers—the fact that its 400 pupils, with but few exceptions, are also pious, and of similar views and spirit, and that at Oberlin sectarianism is not known, and *principles*, not forms or creeds, are paramount—afford me the comforting assurance that God designs, through this institution, to put forward that *peculiar* work which it is the province of the pure Gospel to achieve for men. With such designs and results, this institution stands in the very vicinity of the slave States, and pouring its testimony into the very centre of the slave-holding community, and practically and powerfully calling upon the State authorities to cease persecuting the coloured race. Now, although I may appear to be devoid of patriotism, yet the love I have for the principles upon which it is based, prompt me to the present duty. I do believe in, and feel bound to sustain, the declaration, that all men are born free and equal, and have the right to life, liberty, and the pursuit of happiness—to petition, to print, and freedom of discussion—to worship God agreeable to the dictates of conscience; and, therefore, when, in subversion of these fundamental principles of my loved country, I find the “powers that be” trampling upon the right of petition, legislating man a chattel—a thing—annulling marriage, “putting asunder what God hath joined,” and making even the circulation of the Bible an offence punishable with death—(Hear.)—I am constrained to speak. (Cheers.) In the State of Ohio, though not a slave State, the coloured man is taxed to support the common schools, and yet his children are usually excluded. A coloured man is not admitted as a competent witness against a white person; and the case has occurred, in which a white man murdered a black man in his own house, and in the presence of his wife and sister, and yet the murderer escaped punishment because there were no legal witnesses of the deed. (Hear.) Within a short period, in Brown County, the kidnappers were hastening off with their victim, and were followed by an affectionate coloured woman crying for aid. They shot her, and although she died, and the perpetrators were well known, yet, it is said, that such is the state of public opinion there, that they could not be brought to justice. (Shame.) Not long since, a minister of the gospel, at the instance and authoritative demand of the slaveholder, was even given over by the Governor of the State to the tender mercies of slaveholders, to be tried under slave law, for what had transpired at his own home and in a free state. During the recent trial of a negro in Ohio, his claimants stood with drawn “bowie knife” in open court, to overawe the witnesses and authorities; and, when acquitted by the judge, and the way opened for his departure, they rushed to clutch their victim, who was rescued only amidst a savage contest. The legislature of Ohio, at the instance of commissioners from the slave state of Kentucky, enacted that any citizen of Ohio, who shall feed or thereby aid a coloured person escaping from slavery, shall be imprisoned not exceeding three months, or pay a fine not exceeding 500 dollars; and that if a clerk of a court give to a black person a license to be married to a white person, or if a minister shall solemnise any such marriage, the act shall be punished by fine or imprisonment. (Hear.) You see, then, the low

condition of the coloured people—of the free as well as the slaves—and we have in the United States about three and a half millions of them, more than one-sixth of all the population. To raise them all to the condition of citizens, free like the whites, enjoying equal protection of law, is the great work to be done. It can be done. (Cheers.) For its accomplishment a class of labourers are needed, filled with the spirit of the gospel, and strong to work. This class the Oberlin Institute is bringing forward; and the ordeal through which they are passing will pre-eminently prepare them for it. A correspondent, well acquainted with public feeling in some sections, writes of the Oberlin:—"It is hated by many—hated for its devotion to *human rights*—hated for its friendship to the slave and frown upon the slaveholders—hated for its active principles of love to God and man, for its deep, living, and soul-subduing piety—hated in the south, where I spent the winter, by the great mass of professing Christians, who, cold as to religion, proslavery in spirit, manifest toward Oberlin, and all who are connected with it, a spirit almost as ferocious as that of a lion coming 'up from the swelling of Jordan.'" It will be clearly seen that public sentiment is to be changed, and that this is a great point now to be gained by American abolitionists, and they need in their labour all the aid that they can legitimately obtain. It well becomes the philanthropists of this kingdom to inquire what aid can be extended to our American brethren. And, Sir, it is a fact of no ordinary promise, yes, of high omen for the whole negro race, that British philanthropists are awake in some measure, at least, to their duty in this respect, and have commenced action. The discussions of the recent "World's Convention" in London will carry a happy influence across the Atlantic, and, if their recommendation be carried out, the whole system of American slavery will be effectively reached. (Loud cheers.) In the donations hitherto received by the Oberlin deputation, they have felt the assurance of a hearty welcome, and an increased sense of obligation upon themselves, and to be urged upon their friends at home, of a more entire consecration to their work. (Hear.) In this testimony against the abomination of American slavery, have united, ministers of all denominations, the City Corporation, Mayors, Members of Parliament, Merchants, Lawyers, Medical and Literary men, furnishing an expression of moral sentiment of the highest value. The relief thus afforded in the several remittances which have already reached the institution, and which were there received under a tender and melting sense of the divine goodness in this bounty of distant benefactors, has to such an extent met its liabilities, that it is confidently anticipated that the further contributions, during the few remaining weeks of the stay of the deputation in this kingdom, will enable the Directors to carry out the benevolent and most interesting objects in its establishment. I have rejoiced in the devisings of Sir T. F. Buxton and his associates, in the very interesting object of their preference for the improvement of Africa, and the cutting off the origin and supply of slaves. (Hear.) I admire the philanthropy, wisdom, firmness, and untiring assiduity of Joseph Sturge and his coadjutors, to give permanency to the unexampled triumph of West India Emancipation, and the proper improvement of the freed slave—and the consequent, final, and utter abolition of the slave trade. (Hear.) And truly am I gladdened by the gigantic project of the British India

Society, nursed into being, and approaching manhood, by our dear and highly-valued friend, George Thompson, to the success of which, the pleasing earnest is afforded in his most eloquent and powerful advocacy, having associated with him in his labour, an increasing amount of wisdom, talent, industry, and experience, which a righteous enlightened public sentiment in both hemispheres will bring to his aid. All these co-labourers for the removal of oppression, and the benefit of the African race, I am sure must, even in the progress, reap their reward; while they may also all rejoice in the fact, that success in each department of labour, will aid the others, and that, in the result, they may meet together on one common platform to mingle their rejoicings in one common song of jubilee! While I have been refreshed and comforted from the foregoing considerations, my spirit has been heavily pressed in view of the fact that each day one thousand defenceless Africans are dragged into bondage—many of whom confined in the middle passage—undergoing the sickness and privation incident to such a voyage—many murdered ere the ship is freighted, being rejected as unsaleable, with throats cut, and thrown into the river; other thousands bemoaning the loss of relations! See that chained slave! his feelings are those of a father, and they have overpowered him—and whom, unless he were chained, his strength of feeling would force to self-destruction. Ask that black man, with his head whitened, the cause—and hear his tale of separation from wife, and children, for seven years; and how his services and midnight toils, in that time, have *bought* their freedom—his sympathies are dried up, and his countenance heavy, and his sun of happiness set. This same Thomas Robinson I have taken by the hand, and bid him joy in the recovery and possession of his family, but was moved to feel that those whitened hairs would come forth, at the judgment bar, as a witness against the oppressor. And now, how long, O how long shall these things continue? What is the character of a Christianity which shall allow of this? Why so few true to the pure principles they profess, and valiant for their practical development? Why are the few prominent leaders in this work left under burdens enough to overwhelm them? The command has long since gone forth, “Loose the captive,” “Break every yoke;” and, in this, if we are not ready to forsake father and mother, and even to give up our own life, we cannot be the disciple of him who said “Follow thou me.” The sighing of the oppressed—the needy—is upon every wind, and the God of the faithful and of the unfaithful has his eye upon us, while he holds in broad vision before us the solemn adjudication of eternity. (Cheers.) Mr. Dawes concluded by proposing the second resolution:—viz.

“That the improved condition and character of the Emancipated population in the British Colonies, most satisfactorily illustrate and confirm the soundness of the views entertained by the Friends of Immediate Abolition, and call for renewed expressions of thankfulness and congratulation: that the experience of the past, and the present state of the Anti-Slavery cause, furnish motives of the most affecting and at the same time sustaining nature, to prosecute, with undiminished ardour and hopefulness, the great work of UNIVERSAL EMANCIPATION, till the fetter of every Slave be broken—the Continent of Africa delivered from the horrors of the Slave Trade, and the *unnatural and wicked prejudice against colour* is entirely eradicated.”

The Rev. Mr. KEEP, also from the Oberlin Institute, was received with loud cheering, and addressed the meeting at length. After one or two introductory observations, he said it had justly been remarked that evening, that America, in respect of her slavery, presented a strange spectacle. He thought so before he left home; but after he had crossed the ocean, and was permitted to stand on the favoured island where a slave could not breathe, and was permitted to mingle with English society, and to learn the feelings of English men and women in regard to slavery—and when he remembered, at the same time, that all this was under a monarchy, he, a citizen of a Republic, in which, on one day of the year, they met to celebrate, in mirth, the declaration of their independence—felt deeply, far more deeply than he had done before he left his own country. (Cheers.) What nation on earth—what community in existence—presents an aspect so disgusting and revolting as a REPUBLIC wedded to SLAVERY? Of all conceivable incongruities, and inconsistencies, and even abominations, the Christian Republic of America—loving, cherishing, defending her Slavery—exhibits the greatest. Beautiful and lovely though she is, but for her slavery, yet this exception—would that it were hidden from our eyes—should fill the church there with weeping, and cover the nation itself with sackcloth.—After stating that Mr. Thompson, whom they were, no doubt, all anxious to hear, had intimated to him, that he was not to shorten his remarks for the sake of accommodating him, and passing a warm eulogium upon the character of that gentleman, and his labours in America, Mr. Keep proceeded as follows:—There are three million slaves in the United States—one-sixth of all the population were slaves, bought and sold as goods and chattels. It seemed difficult for any one to take in a fact like this—that in a land of Bibles and communion tables—in a land of churches and of Christianity, it could be the fact, that in the nineteenth century, one-sixth of all the men, women and children, were reckoned in law, and treated as goods or chattels! Such, however, was the fact, and it should be repeated over and over again in the hearing of a British audience—it should not be concealed from the knowledge of Christendom. (Cheers.) It should be published so that even all the world would know it. (Cheers.) So great were the inconsistencies which it involved, that there was no banditti on the face of the earth which would not bring in an unanimous verdict against that Christian community for such an abomination. (Cheers.) The Rev. Gentleman here went on to give an account of the number of the free and slave holding states, showing that where a free state was admitted into the Union, in consequence of the increasing population of the North, care was always taken by manœuvring to introduce a slave state also, so that the number of free and slave states was always kept equal; but that it was the evident intention of the slave-holders to introduce the vast territory of Texas into the Union, forming, perhaps, eight or nine states, so that the great preponderating power of the Union would be in favour of slavery. He also showed that in the Congress and in the Senate the slave-holders were powerful; and pointed out the ingenious method resorted to in the slave-holding states to make out the necessary number of inhabitants entitled to a representative, viz. 47,700. In making out the ratio, they counted all the slaves—five negroes counting as three free men—and thus the legal number of repre-

sentatives was made up, and a preponderance given to the slave-holders; but of course the slaves, though counted—and thus making 25 members of Congress—were not entitled to a single vote. Let European politicians look at the single fact, that, on every question touching the interests of the slave, there stood on the floor of Congress 25 members, created by reckoning slaves in the ratio, ready, on every question at all connected with slavery, to oppress the slave, and to strengthen the slave interest. Many most important questions are decided by a majority less than twenty-five. These members having, according to the slave code, no other than a *thing* constituency, are a sort of standing body guard of slavery, holding the preponderating power in Congress on all questions touching the inalienable rights of the black man—nay, of the white man too, unless it be admitted to be his right to enslave the former. (Hear, hear.) Let Republicans in America look at this fact, and learn from it the reason why civilised Europe questions the genuineness of their Republicanism, and why, as a Republic, they are subjected to the scorn of wise politicians, and the strong censure of every true friend of liberty. (Hear.) He spoke of much that was interesting in the rise of that nation and its Republicanism; but, from the beginning, there had been a cancer on the body politic, and that cancer was slavery. (Cheers.) In 1620, a cluster of Puritans, the élite of that race of men, crossed the Atlantic in the Mayflower, from which they landed in Massachusetts, carrying with them the principles of liberty, for which they had struggled in their own country. They acted upon these principles there, and this made the constitution of New England. (Hear.) Strange it was, that that very same year, a Dutch ship entered Africa by the Niger, and stole twenty negroes, carried them across the ocean, and sold them as slaves in Virginia. So that there were implanted at the same time two antagonist principles in America—the spirit of liberty in the North by the Puritans from the Mayflower, and the oppression of the coloured man in the South, the commencement of the horrid system of slavery now existing there. (Hear.) Let it be remembered that, for two hundred and twenty years, this slavery had been nestling and growing in that country, and sending forth its influence; and that for a hundred and sixty-three years, while they were subjects of the British monarchy. (Hear.) They were Englishmen under the name of American colonists. He admired, and was grateful for the great kindness his colleague and himself had received since the commencement of their mission in this kingdom; and, while he spoke to the honour of English philanthropy and kindness, yet he must say that, to a great extent, the guilt of American slavery was to be regarded as part and parcel of the doings of the English nation. (Hear.) In regard to the kind of slavery in America, he would not go into detail. It was, as Wesley remarked, the worst that the sun ever saw. The very fact that it existed in a Republic, and there under the light of Christianity, showed that it must be the worst. There was no place in the universe where a moral being could become a devil but amid the glories of Heaven. (Hear.) The greater the light, if rebellion comes in, the greater the crime; and, on the same principle, the greater was the guilt in regard to American slavery. (Cheers.) When they began their enterprise against slavery in America, there was a murmuring among the slave-hold-

ers that they were grossly misrepresented—just as, a few days ago, Americans in Manchester said, you are belying your country. (Hear, hear, hear.) He (Mr. Keep) told them that if they would lay their finger on a point where this had been done, he would go home and contradict it, and make all corrections; but they could point out none. (Cheers.) To ascertain the truth in this matter, a talented abolitionist issued a circular, requesting information on the subject, from those who had been slave-holders, or, having lived among them, could testify in the case, desiring that the replies should bear the name of the writer, and be accurate in respect to date and place. To his surprise, letters showered upon him through the Post-Office, and from the mass received he selected a thousand, and gave his book this title—*Testimony of a Thousand Witnesses*. The most ardent abolitionists, those who said most, and used the strongest language on the subject of slavery, were themselves horror-struck, and almost dumb, before the testimony of these thousand witnesses. It was a development of slavery such as the world never saw or heard of elsewhere. (Hear.) The details of this book are astounding—enough even to raise the dead, and to fill the land with consternation and mourning. Beyond question, slavery now had its strong-hold in America; and he was delighted to see the efforts of British abolitionists in reference to the evil. When he first came to this country and saw the position of things, he was a little startled. Soon after arriving in London, he was permitted to attend a meeting of the British and Foreign Anti-Slavery Society. He heard Mr. George Thompson on the subject of British India: he saw the book of Mr. Buxton on another branch of the slave subject, and he said to himself,—“Are you divided in Britain?” Yes; they were divided, but, Sir, it is the division of labour, not a defection of principle. (Cheers.) And he wondered if any one of the three divisions could not cheer on the cause of the other. They were all aiming at the same point—all hating slavery—all determined to destroy the monster—all aiming their blows at his head—one believing it to be here—the other there—the other at a different point—but all striking at his head—and all hastening to kill him. (Cheers.) He had said the strong-hold of slavery was in the United States: now, he wished them to look at that fact—to hold it up before them—to lay it on their hearts—let it be written on a broad sheet, and hung out, mid heaven, in every city in Europe; ah! let it take a deeper hold of the Christian’s feelings, and the feelings of the philanthropist—that AMERICA is now the stronghold of slavery on earth. (Cheers.) He desired this fact to be retained by every individual; and he asked his brethren in the ministry—he asked the Deacons and Ministers of the Churches in Scotland, if it should not have a deep influence on their minds? (Hear.) It was one thing to be an abolitionist in America, and another to be one in Scotland. He did not now see a spy in that church; but if he were to go upon a platform at home, on such a subject, he would see peeping, perhaps, in at the door, a slave-holder, taking down his notes; or, perhaps, drawing his dirk or knife, such as this, [he held one in his hand,] sold in the shops of America. (Hear, hear.) He should not see the ministers of the churches, with whom he could take counsel on other subjects, around him, but their places would be empty; and when he heard from them, it would be in the language of remonstrance for his con-

duct. To be an abolitionist in America, was almost certain to involve you in deep, and continued, and hot, and bitter persecution. (Hear.) The Rev. Gentleman then referred to the present contest going on for the Presidential Chair in America, and to the fact that the partisans of the two candidates are endeavouring, by every possible means, to make the one appear more the supporter of slavery than the other, and this as the best method to secure the votes of the people. He gave it as his belief that the mob spirit was by no means extinct in America, but that it would yet spring up with new freshness and vigour; and he quoted, from the language of Representatives in the Congress, to show that the abolitionists were threatened with instant death, should they dare to enter a slave-holding state. [Mr. Preston, in debate, on the floor of the Senate of the United States said, "Let an abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and, notwithstanding all the interference of all the governments on the earth, including the federal government, we will hang him." Mr. Hammond, a Member of Congress from South Carolina, used on the floor of Congress the following language:—"I warn the abolitionists, ignorant, infatuated barbarians as they are, that if chance shall throw any one of them into *our hands*, he may expect a felon's death."] (Hear, hear.) The Reverend Gentleman then went on to state, that the anti-slavery movement in America had been commenced, under the influence of Christian feeling, and that great encouragement was to be drawn from the fact; he pointed out the great merit of the Oberlin Institution, and referred to the very difficult task which the alleviation of the condition of the coloured man presented. He trusted that, in the prosecution of the great work they had begun in America, they might look for help to their friends on this side the water; they were holding forth their imploring hands to this part of Christendom for help. "Come over and help us," he would say, and lend your influence in sustaining the Oberlin College, as one of the direct ways of ensuring success. In conclusion, he hoped his brethren on the platform would receive from him as a brother, the earnest affectionate entreaty, that, among other things, they would bring American slavery distinctly before their churches. Let them at their communion tables and at their prayer meetings, were it only occasionally, bring before their people the subject of American slavery. Oh, remember in your prayers the churches which sustain the atrocious system—the ministers and members who buy and sell their fellow-men—even such as are communicants with them. In those favoured seasons of spiritual communion, when the Holy Ghost brings you in sweet access to the throne of grace, and your souls are refreshed with communications from the Father of Lights, and you have power in prayer, admit to your presence the slave-sustaining churches of the United States—the ministers there who do not, or will not, condemn the system of slavery; or, if they condemn, persist in excusing it, and refuse to abandon it. And do not fail to let your prayer be accompanied by Christian remonstrance—and all this continued, with accumulating earnestness and power, till your Christian brethren there are reclaimed, and that most interesting portion of Christendom be washed clean from this abomination. (Great cheering.)

Mr. REMOND, in seconding the resolution, directed the attention of the audience chiefly to the prejudice against colour, touching

occasionally upon the system of slavery itself, the two, as he observed, being so connected that it was impossible to speak of the one without the other. After some introductory observations, he quoted a passage from an article in the *Maryville Intelligencer*, to show the opinion of the editor, which was also that generally entertained in America, that to the "non-slave holding States were they indebted for a permanent safeguard against insurrection" in the South. This fact, he observed, sufficiently answered the question often put to the Abolitionists, why they did not go into the slave-holding States to propagate their views? Why should they, seeing that it was the North and not the South that supported the system of slavery? (Cheers.) The abominable system was sanctioned by Northern law, sanctified by Northern religion, and protected by Northern armies;—(hear, hear)—and if this was true, then, did not the war the Abolitionists were waging with slavery properly belong to the free States? (Cheers.) It did, and that war they were determined to wage in the face of every opposition, be it the opposition of brick bats, or such knives as that which had just been exhibited to the meeting. (Loud cheers.) Did the meeting know what inscription that instrument bore, and were they aware that it was an instrument exposed for sale in the shop-windows of the United States? (Loud cries of "Hear.") The inscription that knife bore was "Death to Abolition"—and it was a fashionable weapon throughout the Union. (Expressions of horror.) The Nabobs and privileged classes of America did not feel themselves safe, in the bosom of their happy slave system, unless accompanied by instruments like these; and if slavery was so much to be lauded as their opponents would imply, how came it that such instruments were necessary? (Loud cheers.) They better became the sides of a banditti of pirates than men pretending to patriotism and republicanism, and loud in their boastings in behalf of freedom. (Cheers.) After referring to the dangers which were encountered in America by the friends of abolition, Mr. R. proceeded to state a number of instances in which he had himself been mobbed, having showers of eggs thrown upon him, been assailed with brick bats, and otherwise attacked and insulted, but want of room prevents us entering upon these statements, interesting as they were. He then proceeded to lay before the meeting a few facts on the subject of the prejudice as directed against colour in America; he had, indeed, a whole host of them, and he wished that that evening was one year long, that he might be able to pile facts upon facts on this subject, and leave them all determined to use every exertion in their power for the removal of the abominable system. (Cheers.) After some farther remarks, Mr. R. proceeded to quote the laws of various states with regard to people of colour. He quoted a passage from the law of Ohio, to show that a coloured person moving into that state from New York or any other State, was bound to produce two freehold sureties in the sum of 500 dollars for his good behaviour, and likewise for his maintenance, should he ever require it. This would be required of a coloured person moving from New York, though in that state the coloured inhabitants were recognised as citizens. (Hear.) In New Orleans, it was proposed by the Councils to create an ordinance for preventing the introduction of free persons of colour in that city. In the State of Illinois, the coloured population were also subjected to many restrictions. In the city of



St. Augustine, every coloured person was compelled to select a white person as a guardian; and every coloured person found at large, after nine o'clock, without the ticket of his or her guardian, could be fined not less than two dollars for the first offence; not less than five dollars for the second; and, in case of non-payment of the fine, to receive not less than ten lashes for the first offence, and not more than thirty-nine lashes for the second offence, at the discretion of the Mayor and Council. He put it to any person present what description of freedom was that which compelled a coloured man and woman to be within doors at nine o'clock, under the penalties he had read. (Cheers.) The *Delaware Gazette* stated that

“A law of Maryland, passed in 1831, forbids free negroes from other states to remain in that state longer than ten days at a time, under a penalty of 7 dollars 14 cents per day, in default of the payment of which they may be sold into perpetual slavery. Several instances have lately occurred, wherein negroes have been arrested for violating this law, and from their inability to pay the fine, have been sold, in accordance with the provisions of the law; and the Sheriff of Queen Ann's County gives notice that he will sell, out of the jail of that county, on the 30th instant, a negro girl, named Anne Maria Turner, who has been fined 900 dollars for a violation of the law. She is to be sold for such a time as will cover the aforesaid fine; and as that sum is about as much as a slave is worth, the consequence will no doubt be that she will be sold as a slave for life. This is a harsh law, and in almost every instance wherein it has been violated, the negro so violating is entirely ignorant of it, and consequently is innocent of any offence.”

He might multiply these facts to an inconceivable extent. They all knew that in the Slave States there were penalties for instructing a coloured person to read; a coloured father dared not, in a Slave State, instruct his own child, under the penalty of death.—(Hear.) Would they talk of the cruel laws of Caligula and Nero after such enactments as these, which disgraced the statute-book of the freest states of the wide world? (Cheers.) There they stood a hissing and a bye-word to every country on earth; and yet they were enacted in a land of missionaries and Bibles, and Tract Societies, and where institutions of every kind existed, to propagate a knowledge of God and Christianity, and for every benevolent purpose. He asked that the condemnation of the citizens of Glasgow should go forth against such laws as these. (Cheers.)—If it did go forth, their voice would reach not only the slave-holder, but the heart of every American, till their very knees should smite together like those of Belshazzar, when he witnessed the finger of the living God upon the wall. (Cheers.) After some farther observations, Mr. R. read from a newspaper an account of a dreadful outrage upon a female mulatto, merely because she, being exceedingly fair, was supposed to be a white woman who had married a black husband. The people dragged the wretched woman from her cabin, outraged her person, then covered her body with an inflammable material, which they set on fire, and left her to die in torment. (Expressions of horror.) Such was the treatment coloured persons receive in his country; and he asked was there not cause for a remedy? (Cheers.) This was supposed to be a white woman who had married a black man, and they saw the treatment she received; but was there any indignation ever expressed at the

licentiousness of the slave-holders, who formed illegal connections with coloured women, where there was no marriage at all? Oh, no; these things were overlooked; but an honest man and his wife differ, in the providence of God, slightly in their complexions, and she is burned to death. (Hear.) Mr. Remond then proceeded to show, that the prejudice against people of colour was felt in every circumstance, and in every situation in which they could be placed. He spoke warmly of the high character of the coloured population in America—of their patience under the contumely and reproach to which they were subjected—of the moral courage, unbending integrity, and self-sacrificing patriotism, which they had ever exhibited to the world; and, he observed, there were those who had declared, in the face of heaven, that they were determined, by their good conduct, perseverance, and industry, to live down that wicked, abominable, and unchristian feeling with which they were regarded—(great cheering)—and that they would never cease in their efforts till slavery was for ever banished from their country. (Great cheering.) He had always endeavoured to live up to this principle, and he trusted he would do so still. While he had taken to speak with freedom and severity in regard to his country, let it not be understood that he was in the least degree alienated from his country. (Cheers.) He had paid a visit to Britain—gratifying had it been to his soul, to see English faces and shake English hands, and to hear English prayers; but, if his country was ever dear to him, it was so now; and he was anxious to return to his home, and would do so as soon as his mission was fulfilled. (Cheers.) He hoped still to lend his assistance to the great cause; and, in taking his seat, perhaps he might be allowed to adopt the sentiment of an able writer in this country, and say, in regard to America:—

I love thee:—witness, heaven above,  
That I this land, this people love;  
And, rail my slanderers as they will,  
Columbia, I will love thee still.  
Nor love thee less when I do tell  
Of crimes that in thy bosom dwell.  
O! that my weakest word might roll,  
Like heaven's own thunder, through thy soul!  
There is oppression in thine hand—  
A sin corrupting all the land;  
There is within thy gates a pest,  
Gold, and a Babylonish vest:  
Not hid in shame-concealing shade,  
But broad against the sun display'd;  
Repent thee, then, and swiftly bring  
Forth from the camp the accursed thing;  
Consign it to remorseless fire,  
Watch till the latest spark expire,  
Then strew its ashes on the wind,  
Nor leave an atom wreck behind,  
So shall thy power and wealth increase!  
So shall thy people dwell in peace!  
On thee the Almighty's glory rest,  
And all the earth in thee be blest!—(Immense cheering.)

Mr. ADAM, another of the delegates from America, then ad-

dressed the meeting, stating a variety of facts connected with slavery, and the prejudice against colour which had fallen under his own experience. His first experience of the prejudice against colour was in the British territory, in the island of St. John, New Brunswick, where he had for some time kept a school, and had received as pupils two black children, who were forced, in accordance with the prejudice, to occupy seats distinct from the other scholars; another case showing the prejudice which existed against colour even under British rule, was the following :—He on one occasion went into the house of one of the Government trustees, and found a woman telling the family something which seemed to create much amusement and laughter. On inquiry, he ascertained that an English family had just come to that part of the country, and a coloured person had called upon them as strangers to pay them a friendly visit. Being ignorant of the prejudice against colour, and taking the visit of the coloured person as very kindly, they asked him to sit down to dinner, which he did; the circumstance was observed, the whole country side soon had the intelligence, and the English family became the laughing-stock of all their neighbours. (Hear.) In the United States, where he afterwards went with his family, he was struck with the inconsistency that presented itself on the 4th of July, when the whole population turned out, and paraded through the streets, to hear an oration about American independence—what Washington did—how many battles he fought—and how he beat the British—but not a word about slavery. One would suppose that all was free, all Christianity, and that it was a perfect heaven on earth, the United States of America; it was not even once mentioned that such a thing as slavery existed in the country. (Cries of Hear, hear.) The Speaker then went on to show the nature of the opposition given to the abolition cause by the American Churches, of all denominations, and narrated more than one case in which members of Churches had been sold by those in the same communion with themselves. One of these, an exceedingly spiritual man, whose chief theme was the love of God in Christ Jesus, had actually been sold by his brethren of the same Church with which he was connected; he was taken into the service of an infidel, who held him for many years in high esteem on account of his fidelity and honesty, and retained him in his service after he had retired from business. The salvation of the souls of his brethren, however, dwelt upon his mind, and he resolved to go among them once more. His master represented to him how he, his wife, and children, had been sold by his former fellow-Christians, and stated that if he went among them once more, he would never be allowed to enter his door again. The man went, however, and he now lived on the charity of others. Before leaving New York, he (Mr. Adam) had called upon the infidel, and interceded in behalf of the man; the infidel's reply was that he could not break his promise, but he agreed to send him some relief. Many cases of similar hardship inflicted on the slave by his brethren in the church might be given. Mr. A. went on to narrate a number of interesting anecdotes connected with the state of slavery; and concluded by calling upon the people of Glasgow to give the aid of their remonstrances and entreaties, in order to bring the American churches and people to a sense of their sin, and to a total abandonment of the abominable system of slavery.

The Rev. Mr. HARVEY then rose to address the meeting. He commenced by reading his motion, for which see advertisement. The motion, they would perceive, was an expressive one, having relation to the whole moral character of slavery, and bringing it before them, in reference to the obligation under which man lay to his fellow-man. It would be unnecessary for him to enter into the particulars of the motion—to point out how it was that slavery insulted God—was inconsistent with all that one man owed to another—how it robbed a man of all the rights of humanity, and subjected him to galling degradation—for when he said, in one word, that slavery robbed a man of his soul, his person, his time, his labour, his friends, and reduced him to the level, not merely of a brute, but of moveable goods and chattels—he said as much as it could be necessary for any person to say on such a subject. Whenever this was done, there was a glaring insult offered to God, and a gross violation of the rights of humanity; but if done by a people who knew the value of liberty, and who had exerted themselves to the utmost to procure it for themselves and for their descendants, the amount of the sin could not, in such a case, be estimated. (Cheers.) And such was the case with the North American Republic. They had solemnly sworn, in the face of the universe, and pledged their lives and properties, and sacred honour, that they would maintain it as a truth, that man had certain inalienable rights secured to him by God, and these rights were set forth in their declaration of independence, as “the right to life, liberty, and the pursuit of happiness.” (Cheers.) Now, the people who had promulgated this noble doctrine had, nevertheless, kept a large portion of their fellow-men in bondage, and under all the degradations of slavery. (Hear.) And this was not merely done by the politicians of America, by the men who practised it for gain, but by the churches. (Hear.) And if slavery was incompatible with the genius of Christianity, as well as inconsistent with its precepts—if it was wholly opposed to that injunction, “Do ye to others as ye would that others should do unto you,” what language could be employed strong enough to reprobate the Christian church that tolerated slavery within its gates? He need not spend time to prove the obvious truth that slavery was inconsistent with Christianity. That would be admitted by all; and he would therefore turn again to the fact that every denomination of Christians in America was stained with the foul blot of slavery. (Cries of “Hear, hear.”) To prove this, Mr. Harvey read, from a well accredited volume published in America, on the subject of slavery, a number of extracts to show that clergymen and churches were individually and collectively involved in the sin of slave-holding, and even slave-flogging, and buying and selling; these, however, it is unnecessary to repeat, as the facts are, we believe, well known to our readers. Having, to save himself from being misunderstood, stated that there were noble exceptions, in the American churches, to the rule he had stated, the Rev. Gentleman proceeded to answer the objection that the people of Britain had no right to interfere with the Transatlantic Churches in this matter. He contended that every Christian was in duty bound to do all that in him lay to protect the purity of their common faith in every part of the world—so that it should not be held up to the contempt and scoffings of the infidel—that there should be no cause of reproach against that

religion which was intended to elevate the condition of man, to give to the world universal freedom, to place all men on the same platform of rights—so that one should not presume to retain that as a privilege which he would withhold from others. (Cheers.) On this ground, then, they had a right to remonstrate with all who professed to believe in Christ, and to honour his sacred name, in whatever part of the world they might be; the wide Atlantic rolling between British and American Christians did not destroy the bonds by which they ought to be united. (Cheers.) In addition to this general principle which he laid down, they had the earnest solicitations of many excellent ministers and members of the churches in America, that they would pour in their remonstrances on the subject of slavery; and at the recent anti-slavery meeting in London he had heard most earnest pleadings on this very subject. They might rest assured that their efforts in this cause would tell powerfully in America—it was well known that British literature was reprinted in America and circulated to a very great extent; and by this means the remonstrances from this country would become widely and extensively influential. After referring to the thrilling effect produced at an anti-slavery meeting in America by the unrolling of the female remonstrance from the Vale of Leven, Mr. H. spoke of the effect which the contempt of the British people could not fail to have upon the minds of a brave and spirited people like the Americans; if they once felt that, in consequence of their slave-holding, they were held in contempt by a people whom they still respected, and that all their boastings about freedom were looked upon as insincere, he had no doubt that such a feeling would go far to shake the whole system of slavery in America. (Hear.) He asked no one to interfere with the political rights of America—all he asked was the influence of their moral power over the Christian churches of America; he claimed no control over the churches of America, or over any other church; but it was a duty they owed to them as Christian brethren, to remonstrate with them on the commission of any sin of which they might be guilty. He then went on to show, that the prejudice against colour was the natural result of slavery, and that there was no hope for the eradication of such a prejudice, till slavery itself was destroyed. (Hear.) If the Northern States were once made thoroughly Anti-slavery, the States of the South would not be long able to withstand the shock; the time could not be distant when, to a great extent, the churches of America would be forced to discuss the question; and to separate from each other on the great fundamental principle involved in the lawfulness or unlawfulness of slavery. (Cheers.) And he believed that, if once acted upon—if but one man were excluded by a church for dealing in slaves, the system would from that hour receive a blow from which it would never recover. (Cheers.) Mr. H. then sat down by moving the third resolution:—viz.

“Whereas Slavery, under every modification, is a daring insult to God, who made man in his own image,—a glaring outrage on all the rights of humanity,—and expressly condemned by the precepts and spirit of Christianity, this meeting regard not only those who hold Slaves as deeply guilty, but likewise all who neglect to use the influence which they possess to discourage or suppress it, as partakers in the sin.—*Wherefore Resolved,*

“I. That we now pledge ourselves to use all our influence, in

every relation in life, to put an end to Slavery; and earnestly to remonstrate with those (be they Britons or Americans) who either retain their Fellow Men in Bondage, or make gain by the infamous system of Slavery.

“ II. That this Meeting earnestly and affectionately entreat the Christian Churches in Great Britain and Ireland, of all denominations, through their Ministers and Members, to remonstrate, as opportunity presents, through their Church Courts, or other Religious Organisations, according to their own forms, with the American Churches and Brethren, on the Guilt they incur—the Injury they inflict on Religion—and the dishonour they do to God, by retaining Slave-Holders in their Communion, and to urge them, by all the motives presented by their Common Faith, to give no countenance to this monstrous evil, but to put away from their Religious Fellowship every man who holds his Fellow Man in Bondage, as they value the Divine Favour, the Interests of Religion, and the Rights of Humanity.”

Mr. MOTT, from Philadelphia, seconded the motion, and in a few expressive sentiments pointed out the fact that by using articles of slave production we were directly encouraging slavery in America. This country annually imported from 12 to 15 million pounds of cotton raised by slaves, and was in consequence involved in the guilt of slave-holding. The people of Britain had the power to discountenance the system, and a most effectual way of doing so was to give all the aid in their power to George Thompson, in advocating the regeneration of India. (Cheers.)

Dr. WARDLAW here stated that the Congregational Union of Scotland had, at their last meeting, sent over to their brethren in America a remonstrance on the subject of slavery. This was the third, if not the fourth remonstrance that had gone from the same body, and he hoped it would be imitated by others. (Cheers.)

A vote of thanks was given to Dr. Heugh, for his conduct in the Chair, and the meeting broke up.