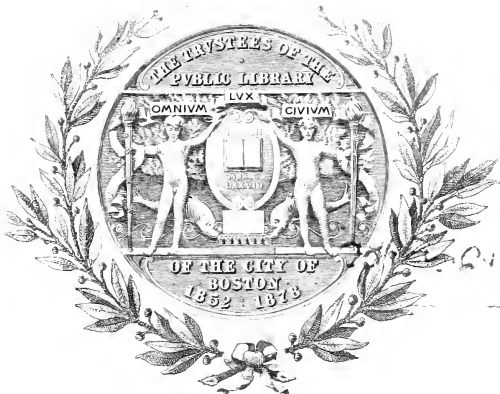


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William Lloyd Garrison

SPECIAL REPORT  
OF THE  
BRISTOL AND CLIFTON LADIES'  
ANTI-SLAVERY SOCIETY ;

DURING EIGHTEEN MONTHS, FROM JANUARY, 1851, TO JUNE, 1852;

WITH A STATEMENT OF THE

REASONS OF ITS SEPARATION

FROM THE

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

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“First pure, then peaceable.”—James, iii. 17.

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LONDON:  
JOHN SNOW, PATERNOSTER-ROW.  
BRISTOL: W. WHEREAT, CORN-ST.  
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1852.

OF THE  
CITY OF BOSTON

COMMITTEE AND OFFICERS  
OF THE  
BRISTOL AND CLIFTON LADIES' ANTI-SLAVERY SOCIETY,  
FOR THE YEAR 1852.

---

**PRESIDENT :**

Mrs. Tribe, 9, Portland-street, Kingsdown.

**TREASURER :**

Mrs. Emery, Highbury Terrace, Kingsdown.

**SECRETARY :**

Miss F. N. Tribe, 9, Portland-street.

**LIBRARIAN :**

\* Miss Thomas, 2, Kingsdown Parade.

**COMMITTEE :**

Miss Godwin, Auburn Villa, Cotham.

Miss Mathews, 9, Narrow Wine-street.

Mrs. P. Ovens, Old Market-street.

Miss Parminter, Upper Cheltenham-place.

Mrs. Richard Rowe, St. James's Parade, Kingsdown.

Mrs. Stephens, Ashley Down.

Mrs. Waterman, Cotham, New Road.

\* Miss Estlin, 47, Park-street.

\* Miss Leonard, Kingston Villa, Clifton.

\* Miss Norris, 17, Pembroke-place, Clifton.

\* Miss Stephens, Ashley Down.

\* Members who have joined the Society during the last year.



CIRCUMSTANCES having arisen in the course of the last two years, which have brought this Society more under public notice than was at first contemplated, it is considered desirable that a Report of its proceedings during the last eighteen months should be published; giving, at the same time, a brief sketch of its previous history, sufficient to account for its past inaction and present vitality.

*Bristol, June 24th, 1852.*

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REPORT  
OF THE  
BRISTOL AND CLIFTON LADIES'  
ANTI-SLAVERY SOCIETY.

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FORMATION OF THE SOCIETY.

THE BRISTOL AND CLIFTON LADIES' ANTI-SLAVERY SOCIETY was instituted in September, 1840, and the following rules were adopted for its guidance:—

1. That the Society be called "The Bristol and Clifton Ladies' Anti-slavery Society," auxiliary to the British and Foreign Anti-slavery Society.

2. That its object be to collect and circulate information relating to slavery throughout the world, and in every possible way to aid in its extinction.

3. That all ladies subscribing to the funds of this society, be considered members.

4. That the management of this society devolve on a treasurer, two secretaries, and a committee of not less than twelve ladies, any five forming a quorum.

5. That the committee meet on the first Thursday in every month, and that the annual meeting be held in December, when a report shall be presented, and officers chosen.

Although removals and other causes have deprived the society of many of its early members, including one of its secretaries, who has for some years ceased to reside in the neighbourhood; its original officers, (or those elected within a

short period of its formation,) still retain their posts, and some of its first adherents continue to be its active supporters.

It was established under the auspices of Captain Charles Stuart, who advised co-operation with a society in America called "The American and Foreign Anti-slavery Society," which, he said, "was formed in December, 1833; but took its present name in May, 1840, when a division occurred, caused by the other branch of the society intruding new and injurious views; this other branch retaining the original name of the society, but having adopted a fundamentally different principle." He represented the American and Foreign Anti-slavery Society as embracing the Christian abolitionists of the United States; and the American Anti-slavery Society, from which it had separated, as composed chiefly of persons who were infidel in their sentiments, opposed to all that is deemed Christian, and unfaithful to the cause of the slave; making it subsidiary to the promotion of their infidel views, and introducing for discussion on the anti-slavery platform the questions of "woman's rights," "anti-sabbath," "no human government," and such like.

Fully relying on this information, we carefully avoided any intercourse with the members of the American Anti-slavery Society; and, at the recommendation of Captain Stuart, entered into correspondence with Miss Martha V. Ball, of Boston, secretary of the Massachusetts Abolition Society, requesting to be informed of any way in which we could aid the cause we had so much at heart. It was proposed that we should contribute to a bazaar, which was to be held in Boston for the benefit of the Massachusetts Abolition Society. We did so for two successive years, and received in acknowledgment the second annual report of that society. After a time, however, we found that the bazaar was discontinued; in consequence, as we understood, of the death of its chief manager;\* and no suc-

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\* A short time ago, we discovered that this impression was erroneous; but that the lady referred to, instead of being known as an actor in the anti-slavery cause, was a regular attendant at the church of Rev. W. Rogers, notorious for his advocacy of the Fugitive Slave Bill, and his opposition to the abolitionists.

ceeding report of the Massachusetts Abolition Society was sent to Bristol. The *American and Foreign Anti-slavery Reporter* was taken in by the society, and some other anti-slavery papers were recommended to us, but these were discontinued one after another. Occasionally letters from Rev. Nathaniel Colver, Mr. Lewis Tappan, and Rev. Joshua Leavitt were forwarded for our perusal from other anti-slavery societies. But gradually all these sources of information ceased, and we could not learn that much effort was being made in America on behalf of emancipation, or that any way existed for us to aid in promoting it.

The *British and Foreign Anti-slavery Reporter* was regularly circulated amongst our members; but it failed to keep alive our interest, or to point out modes of action.

We made repeated applications to the secretary of the British and Foreign Anti-slavery Society, for instructions as to what we in Bristol could do to promote the cause; but the suggestions were so vague and unsatisfactory, that with the exception of occasionally contributing to the support of schools and other institutions for the emancipated negroes and free coloured people, (which objects, though philanthropic, are not *anti-slavery*) we could find no occupation beyond that of collecting funds for the British and Foreign Anti-slavery Society. This, indeed, we were told by the secretary of that society, was the most useful anti-slavery work in which we could engage; and the right to exercise an independent control over our funds was disputed.\*

#### VISIT OF MESSRS. GARRISON AND DOUGLASS TO BRISTOL.

In the year 1846, Messrs. Garrison and Douglass visited Bristol, and addressed crowded meetings. Their eloquent and touching appeals rekindled, in the minds of such of our com-

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\* Some years afterwards, the same complaint having been repeated by our secretary to Mr. Scoble, he stated that there *were* numerous anti-slavery objects engrossing the attention of the parent society; but that so strong a feeling was understood to exist in Bristol in favour of Mr. Garrison, that the Committee in London were afraid to solicit *our* co-operation in the work with which they supplied their other auxiliaries!

mittee as listened to them, the anti-slavery feeling which for want of exercise had declined or was lying dormant. Once more the inquiry was made, "What can we do?"

We now first became aware that, year after year, persons of all creeds and all ranks, sent contributions from Bristol to a bazaar held in Boston, in aid of the American Anti-slavery Society. Members of the established church, of every denomination of dissenters, the inmates of country mansions, tradespeople, labourers, pupils of ladies' boarding-schools, charity-schools, and the blind asylum, were all uniting in this labour of love. We felt prompted to take our part in the work, and summoned a special meeting of the committee, to which we invited a gentleman who was understood to have paid considerable attention to the abolition movement, and had just published a tract upon the subject. We made many enquiries of him respecting the two anti-slavery societies of America. He assured us that the American Anti-slavery Society was very active, and was in fact the only efficient anti-slavery organization in the United States; and he urged us to give some proof of our interest in its efforts to emancipate the slave. All our predilections and our religious sympathies were, however, so much on the side of the American and Foreign Anti-slavery Society, that we could not at once change our views; nor could we relinquish the unfavourable opinions we had always entertained respecting Mr. Garrison and his associates. At last we determined that we would *this year* send a contribution to the Boston Bazaar, and we again wrote to Mr. Scoble, begging for such information as might guide us respecting the right course to adopt in future. At the same time we wrote to Mr. George Thompson, requesting him to give us some particulars respecting the American Anti-slavery Society, (the party represented by Messrs. Garrison and Douglass,) and the new Anti-slavery League, lately formed in London, of which he had been elected president. We were desirous of learning from Mr. Scoble and Mr. Thompson, whether we could with propriety join the "League" while retaining our connexion with the "British and Foreign Anti-slavery

Society;" but no answer was received to either of our applications, so that we were left without sufficient data to enable us to arrive at a satisfactory conclusion.

INFLUENCE OF MR. SCOBLE'S STATEMENTS ON THE ACTION OF  
THIS SOCIETY.

The following year, it was again proposed to aid the Boston bazaar; and a letter was written to Mr. Scoble, requesting that a notice of this bazaar might appear in the *Reporter*, and offering to pay for it as an advertisement if necessary. The notice was refused insertion; but Mr. Scoble remained silent as to the ground of its rejection, as well as on all the other points on which we had solicited information. At a subsequent period, in a personal interview with some of the officers of the society, he assigned as a reason for this silence, a determination on the part of the British and Foreign Anti-slavery Society, to have nothing to do with the question of different anti-slavery parties in America. He reiterated his former statements, that "good reasons could be given" in proof of the impropriety of the Bristol and Clifton Society's affording any countenance to the American Anti-slavery Society; he excited very uneasy and unfavourable impressions respecting the personal character of its most active members; and again affirmed that they were using the anti-slavery platform as a vehicle for disseminating dangerous and infidel views. We felt that if matters were as he represented, we should by aiding this party be sacrificing truth and righteousness without really serving the cause of humanity.

The only testimony of an opposite nature which we had heard, was given by individuals whose religious opinions were not orthodox, and we did not place confidence in its impartiality or its weight. Continuing fearful that we should do wrong by any sort of co-operation with the American Anti-slavery Society, and the American and Foreign Anti-slavery Society presenting us with no channel through which we could aid the cause, we were left destitute of any field for anti-slavery labour. As an inevitable consequence, our efforts were para-

lysed, and our zeal nearly extinguished. Attendance at our committees could not be secured. These meetings were at first changed from monthly to quarterly; they were then held only once a year; and at last the number had so dwindled away, that it was impossible to form a quorum. Subscriptions fell off, and it was in serious contemplation to dissolve the society, appointing a collector to perform the only duty devolved upon it—that of gathering and transmitting to London contributions to the parent society.

#### VISIT OF WILLIAM WELLS BROWN.

In the year 1850, one of our members having received intimation that Mr. W. Wells Brown, a fugitive slave, was lecturing in the various towns in England with great effect on the subject of slavery, he was, at the suggestion of our committee, invited to Bristol. He delivered a most impressive address, and excited so much interest, that a soirée was given at the Broadmead Room, April 3, 1850, for the purpose of expressing sympathy with him. At this assembly some earnest resolutions were passed. (See Appendix No. 1) They were sent to the *Anti-slavery Reporter*, but were refused insertion on the ground that Mr. Brown was a member of the American Anti-slavery Society, and did not bring letters of introduction to Mr. Scoble.\*

#### WILLIAM AND ELLEN CRAFT.

In the month of January, 1851, the following letter from the general agent of the Massachusetts Anti-slavery Society, to a friend in Bristol, (commending the fugitives William and

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\* Although Mr. Brown has been for eight years arousing attention to the sinfulness of slaveholding, has delivered upwards of four hundred lectures on the subject in this country, and addressed not fewer than 200,000 persons; and although accounts of most of his meetings have been published in the United States, his name has never come before the readers of the "Reporter": while attempts have been repeatedly made to excite prejudice against him, through the private circulation of unfounded statements, which have impeded his usefulness in the cause of his oppressed brethren.



Ellen Craft to British sympathy,) was sent to our secretary for the perusal of the Committee:—

“ 21, Cornhill, Boston,  
November 6th, 1850.

“ My dear —

“ I trust that in God's good providence this letter will be handed to you in safety by our good friends, William and Ellen Craft. They have lived amongst us about two years, and have proved themselves worthy in all respects of our confidence and regard. The laws of this republican and christian land (tell it not in Moscow nor in Constantinople) regard them only as slaves—chattels personal—property. But they nobly vindicated their title and rights to freedom, two years since, by winning their way to it; at least so they thought. But now the slave power, with the aid of Daniel Webster and a band of lesser traitors, has enacted a law which puts their dearly bought liberties in the most imminent peril; holds out a strong temptation to every mercenary and unprincipled ruffian to become their kidnapper; and has stimulated the slaveholders generally to such desperate acts for the recovery of their fugitive property, as have never before been enacted in the history of this government.

“ Within a fortnight, two fellows from Macon, Georgia, have been in Boston for the purpose of arresting our friends William and Ellen. A writ was served against them from the United States District Court; but it was not served by the United States marshal; why not, is not certainly known: perhaps through fear, for a very general feeling of indignation, and a cool determination not to allow this young couple to be taken from Boston into slavery, was aroused, and pervaded the city. It is understood that one of the judges told the marshal, that he would not be authorized in breaking the door of Craft's house. Craft kept himself close within the house, armed himself, and awaited with remarkable composure the event. Ellen, in the meantime, had been taken to a retired place out of the city. The Vigilance Committee, (appointed at a late meeting in Faneuil Hall) enlarged their numbers, held an almost permanent session, and appointed various sub-committees to act in various ways. One of these committees called repeatedly on Messrs. Hughes and Knight, the slave catchers, and requested and advised them to leave the city. At first they peremptorily refused to do so, 'till they got hold of the niggers.' On complaint of different persons,

these two fellows were several times arrested, carried before one of our county courts, and held to bail on charges of 'conspiracy to kidnap,' and of 'defamation,' in calling William and Ellen 'slaves.' At length they became so alarmed, that they left the city by an indirect route, evading the vigilance of many persons who were on the look out for them. Hughes at one time was near losing his life at the hands of an infuriated coloured man. While these men remained in the city, a prominent whig gentleman sent word to William Craft, that if he would submit peaceably to an arrest, he and his wife should be bought from their owners, cost what it might. Craft replied, in effect, that he was in a measure the representative of all the other fugitives in Boston, some 200 or 300 in number; that if he gave up, they would all be at the mercy of the slave catchers, and must fly from the city at any sacrifice; and that if his freedom could be bought for two cents, he would not consent to compromise the matter in such a way. This event has stirred up the slave spirit of the country, south and north; the United States government is determined to try its hand in enforcing the Fugitive Slave law; and William and Ellen Craft would be prominent objects of the slaveholders' vengeance. Under these circumstances, it is the almost unanimous opinion of their best friends, that they should quit America as speedily as possible, and seek an asylum in England! Oh shame, shame upon us, that Americans, whose fathers fought against Great Britain, in order to be FREE, should have to acknowledge this disgraceful fact! God gave us a fair and goodly heritage in this land, but man has cursed it with his devices and crimes against human souls and human rights. Is America the 'land of the free, and the home of the brave?' God knows it is not, and we know it too. A brave young man and a virtuous young woman must fly the American shores, and seek, under the shadow of the British throne, the enjoyment of 'life, liberty, and the pursuit of happiness.'

"But I must pursue my plain, sad story. All day long, I have been busy planning a safe way for William and Ellen to leave Boston, and in raising funds for their passage, &c. We dare not allow them to go on board a vessel, even in the port of Boston; for the writ is yet in the marshal's hands, and he *may* be waiting an opportunity to serve it; so I am expecting to accompany them to-morrow to Portland, Maine, which is beyond the reach of the marshal's authority, and there I hope to see them on board a British steamer.

“ This letter is written to introduce them to you. I know your infirm health; but I am sure if you were stretched on your bed in your last illness, and could lift your hand at all, you would extend it to welcome these poor hunted fellow-creatures. Henceforth England is their nation and their home. It is with real regret for our personal loss in their departure, as well as burning shame for the land that is not worthy of them, that we send them away, or rather allow them to go. But with all the resolute courage they have shown in a most trying hour, they themselves see it is the part of a foolhardy rashness to attempt to stay here longer.

“ I must close; and with many renewed thanks for all your kind words and deeds towards us,

“ I am,

“ Very respectfully yours,  
“ SAMUEL MAY, JUN.”

Until this announcement, we had been entirely ignorant of the eventful history of these interesting fugitives. The *Anti-slavery Reporter*, for December, 1850, had incidentally mentioned their names in connection with the defeat of the slave-hunters by the Vigilance Committee;\* but made no further allusion to them, although the President of the United States considered their case of sufficient importance to threaten the employment of the militia, army, and navy (if requisite) for their arrest. In Scotch and English daily journals, however, these and many other interesting particulars were made known to the public; and from these sources we learned that the Crafts were now engaged, in company with their friend, Mr. Wm. Wells Brown, in disseminating anti-slavery information in Scotland; that wherever they went, they produced a deep impression; and were welcomed in various towns by enthusiastic public meetings.†

By the help of some American anti-slavery papers, which

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\* The *Reporter* for December, 1850, speaks of the Boston Vigilance Committee as having enlarged its numbers to 150; and the Annual Report of the American and Foreign Anti-slavery Society for 1850, contains in addition, the whole history of the escape of the Crafts from their threatened recapture; but in neither case is there any intimation that the chief actors in this perilous work were members of the American Anti-slavery Society.

† See Appendix, No. 2, p. 61.

were lent to us at this time, we were enabled to gain a clearer idea of the nature of the agitation created in the United States by the passage of the Fugitive Slave Law, of the unremitting labours of the Boston abolitionists, and the dangers to which the lives of many among them were subjected, on account of their courageous opposition to the law.

#### CLAIMS OF THE AMERICAN ANTI-SLAVERY SOCIETY EXAMINED.

All these incidents thoroughly roused our society, so that we determined to study the whole history of the anti-slavery struggle in the United States from its commencement; and being aware that our sources of knowledge had hitherto been very limited and one-sided, we procured a series of the reports and official documents of the American Anti-slavery Society, and compared them with some reports of the American and Foreign Anti-slavery Society, and the single report of the Massachusetts Abolition Society, which were in our possession. By this means, we ascertained that while scarcely any evidence of vitality was perceptible in the American and Foreign Anti-slavery Society; and that the Massachusetts Abolition Society, with which it had co-operated, had long ceased to exist; the American Anti-slavery Society, which we had been repeatedly assured "did very little for the cause of the slave," was in most active operation, and had numerous branches in different parts of the land, supporting weekly organs, travelling agents, etc.; "that it holds hundreds of public meetings in the year in many parts of the Free States; that it employs as lecturers many men and one or two women of great ability and unimpeachable characters, who devote themselves to the work of enlightening the public mind; and could readily, if they pleased, obtain an ample income by other modes of life, instead of the mere subsistence they are contented with for the slave's sake; that it publishes, with its own funds and by the assistance of subscribers, a large, ably-conducted, and handsome weekly paper in New York, which is solely devoted to the promotion of the anti-slavery cause; that it includes a large majority of the earliest, ablest, most

eloquent, most accomplished, and devoted abolitionists; that it imposes no sectarian tests, and welcomes every one to the work who feels for his country and his country's slaves, and is willing to labour for the removal of this giant iniquity."

We now procured the consent of the subscribers to our employment of the funds of the Bristol and Clifton Ladies' Anti-slavery Society in such ways as we might deem most beneficial to the cause; instead of sending them to the British and Foreign Anti-slavery Society, New Broad-street, London. Committee-meetings were held, at which the rules and constitution of the American Anti-slavery Society were formally examined, and on February 13th, 1851, the following resolutions were unanimously adopted:—

"That this society, sympathising in the aims and efforts of the American Anti-slavery Society, resolves to co-operate with it, by sending a contribution to the Anti-slavery Bazaar, to be held in Boston, Massachusetts, next December.

"That for the sake of being more fully informed respecting all anti-slavery movements in America, this committee subscribe for a copy of the *Anti-slavery Standard*, and of the *North Star*, to be circulated amongst its members."

#### VISIT OF WILLIAM AND ELLEN CRAFT.

The interesting reports which continued to reach us of the progress of W. and E. Craft and W. W. Brown in the North of England, awakened our desire to profit by their presence amongst us; and it was resolved (February 27th) that an attempt should be made to induce them to visit Bristol. We were in hopes of obtaining aid from a gentlemen's committee, (the name of which, as an auxiliary of the British and Foreign Anti-slavery Society, had long been known in the city) in making arrangements for a public meeting to welcome the fugitives. Finding, however, that this association was no longer in active operation, we were forced to depend on such help as was afforded by individuals friendly to the cause. Several ministers kindly consented to take part in the proceedings, and as soon as a favorable answer to the invitation had

been received from the fugitives, the meeting was appointed for April 9th.

#### ANTICIPATED ARRIVAL OF AMERICAN MINISTERS.

In the latter part of the month of February, our attention was drawn, by a forcible article in the *Morning Advertiser*, to the anticipated arrival of numerous American ministers during the approaching spring. In this article, headed, "American Slavery—her Clergy at the Great Exhibition," the support afforded to their iniquitous system by the churches of America was prominently set forth; and an earnest appeal made to the religious bodies of this country, to let it be known among the ministers of the United States, who were likely to visit us at the approaching exhibition, that we were not ignorant of the complicity of their churches with slavery; and that such American clergymen as could not show that they had done something to oppose the slave system (especially by denouncing the late Fugitive Slave Law,) must expect to receive no welcome to our pulpits.\*

The provincial papers made copious extracts from this document. Soon after, the *British Banner* and *Standard of Freedom* addressed their readers in similar language, and within three weeks after its appearance in England, it was reprinted in the American journals. It was also, as we afterwards ascertained, widely circulated among the dissenting clergy of England and Scotland.

We watched with great anxiety, hoping to see the British and Foreign Anti-slavery Society employ its influence and pecuniary resources in some such strenuous course of action as the crisis in America, caused by the Fugitive Slave Law, seemed to demand; but finding no indication in the March number of the *Reporter*, of any decided measures being contemplated, we determined not to neglect the opening made

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\* Even in this early call to anti-slavery exertion, a hint was given to the Broad-street Committee, that the *Reporter* had not shown much fidelity to the cause in withholding from its readers all notice of the interesting and crowded meetings that were being held in Scotland by W. Wells Brown and William and Ellen Craft.

by the above-named journals, for urging the religious bodies of England to testify their regret at the conduct of their brethren in America, many of whom were at this time openly advocating the Fugitive Slave Bill.

Accordingly, at a committee meeting, March 27th, the following preamble and resolution were unanimously adopted:—

“The members of this society, having contemplated with pain and deep regret, the course of the clergy in the United States, which, (with a few honourable exceptions,) affords more or less support to the system of slavery; and having been especially grieved by the low views of Christian duty recently proclaimed by ministers in the Free States, in regard to the Fugitive Slave Bill,—

“Resolved—That such ministers of this city as may be about to attend annual conferences in London, during the month of May, be respectfully but earnestly solicited to deliberate with their brethren, on the expediency of adopting some line of conduct to prevent their pulpits being occupied by any clergymen from the United States, visiting England at the approaching exhibition, who have not borne testimony to the unrighteous character of the Fugitive Slave Bill: and further, to take into consideration the desirableness of urging those religious societies in America, with whom they sympathize in doctrine and discipline, not to depute any ministers to this country upon religious or philanthropic missions, who have not publicly manifested their disapprobation of this law, which Judge Jay declares to be ‘as palpable a violation of the constitution, as it certainly is of the principles of justice, the rights of humanity, and the religion of Jesus Christ.’

“Signed, on behalf of the Committee,

“F. N. TRIBE, *Secretary.*”

This, together with a collection of extracts from recent American sermons, denominated “Clerical Teachings on Slavery,” we sent without loss of time to thirty-two dissenting ministers in Bristol.

By one of these ministers, the Rev. J. Burder, the subject was introduced at the half-yearly meeting of the Bristol and Gloucestershire Congregational Union, on April 10th, where a resolution framed upon it was adopted, which was afterwards

inserted in the *Patriot*, *British Banner*, *Christian Times*, and *Bristol Examiner*.

“That the grief and shame which we have long felt on account of the slavery which prevails in several of the United States of North America, are greatly aggravated by the fact, that not a few of the Christian churches and Christian ministers, so called, plead for the continuance of that wretched system; that our sorrow has been recently still further deepened by the atrocious Fugitive Slave Law, which the legislature of the United States has enacted; that, while it would pain us to do anything which should even seem inconsistent with international hospitality, especially towards our transatlantic kinsfolk, during the approaching congress in London, we deem it right to express our unanimous determination not to admit to our pulpits any minister of religion, whatsoever may be his reputation in the States, who hesitates to avow his abhorrence of slavery, and his earnest desire for its speedy abolition; but that, on the other hand, we regard those American ministers and others, who boldly declare their anti-slavery principles, to be ‘worthy of double honour.’”

On April 9th, the meeting to welcome W. and E. Craft and W. W. Brown, was held at the Broadmead Rooms. A crowded audience assembled, who listened with deep interest to thrilling details of slavery, and of the escape of the Crafts, and also to impressive speeches by Rev. J. A. Pearsall, T. Crisp, G. H. Davis, and W. James, Messrs. W. W. Brown, Estlin, and Neild. Several important resolutions were passed at this meeting. The following, in particular, respecting the duty of English ministers towards their American brethren, (which was proposed by Rev. T. S. Crisp, seconded by Rev. W. James, and passed unanimously), was of great service to the cause.

“The course which the American clergy generally have taken with reference to the Fugitive Slave Bill appearing to this meeting to be inconsistent with the claims of Christianity, and with the duty of ministers of the Gospel towards the oppressed:—*Resolved*, That it be earnestly recommended to the ministers and congregations of this city, to take such steps as to them may appear effectual for bringing this important subject under the consideration of their several religious bodies at the approaching anniversaries in the month of May; both for the



purpose of urging the propriety of not admitting into their pulpits any American clergymen who have either directly or indirectly given their sanction to the unrighteous Fugitive Slave Law; and of expostulating with the brethren of their respective denominations in the United States, upon the lamentable fact that the whole system of American Slavery, with all its terrible and demoralising consequences, is now unquestionably receiving its main support from the churches of that country."

The resolutions, with full accounts of the proceedings at the meeting, appeared in the *Bristol Examiner* of April 12th, and also in the *Bristol Mercury*, and the *Bristol Gazette*. Numerous copies of these papers were forwarded to the United States; and the *New York Herald* of May 9th contained quotations from them, together with indignant comments made by Dr. Cox of Brooklyn at a meeting of the Colonization Society.

In order to secure co-operation, we wrote on March 28th (the day after our own resolution was passed) to the Anti-slavery Society in London, asking for a complete list of the associations that were affiliated to the Parent Society. We enquired at the same time, what steps were meditated by the London Society in reference to the important objects of our circular. The list was not supplied, and the reply of Mr. Bolton was "that the subject would be taken into consideration at a committee meeting on the following Friday, April 4th."

The resolution of our society was sent to the secretaries of fifty-three anti-slavery associations, with an invitation to each to take up the subject, and an offer of some copies of the paper headed "Clerical Teachings," (which had been reprinted by a friend to the cause in Bristol, at his own private press,) to all who would help forward the movement. The Ladies' Anti-slavery Societies of Birmingham, Edinburgh, Newcastle, Manchester, Chelmsford, Liverpool and Kendal, promptly responded to the call; and some of these reprinted the "Clerical Teachings," and passed resolutions of their own; others were supplied from Bristol. In the course

of the following fortnight, we forwarded the resolutions of our committee, and of the public meeting, together with some copies of the "Clerical Teachings," extracts from the *British Banner*, the *Standard of Freedom*, &c. to the secretaries of twenty-four Baptist, sixty-four Congregational, two Missionary, and several other religious associations, with a request to each that the subject might be brought before their next district or annual meeting. The printed papers were also sent to 123 influential ministers among the Independent, Baptist, Presbyterian, Unitarian, Free Church, and other denominations, most of whom were expected to attend the May conferences in London.

Resolutions based upon these statements, and containing many of their words, were passed by the South Cambridge Independent, the Bridgewater Baptist, and the Colchester Independent Unions, by the Lancashire and Cheshire Congregational Union, the East-Kent Congregational Association, and the Bristol Baptist Association. The secretaries of the three first of these, in acknowledging the Bristol Anti-slavery Society's communication, ascribed the resolutions of their meeting to it. The secretaries of the Dawlish, Workingham, Devonport, Caistor, and Andover Unions, assured us that if their district meetings had not been passed, advantage would have been taken of them to remonstrate with American apologists for slavery, and they regretted the suggestions having arrived too late. At the annual meeting of the Baptist Union, April 25th, an anti-slavery resolution was passed, and attributed by a minister present to the document from Bristol; it was followed by a similar one at a meeting of fifty-one members of Baptist colleges, April 29th, and also by one from the Bloomsbury Chapel Congregation, May 2nd.

The subject was brought forward at fourteen district or Annual Associations among the Unitarians; and eight local meetings, as well as one of their general body in London, were convened for the express purpose of taking the question into consideration.

The Congregational Union, at its annual meeting, May 16th,

passed the following important anti-slavery resolution, which is still exerting a beneficial influence upon the cause.

“ Annual Assembly of the Congregational Union in London, May 16th, 1851, the Rev. John Kelly, of Liverpool, in the chair:—Moved by Josiah Conder, Esq., seconded by Rev. William Owen, supported by Rev. Dr. Campbell, and carried unanimously; ‘ That this Assembly, while most anxious to reciprocate sentiments of fraternal regard and unity towards the pastors and churches of the same faith and order as those in connexion with this Union in the United States of America, —more especially towards the descendants of the venerated Pilgrim Fathers in the New England States,—deem it their duty to renew their solemn and indignant protest against slavery as it now exists among the American churches; and, in particular, to express their great surprise and deep sorrow at the conduct of those ministers of various denominations, who have given either direct countenance or tacit support to the Fugitive Slave Law, recently passed by the American legislature; inasmuch as they cannot but regard that wicked and accursed statute as being, in the language of the eminent patriot and philanthropist, Judge Jay, ‘ a palpable violation of the principles of justice, the rights of humanity, and the religion of Jesus Christ;’ a law to which no one who would obey God rather than man can consistently or righteously submit. And this Assembly would earnestly pray, that the Divine Head of the Church, in whom there is neither bond nor free, would open the eyes of all Christian ministers and churches in the United States, to the aggravated guilt of participating in the sin of man-stealing, or holding their brethren in unjust and cruel bondage—a sin which, in the opinion of this Assembly, raises an insuperable barrier to church fellowship with them, on the part of all who in this particular reverence the authority of God and respect the inalienable rights of their fellow-men.”

#### LABOURS OF OTHER SOCIETIES APPROPRIATED BY THE BROAD-STREET COMMITTEE.

We have recorded thus minutely the steps taken to bring about this anti-slavery action in the religious bodies, from no desire to magnify our own share in the work, but simply to show how little the various demonstrations which ensued can be attributed to the exertions of the British and Foreign Anti-

slavery Society, although claimed by it as the fruits of a circular issued by its committee. This circular bears the date of April 21st; but, as far as we can ascertain, it did not appear in print until the 1st of May, after a large proportion of the resolutions ascribed to its influence had been passed. It was then published in the *Reporter*, together with the resolutions of the Baptist Union, which it professes to have originated; and several others, the words of which it has partially adopted.

Having given the foregoing details, we now beg particular attention to the following extract from the Annual Report of the British and Foreign Anti-slavery Society, for 1851:—

“The anticipated arrival of large numbers of Americans to attend the great exhibition of the arts and industry of various nations, has furnished the Committee with a favourable opportunity of calling upon their countrymen at large, to bear a practical testimony against American slavery. In an address which they have widely circulated, and in a circular letter which they have sent to the various religious bodies and organizations throughout the kingdom, they have called upon them to refuse all American slaveholders, and their abettors, access to their platforms, their pulpits, and to church-fellowship; and to receive with ‘double honour’ all who are faithful to the cause of the oppressed slave, and labour to promote his freedom. It is with sincere satisfaction that the Committee report that the Evangelical Alliance, the Baptist Union, the Congregational Union of England and Wales, many county associations, bodies of ministers, and particular churches have responded to the call, and have passed resolutions of a suitable character, which the Committee have no doubt will tell on corresponding bodies in the United States. As a specimen of the spirit and sentiment of these resolutions, they give the following, which was passed unanimously, on the 16th of May last, by the Congregational Union.” [See p. 21.]

TESTIMONY OF WILLIAM AND ELLEN CRAFT RESPECTING THE  
BOSTON ABOLITIONISTS.

Our Committee, as well as many other friends of the cause, availed themselves of the visit of William and Ellen Craft, and W. W. Brown, to obtain accurate information respecting

the present position of anti-slavery parties in the United States. We found that the Crafts had never heard of the American and Foreign Anti-slavery Society until they came to Bristol. On their escape from slavery, they had stopped at New York, the seat of this society, but were not informed of its existence; they were told that Boston was the head quarters of the abolitionists, who had created by their labours in that locality a public sentiment sufficiently strong to guard fugitives from recapture; and they were advised to hasten thither for safety.

The Crafts described with much emotion the constant, self-denying labours of the Boston abolitionists; the great personal kindnesses they had received on first settling in that city; and the unwearied, generous exertions of these same friends in their behalf at the fearful period when the slave-hunters attempted to seize and return them to slavery. To William and Ellen Craft, and to their fugitive brethren, the names of Messrs. Phillips, May, Garrison, Parker, Jackson and many others were especially dear: and great was their surprise and grief to discover in this country,—instead of the universal love and sympathy with which they presumed their generous protectors would be regarded,—bitter feelings and distrust existing in many parts of Scotland and England against these, the only white people who had ever treated them as friends and equals.

These prejudices and misconceptions had greatly distressed them, and their origin was to them perfectly inexplicable. They told us they had tried to disabuse persons with whom they had conversed, of a strange notion that the abolitionists mixed up other subjects with their anti-slavery advocacy; but that they found to their sorrow that in many minds hostility to the slave's best friends was more deeply rooted than hatred of slavery or zeal for its extermination.

EXTRACTS OF LETTERS FROM MR. SCOBLE IN REPLY TO  
INQUIRIES.

In the month of May, a fresh attempt was made to learn

from Mr. Scoble some ground of complaint against Mr. Garrison and his fellow-labourers, sufficiently definite to warrant us in withholding assistance from the American Anti-slavery Society. This application was caused by a tract\* (recommending the withdrawal of aid from the Boston Bazaar) which Mr. Scoble had given to the daughter of a member of our Committee, being forwarded to our secretary, with the urgent advice that particular inquiries should be made of Mr. Scoble, concerning the abolitionists of Boston.

The following was received in reply. The letter from which it is extracted is in the handwriting of Mr. Bolton, signed by Mr. Scoble:—

“ 27, New Broad-street, London,  
10th of June, 1851.

“I am much obliged for the tracts written by Mrs. Chapman and Mr. Estlin which your note enclosed. I had not read them until you directed my attention to them, though I had heard of their existence. Though written with great ability, they do not in the slightest degree alter my judgment in reference to the position which I have taken for many years past, in relation to the American Anti-slavery Society, its modes of operation, and its bearing on the abolition of slavery in the United States.

“The conversation which I had with —— was explanatory in its character, and arose out of circumstances which I did not create, and, I may add, was purely defensive in its nature. If the impression left upon her mind by that conversation was such as you represent, and should that impression, after further inquiry, be rendered permanent, I certainly shall not

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\* This circular, issued by nine ladies of Glasgow, contained extracts from letters of Mr. H. C. Wright, published in the *Liberator*, with an inference drawn from them that *these* were the exponents of the views of the society of which the editor of the *Liberator* is president, and consequently that the funds of the Boston bazaar were used to propagate infidelity. The inconclusiveness of this argument had been shown in Replies to the Glasgow tract by Mrs. M. W. Chapman of Boston, and Mr. Estlin of Bristol, in both of which it was stated:

That the *Liberator* is not the organ of the American Anti-slavery Society;

That Mr. H. C. Wright is not an agent or officer of that society; and

That the funds of the Boston Bazaar are devoted to the support of the Society's organ, the *National Anti-slavery Standard*.

regret it; but you must excuse me when I say that no third parties have a right to challenge me to vindicate a private conversation, unless they are implicated in it; and without stating the precise points in that conversation, the correctness of which they deny or dispute. If, therefore, I decline to comply with your request, it is not from discourtesy, but from a feeling of the serious inconvenience attending all discussions got up in this way. You have evidently taken up, conscientiously no doubt, a position in favour of Mr. Garrison and the American Anti-slavery Society, and have done so for many years past; and it is quite evident, from the tone of your note, that if we were to have an epistolary controversy, it would end just where it began, if it did not branch out into collateral tissues, and become almost interminable.

“Should any of the facts I brought under the attention of ——— be denied or disputed, I am prepared to vindicate them, and to establish the veracity of my statements.”

Allusions having been made to the absence of any signs of vitality in the American and Foreign Anti-slavery Society, and a request again preferred for a notice of the Boston Bazaar\* to be introduced into the *Reporter*, Mr. Scoble observes:—

“In reference to the American and Foreign Anti-slavery Society, I am sorry that your search for its doings should have been so fruitless. I would respectfully remind you, however, that as it derives no funds from Bristol, and is treated with almost insolent contempt by some among you, it can scarcely be worth your while to scrutinize its proceedings so closely. Now I will just venture one remark on the subject, and it is this, that where there is *one* abolitionist paper in the United States which advocates the American Anti-slavery Society's operations, there are ten which sustain the movements of the American and Foreign Anti-slavery Society; and that where there are *tens* who rally round the American Anti-slavery Society, there are *hundreds* who are attached to the American and Foreign Anti-slavery Society.†

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\* Through the liberality of Mr. Williamson, the appeal here referred to was permitted to appear for many successive weeks in the *Bristol Examiner*, by which means much attention was attracted to the object, attended by an accession of contributions.

† This admission of the popularity of the latter society, in a community interested in the maintenance of slavery, convinced us that the American and Foreign Anti-slavery Society could not be doing much for its overthrow.

“You ask me to insert the paper enclosed in your note, extracted from W. W. Brown’s Narrative. Most readily would I comply with any request of yours if I could do so with propriety, but as our society has no official connexion with the American Anti-slavery Society, and thinks itself justified in keeping aloof from it, any appeal of the kind you have sent me cannot be inserted. We observe a neutral position towards the American Anti-slavery Society, and shall continue to do so unless forced into one of hostility by its indiscreet friends.”

The Secretary had also drawn Mr. Scoble’s attention to some warnings respecting Mr. Josiah Henson, which had appeared in several American papers, and especially to an extract (given in the Appendix, No. 3) which we learnt had been already sent to Mr. Scoble by the Secretary of the Edinburgh Ladies’ Emancipation Society. He replies:—

“I have read the Report of the American Anti-slavery Society, and that part of it which refers to the Dawn Institute and Mr. J. Henson, and attach but little importance to it in face of the real facts of the case, and the credentials that Mr. Henson brings with him to this country, both as it respects his character as a Christian, and his integrity as a man. My letter to Miss Wigham contained a full reply to her inquiries. I was enabled to contradict ‘the charges’ brought against him in the *American Baptist Recorder* and the *Liberator*, and to give to each and all of the allegations a decided negative. But it appears you are not content with the contradiction, but require that the charges shall be ‘disproved.’ . . . . .

“I quite agree with you, that on the supposition that Mr. Henson is an impostor, unworthy of credit, such cases ‘do harm to the cause we have so much at heart;’ and I pledge myself to the exposure of the man in the *Reporter*, when either you or any one else shall furnish the necessary proofs that he is so. Those who bring accusations should prove them, and not throw the burden of disproof on the accused.”

#### EXTRACTS OF LETTERS FROM THE REV. MR. YOUNG.

At the public meeting on April 9th, some remarks were made by Mr. Estlin (on moving a vote of sympathy with the American Anti-slavery Society) [see Appendix, No. 4], relative to



the secession of the American and Foreign Anti-slavery Society in 1840, and the injury which had resulted to the cause from the British and Foreign Anti-slavery Society having taken the side of the seceders. This led to a correspondence in the *Bristol Examiner* between Rev. C. G. Young and Mr. Estlin, and afterwards to some letters from Mr. R. D. Webb of Dublin and Mr. Lewis Tappan of New York, which greatly aided us in forming an estimate of the comparative merits of the two anti-slavery societies in America. While this controversy was going on, a letter was addressed by Rev. C. G. Young to the secretary of the Ladies' Anti-slavery Society at Bristol, saying:—

“That he finds from various authentic sources that there is a total misapprehension existing in many minds respecting the character and influence of the American and Foreign Anti-slavery Society;” adding, “I have had letters from the secretary of the American and Foreign Society, and from Messrs. Scoble and Sturge, which show, I think conclusively, that a great deal of misconception prevails at Bristol on the abolition movement in the United States. You seem in Bristol to hear only one side of the question; the result, no doubt, in great measure, of Mr. Scoble's, or rather the Committee's silence, for he says that he cannot act without their sanction, else he would have answered Mr. Estlin. On system, the new society employ only Christian means and instrumentalities; they seek to attain their object more effectually by acting, rather than violent denunciation.”

Mr. Young proceeds to give some quotations, the first of which, from Mr. Lewis Tappan, he afterwards published in the *Bristol Examiner*, and circulated in slips. It contains a contradiction of Mr. Estlin's account of the causes of the secession of the American and Foreign Anti-slavery Society, and gives a version similar to that in the Massachusetts Abolition Society's Report, with which we had long been familiar. It also describes various missionary operations, which some of the members of the American and Foreign Anti-slavery Society aid in promoting, and enumerates various anti-slavery agencies in America with which that society sympathises.

The second extract was from a letter of Mr. Scoble's. Of the American and Foreign Anti-slavery Society, he states that:—

“Its executive committee is composed of some of the best men of the United States; and although it is not so noisy as its co-temporary, it has vastly more influence, and is doing more good. The Liberty Party sprang from it, and the Free-soil Party from the Liberty Party. There are no half-a-dozen anti-slavery papers, the *Liberator* and the *Anti-slavery Standard* included, which sympathise with the American Anti-slavery Society, whereas there are forty or fifty which advocate the views of the American and Foreign Anti-slavery Society. The great body of the abolitionists of the United States will have nothing to do with Mr. Garrison; and I firmly believe that if his partisans were polled, they would count not by thousands but only by hundreds; and that but for the support derived from this country, the society which he leads would be greatly embarrassed for means to carry on its operations.”

Mr. Young next gives some information derived from Mrs. H. Richardson, of Newcastle:—

“That though the American and Foreign Anti-slavery Society, have not auxiliaries strictly so called, (not employing a paid agency, of which they seem to disapprove in most cases,) their constituents in all the large cities are formed into Vigilance Committees, for the express purpose of helping and forwarding fugitives. The old society do not identify themselves with such committees, nor do they at all encourage the Free-labor movement, which the new society considers of vital importance; in both cases, it would seem that the constituents of the old society defer too much to the views of Mr. Garrison. The radical difference between the two societies is, that the new one practises moral and political means for the overthrow of slavery, and disapproves of being implicated in the views of Mr. Garrison, to whom they consider far too much homage is paid.”

The fourth quotation was from Mr. Joseph Sturge, who considers that:—

“The British and Foreign Anti-slavery Society is right,

(under all the circumstances of the case, and with a due regard to the welfare of the cause,) in making no reference to the proceedings of the American Anti-slavery Society one way or another, considering the course pursued by their representatives; and adds, 'Some of the committee of the British and Foreign Society think, that the fugitive slaves who obtained notoriety in this country do not at all stand in need of our help, while the multitudes who are unknown do. It is also doubtful to me, whether any public movement here will help the cause in the United States, unless it embraces the disuse of slave-grown produce.'" Mr. Young adds, "As far as I can learn, the most effectual means for us in this country, to aid in the abolition of slavery, is by supporting our own society; and as to special objects, none seems more deserving than the settlement near Canada for fugitive slaves. Mr. Henson is, I am assured by Mr. Binney and Mr. Scoble, sustained by the best testimonials and credentials; and is supported by a committee of Christian gentlemen of the very first standing, and any money for the Canadian refugees may therefore be confidently entrusted to his care.

"Please to lay these statements before the Ladies' Committee."

#### FURTHER INQUIRIES, AND THE CONCLUSIONS THEY LED TO.

We were somewhat at a loss to discover the purport of this communication. Having until the last four months heard almost exclusively the same "side" as that now presented, there were not many points which had escaped our scrutiny. We, however, took fresh measures for enlarging our stock of information; entered into correspondence with leading members of the American Society; made minute enquiries from a lecturer, formerly an agent for the New York Vigilance Committee, who came to Bristol at this time; also from a member of the Liberty party; and from these, all whose testimony coincided, and other sources, we collected the following facts:—

That, with the exception of the New York Vigilance Committee, which is almost synonymous with the American and Foreign Anti-slavery Society, no vigilance committees are in connexion with this society; but that those existing "in various large cities" are to a great extent composed of and

sustained by the members of the American Anti-slavery Society.

That a large proportion of the members of this society also encourage the free-labor movement, and endeavour to abstain from slave produce; and that the subject is frequently discussed in the society's weekly organ.

That the religious opinions of Mr. Garrison, never having been introduced upon the anti-slavery platform, can in no respect compromise the independence of any who act with him. That his influence is such as extensive experience and unwavering fidelity naturally command; and that the fact of his being the founder of the Anti-slavery Society, and having ever since kept foremost in the right course, leaves other true abolitionists no alternative but to follow him; that to do otherwise would be to desert the cause; and that these constituted the inevitable "homage" rendered by his fellow-workers.

That the American Anti-slavery Society numbers about ten thousand adherents, and that the half-dozen newspapers spoken of as "sympathizing with the American Society," are anti-slavery papers, supported by members and friends of that society and its auxiliaries.

That the forty or fifty papers described as "advocating the views of the American and Foreign Anti-slavery Society," are the organs of various religious and political parties, which more or less contribute to the support of slavery; thus clearly demonstrating that a society whose "views" coincided with, and were promulgated by these parties, could not be regarded as a formidable opponent of the "peculiar institution."

That this society, (which at its origin bitterly opposed and tried to injure the society from which it seceded,) had not for many years been known to "act" in an associated capacity; and that nearly all the parties who were instrumental in its formation had abandoned the cause, so that their names were no longer heard of but as connected with some commercial or professional pursuit. For example, that two were now Whig custom-house officers; one was a spirit-merchant in San Fran-

cisco; another the sub-editor of a religious newspaper; another an exhibitor of ghosts and a professing infidel, &c. Another, Mr. H. B. Stanton, (one of the agents who, in 1840, came to England, alienated sympathy from the American Anti-slavery Society, and aspersed the character of its President,) was now a pro-slavery member of the New York legislature, and had voted to have anti-slavery petitions laid on the table; and that Mr. J. G. Birney, the other delegate, has for ten years retired from any active participation in the anti-slavery warfare.

That the *Emancipator* paper, which had at first been used by the American and Foreign Anti-slavery Society as its organ, has been for many years extinct; and that the society has now neither agents nor periodicals, but that its sole management devolves on Mr. Lewis Tappan, who has in addition an extensive private business to attend to.

ANTI-SLAVERY MEETING, ADDRESSED BY MR. GEORGE THOMPSON  
AND REV. EDWARD MATHEWS.

Early in September, a large anti-slavery meeting was held in Bristol, at which the Rev. Edward Mathews gave a description of the cruel treatment he had suffered in Kentucky on account of his abolition principles. He dwelt forcibly on the vast importance of ecclesiastical action for the overthrow of slavery; and a resolution was passed, approving of the position taken by Mr. Mathews, "that the Church which receives slaveholders to her communion, and excludes men for other sins, is not the Church of Christ." [See Appendix, No. 5.]

At the same meeting Mr. George Thompson gave some details of his recent anti-slavery tour in the United States. He bore testimony to the activity, extensive machinery and influence of the American Anti-slavery Society; and reiterated an assertion which had frequently appeared in public papers during the preceding six months.

"Mr. Thompson declared that the 'American and Foreign Anti-slavery Society, was a name, and no more; not performing the functions of a living, vital association, or employing any efficient instrumentalities: he maintained that

the attempt of the British and Foreign Anti-slavery Society to enlist the confidence and support of the British public for this nominal society, by terming it 'one of the most efficient instrumentalities for the abolition of slavery,' was a fraud; and that serious injury was thus inflicted on the cause, by mis-directing the attention of the abolitionists of this country from a society founded in 1833, and ever since distinguished for the purity of its principles, its stern fidelity to its original declarations, its vital and untiring energy, and its marvellous success in renovating the public sentiment of a country which, before its existence, was wholly indifferent to the claims of the enslaved population."

A newspaper controversy followed this meeting, which gave additional clearness to the points under discussion.

VISIT OF MRS. M. W. CHAPMAN AND MISS WESTON, AND ITS  
INFLUENCE ON THE VIEWS OF THIS SOCIETY.

During the months of September and October, our committee had the advantage of much personal intercourse with Mrs. M. W. Chapman and Miss Weston of Boston, who have been identified with the anti-slavery movement almost from its commencement. We made minute and repeated enquiries of these ladies, respecting every point on which we were anxious to be more thoroughly informed; and memoranda have been kept of their statements concerning the past and present prospects of the cause, and of the relation which different parties, religious and political, as well as individuals and societies hold towards it. We have become at length fully satisfied that the platform of the American Anti-slavery Society is sacredly guarded from the introduction of extraneous subjects; and that the accusation of mingling these with its anti-slavery advocacy is unsubstantiated, and proceeds either from open enemies to the cause, or from men who have deserted its ranks from inability to bear the true anti-slavery cross.

The conviction has been left upon our minds, by this study of the divisions in the anti-slavery ranks, that if, at the world's convention in 1840, the backsliders had obtained no sanction for their retrograde course, but had been remonstrated with

for their want of fidelity to the cause; and if the representatives of British abolition had from that hour to the present tendered a cordial and impartial sympathy to every American who made the slave's cause his own; orthodox believers would never have suffered themselves to be outnumbered by members of so-called "liberal" sects, in a society consecrated to the deliverance of the captive; still less would they hope to justify their own short-comings in the eyes of their English brethren, by the admission that "unbelievers" were foremost in fulfilling the Saviour's precepts.

All who have given close attention to this melancholy portion of anti-slavery history, must, we think, feel the applicability to Great Britain as well as to America, of the words in which the report of the Boston Anti-slavery Bazaar for 1849 concludes:—

"Looking back to the commencement of the anti-slavery enterprize, is it too much to say, that if all who had ever 'named its name' were now labouring for its success with the zeal which attended their 'first works,' the hour of the final extinction of American slavery would be 'even at the door?' Recal the names of all who were ever the avowed advocates of the slave. We speak not now of those

'Hallowed and guarded from all change by death.'

Their works do follow them; but recal the names of those who have excused themselves from this service, and gone to their farms and their merchandize; and say, if that eloquence and labour and fidelity and self-devotion that once wrought such miracles, had been continued to the present time, what had now been the slave's condition? Who can say that it might not now have been that of the freeman?

"We do not assume to judge in cases of individual duty. Those who were once so zealous in this behalf, so earnest in stirring up the minds of others, and now, as far as all active labours go, so unconcerned and indifferent, are responsible not to us, but to their own consciences. The slave's condition is the same as when they first felt it so deeply. They can best judge why their action has ceased.

"But we do know the general truth, corroborated alike by the voice of inspiration and the testimony of mankind, that

fidelity, firmness, perseverance, are essential requisites to the success of any cause, to the perfection of any character.

“‘No man having put his hand to the plough, and looking back, is fit for the kingdom of God.’

“‘If any man draw back, my soul shall have no pleasure in him.’

“Calling to mind these and similar admonitions, may every abolitionist go joyfully forward in the arduous path on which he has entered, thankfully remembering that his responsibility is confined to the emotions of a single heart, the action of a single hand, and that the mighty question of success or defeat is reserved to a higher decision.”

The following expression of sentiment was unanimously adopted by our society, at a meeting held October 2nd, 1851:—

“We embrace the earliest occasion of our assembling together, after the departure of Mrs. Chapman and the Misses Weston from Bristol, to express the high gratification we have derived from forming their personal acquaintance, and our deep sense of obligation to them for the valuable information they have imparted to us respecting the history and progress of the abolition movement in the United States, the difficulties with which those engaged in it have to contend, the course pursued by its prominent advocates, and the principles, aims, and spirit in which their sacred enterprise is conducted. We desire to convey to Mrs. Chapman and her sisters the assurance, that the intercourse it has been our privilege to hold with them has greatly strengthened the confidence, affection and respect with which we regard themselves and their devoted fellow-labourers; that, instructed by their words and animated by their example, we trust, with the Divine blessing, to dedicate ourselves with fresh zeal to the great conflict for freedom; and we hereby renew our offering of sympathy and co-operation with the American Anti-slavery Society, in their holy work of rescuing their country from the blighting influences which slavery now casts over all its political, social, and religious institutions.”\*

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\* We must take this occasion to contradict a statement contained in a recent pamphlet by Mr. Lewis Tappan of New York. He says, (p. 8.) “A letter from a friend near Bristol informs me, also, that Mrs. Chapman has published the most reckless charges against the American and Foreign Anti-slavery Society, and me in particular, as being implicated ‘in gross pecuniary fraud and dishonesty’ as well as treachery to the anti-slavery cause.” This is the first intimation of anything having been published by Mrs. Chapman during her visit to England; we know that nothing of the kind has appeared in this neighbourhood.



## SECESSION FROM THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

In consequence of the unusual opportunities we had enjoyed for learning the actual position of the cause in the United States; and for discovering the extent to which it was suffering from that system of misrepresentation and concealment which had for many years deprived *us* of channels through which to exert our anti-slavery energies; we were led to feel the responsibility devolving on us, of rendering our past experience and present light instrumental in freeing other auxiliaries of the British and Foreign Anti-slavery Society from its paralysing influence. The *Morning Advertiser* had been, for several months, drawing public attention to the obstructive and misleading course of this Society; and after carefully comparing and verifying the several charges brought against it by that paper, we decided on dissolving our connection with the parent society, and making such a statement of the grounds of our separation, as might save other associations from being any longer misled, or from languishing as we had done for lack of information and employment.

Accordingly, on November 13, 1851, the following preamble and resolution, which had been discussed at several previous meetings, were adopted :—

“The members of the Bristol and Clifton Ladies' Anti-slavery Society have observed with deep concern that the British and Foreign Anti-slavery Society has taken no steps to redeem itself from the following grave charges which have been brought against it in the *London Morning Advertiser*, the *Bristol Examiner*, and various other papers both English and American, as well as at several public meetings :—

“First—That the general course of the British and Foreign Anti-slavery Society has been one of unfaithfulness to the interests of three millions of slaves in the United States of America.\*<sup>1</sup>

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[The papers referred to in this document were all printed in 1851, unless when expressly noted to the contrary.]

(1). See *London Morning Advertiser*, July 19, 21, 22, 25, 28, 31; August 1, 6, 16, 26, 27; Sept. 22; Oct. 7, 23, 24; Nov. 5.—*Bristol Examiner*, April 12;

“Second—That it omitted to take any action in anticipation of the visits of American pro-slavery clergymen to England, until it was compelled to follow the current of popular feeling, which had been created during the previous three months by other less influential associations ;<sup>2</sup> and

“Third—That it subsequently claimed to have originated the anti-slavery measures taken in this direction by different religious bodies, though many had been adopted before it put forth any recommendation of them.<sup>3</sup>

“Fourth—That, although thoroughly aware of the real character and merely nominal existence of the American and Foreign Anti-slavery Society, it has persisted in demanding for that society exclusively the support of British abolitionists.<sup>4</sup>

“Fifth—That it has studiously concealed from the public the unceasing exertions and great achievements of the American Anti-slavery Society, excluding from the *Reporter* all notice of its proceedings, and declining to insert, even as advertisements, any resolutions of sympathy with its labours, or any appeals for aid to its annual bazaar.<sup>5</sup>

“Sixth—That it has taken no notice in the *British and Foreign Anti-slavery Reporter* of the most remarkable series of anti-slavery meetings ever held in the United States, at which George Thompson, Esq., M. P. recently addressed vast numbers of the American people, with singular eloquence, faithfulness, and success.<sup>6</sup>

“Seventh—That it has assiduously kept back from the readers of the *Reporter* accounts of interesting and important public meetings, held in different parts of the kingdom, to welcome those able and distinguished representatives of their brethren in bonds, William Wells Brown and William and

May 10 ; Aug. 23, 30 ; Sept. 6, 27 ; Oct. 12, 19.—*Bristol Mercury*, April 7, 1850 ; April 12.—Also reprints of these articles in the *Boston Liberator* and the *New York Anti-slavery Standard*.

(2). See *London Morning Advertiser*, July 19 to Aug. 16, and Sept. 22.—*Bristol Examiner*, April 12 ; Aug. 30.—*Bristol Mercury*, April 12.

(3). See *London Morning Advertiser*, July 31 ; Aug. 1 ; Sept. 22.—*Bristol Examiner*, Aug. 30.

(4). See *London Morning Advertiser*, Sept. 22 ; Oct. 7 ; Nov. 5.—*Bristol Examiner*, Aug. 23, 30 ; Sept. 6, 27 ; Oct. 5, 19.—Speech of Geo. Thompson, Esq., at the Hall of Commerce, London, Aug. 1, and at other meetings in the metropolis, reported in the *London* daily papers, and re-printed in the *Boston Liberator* and the *New York Anti-slavery Standard*.

(5). See *London Morning Advertiser*, Oct. 7, 23 ; Nov. 5.—*Bristol Examiner*, April 12 ; Aug. 23, 30 ; Sept. 6, 27 ; Oct. 5, 19.—Mr. Thompson's speeches above referred to, and reprints in the *Boston Liberator* and the *New York Anti-slavery Standard*.

(6). See Mr. Thompson's speeches above referred to, and reprints in the *Boston Liberator* and the *New York Anti-slavery Standard*.

Ellen Craft; and has neglected and discouraged fugitive slaves, bearing high testimonials from leading members of the American Anti-slavery Society, while commending to the sympathy of the British public such as are patronized by the American and Foreign Anti-slavery Society.<sup>7</sup>

“ Eighth.—That for the last eleven years some of its more active members, without rebuke from the society, have industriously circulated sinister reports, prejudicial to the character and influence of some of the most virtuous, high-minded and intrepid American abolitionists, while the *Reporter* has been closed to all statements calculated to remove such misapprehensions; thus evincing a want of candour and magnanimity utterly unbecoming the professed friends of the slave.

“ Wherefore, perceiving that the influence exerted by the British and Foreign Anti-slavery Society has tended to repress energetic action, and withdraw English sympathy and aid from the true abolitionists of America; and that, by multiplying the obstacles with which these devoted friends of freedom have to contend, it has grievously retarded the progress of the anti-slavery cause throughout the world,—the members of the BRISTOL AND CLIFTON LADIES' ANTI-SLAVERY SOCIETY feel that this body has forfeited the confidence formerly reposed in it, and that their duty to the slave requires them to dissolve their connection with it.

“ And it is hereby resolved,

“ That this society be no longer considered as an auxiliary to the British and Foreign Anti-slavery Society, but that it constitute an independent anti-slavery organization, to be governed by such regulations as shall hereafter be determined upon.

“ It is further resolved,

“ That the members of this society consider it incumbent

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(7). See *London Morning Advertiser*, February 19; July, 28; Septem. 22.—*Bristol Examiner*, April 12; May 10; Aug. 30.—Mr. Thompson's speeches above referred to.—*New York Anti-slavery Standard*, Sept. 11.—*Boston Liberator*, Sept. 5.

(8). See *London Morning Advertiser*, June 30; August 1, 26; Sept. 22.—*Bristol Examiner*, April 12; Aug. 23, 30; Oct. 5, 19.—*Boston Liberator*, Aug. 1.—*New York Anti-slavery Standard*, Aug. 7.—Collins's “Right and Wrong among the Abolitionists of the United States,” Glasg. 1841.—Glasgow Female Anti-slavery Society's Appeal for 1841.—Speech of George Thompson, Esq., at the Annual Meeting of the Glasgow Emancipation Society, Aug. 2, 1841.—“Massachusetts Anti-slavery Society's Annual Reports for 1840 and 1846.”

upon them, to direct the attention of all other affiliated associations to the grounds of their separation from the parent society; and that a copy of the above resolutions, and of the printed documents on the subject already in circulation, be sent to the secretary of each auxiliary.”\*

This document was sent in manuscript to the Committee of the “British and Foreign Anti-slavery Society,” with a note from our Secretary. After an interval of five weeks, no answer being received, it was printed and forwarded to the secretaries of each auxiliary, accompanied by copies of the newspaper articles referred to. The following suggestion was also enclosed:—

“The Committee of the Bristol and Clifton Ladies’ Anti-slavery Society cannot doubt that numerous friends of the cause, in various parts of Great Britain, must feel with them the want of a thoroughly impartial anti-slavery paper—one which, instead of suppressing, as the *Reporter* has uniformly done, many of the most important abolition movements of America, should faithfully record all truly anti-slavery operations, by whatever parties conducted.

“They earnestly hope that the serious attention of all whose hearts are deeply touched by the wrongs of the slave—and especially of those whose experience or pecuniary ability enables them to assist in the work—may be given to the means of carrying out this important object.”

Every fresh branch of anti-slavery work in which we have subsequently engaged has increased our sense of the need of such an organ, to facilitate united efforts, to communicate information, and to correct erroneous statements. It was not,

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\* Repeated efforts to ascertain the names of the auxiliaries having failed, our only guide has been the subscription list to the British and Foreign Anti-slavery Society, in the Report for 1849. Fifty-eight of these associations appear on the list of that year, and to all of them our circular was forwarded. In a Report for 1851, which has subsequently reached us, we find the names of only fourteen associations contributing to the funds of the Parent Society. This diminution, together with the absence of acknowledgment to either of our circulars, by a majority of the auxiliaries, leads us to infer that they must have ceased to exist, or have become virtually extinct, like the Branch Society in Bristol, to which allusion has been made.

therefore, without surprise that we observed in the Report of the British and Foreign Anti-slavery Society for 1851, after urging its readers to obtain new subscribers for the *Anti-slavery Reporter*, an assurance "that by so doing they would aid in diffusing information on every branch of the anti-slavery cause."

## THE LONDON "MORNING ADVERTISER."

A vote of thanks, unanimously adopted by a committee on March 4th, 1852, to the editor of the *Morning Advertiser*, without whose powerful aid our efforts to bring truth to light would have proved fruitless, may be appropriately introduced here:—

"Deeply sensible of the benefit conferred upon the anti-slavery cause during the last year, by the earnest, impartial, and intelligent advocacy of the *Morning Advertiser*, we desire to tender our respectful and grateful thanks to the editor of that paper. In acknowledging the services of the *Morning Advertiser*, we would especially refer to its fearless, unequivocal enunciation of the great principle on which the Anti-slavery movement is grounded: 'That slavery is a sin, and slaveholders are sinners;' to its forcible demonstrations of the support given to the system by the churches of America; to its exposure and rebuke of the British and Foreign Anti-slavery Society, not only for their cold, lifeless, inefficient course in respect to slavery in the United States, but for their concealment from the British public of important facts and instrumentalities that are imparting vast significance to the abolition movement. These valuable services, together with the liberality and justice evinced by the *Morning Advertiser*, in continuing to open its columns to the claims of anti-slavery agents and organisations, which can find no recognition in the *Anti-slavery Reporter*,\* we regard as constituting a new era in the history and progress of the cause in England, and supplying a want long and painfully felt by abolitionists in this country and in America.

"Signed on behalf of the committee,

"ANNE TRIBE, *President.*"

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\* At this time Rev. Edward Mathews was indebted to the *Advertiser* for the only means of making known to the British public the existence and operations of the "Free Mission Baptist Society." For a notice of this society, see Appendix.

This resolution appeared in the *Advertiser* of March 8th, 1852, accompanied by some very encouraging as well as complimentary remarks. It was also courteously acknowledged in a letter to the President of our society, from the editor of the *Advertiser*; conveying an assurance that so long as he was continued in his present post of influence, he should not cease to exert it for the overthrow of American slavery.

At the first committee meeting held after the separation of the society (Feb. 19th, 1852) the rules were revised, and it was resolved "that the original constitution of the society be retained, with the exception of the clauses relating to the British and Foreign Anti-slavery Society."

#### MODIFICATION OF THE RULES OF THE SOCIETY.

The want of a clearer definition of the aims and modes of action contemplated by the society was generally felt; and recalling the words of the late Mr. Abdy, "Let us root out slavery in the United States, and it will not long poison the atmosphere of Brazil;" and peculiarly impressed with the conviction that our close religious fellowship, in addition to our ties of ancestry, literature, and commerce, makes England morally responsible for the exertion of every righteous influence which can be brought to bear against American slavery, the following rule was unanimously adopted:—

"That the efforts of this society shall be principally directed to aiding the cause of emancipation in America.

"For this purpose, it shall endeavour to diffuse correct information through the medium of publications, meetings, &c. respecting slavery in the United States, and the abolition movement; to promote anti-slavery action among the religious bodies both of Great Britain and America; to procure contributions for the Boston Bazaar, and other strictly anti-slavery instrumentalities; and by whatever additional methods circumstances may point out, to help forward the labours of all faithful, uncompromising abolitionists."

## BOSTON ANTI-SLAVERY BAZAAR.

The agreement entered into at the commencement of the year to contribute to the Boston bazaar was not overlooked; but we were thankful to find that the interest already existing in Bristol in that object was so extensive, and the machinery for carrying it into effect so perfect, that nothing more remained for us to do, than to increase by our individual efforts the stock of elegant and useful articles forwarded to Boston in September, by Mrs. Herbert Thomas.

The collection was thus described in the *Bristol Examiner and Mercury*:—

“BOSTON ANTI-SLAVERY BAZAAR.—The annual exhibition of contributions about to be forwarded from Bristol to this bazaar, took place at the dwelling house of Mr. Herbert Thomas, Great George-street, on Tuesday and Wednesday last. The articles were numerous, varied, and some costly; they evinced that rich and poor had united together in this work of benevolence. The water-coloured paintings, Honiton lace, and carved leather work were particularly admired. One table covered with elegant specimens of basket work, so exquisitely finished as to secure high prices, attracted special attention. These were the gifts of the pupils of the Blind Asylum, made by them during the hours of relaxation from their daily duties, and with materials purchased at their own cost. Labours of love from many a sick bed adorned the tables, in token of sympathy with the suffering slave. Charity schools proffered their mites; and even the poor children of the Ragged-school in St. James's-back, presented the fruits of their manual labour, in a neatly made patch-work table-cover, knit stockings, pen-wipers, and several kinds of fancy work. Apprehensions had been entertained that the recent reproduction in this town of certain arguments for not helping the Boston Bazaar, which were issued a year and a half ago by some ladies in Glasgow, (the injustice of which has been long since fully exposed), might operate unfavourably on the present collection. The fears were, however, groundless; for on no former occasion has there been one more valuable, more tasteful, or more saleable. And the warning which may have deterred some from affording their accustomed aid to this important object, has induced others to investigate its claims;

and the result has been so great an accession of zealous supporters, as to convince all who are now engaged in procuring these annual testimonies of Bristol sympathy, that after a short time no real friend of the slave will try to discourage any from thus adding to the resources of the American Anti-slavery Society; that the more its merits are canvassed, the more highly will the disinterested labours of the abolitionists be appreciated, and the more entitled they will appear to the confidence and co-operation of the British public. The collection was inspected by a large number of visitors.

In the *National Anti-slavery Bazaar Gazette*, dated "Boston, January 17th, 1852," the Bristol donations are thus noticed:—

"Of the taste and beauty of the collection from Bristol we cannot speak too highly. The Honiton lace was as usual greatly admired, and extensively purchased. Of the exquisite basket-work, though marked at high prices, scarcely an article remained unsold. Its intrinsic beauty commands for it a ready sale, apart from the touching fact that it is the donation of the pupils of the Blind Asylum, the materials purchased by their own pocket-money, and wrought in hours unappropriated to their regular pursuits. Deprived of the light of day, they yet have that 'light that lighteth every man that cometh into the world,' and in its radiance can behold the American slave, not as revealed to the 'wise and prudent' of his own country as a 'chattel personal,' but as a man and a brother."

#### THE INFLUENCES HOSTILE TO ANTI-SLAVERY ACTION.

From the time of our entrance upon an independent anti-slavery course, we have found no cessation to the demands for vigorous action; and while gratefully acknowledging the large accession to our subscribers and our members, we are painfully conscious of the insufficiency of our means, our number, and our talents, for the work devolving upon us.

The apologists for slavery are assiduously endeavouring to mislead the British public. American clergymen, overtly or tacitly supporting the system, studiously conceal the extent to which they, or the religious bodies they represent, are implicated in its continuance. Meanwhile, they are taking advan-



tage of such organisations as the Evangelical Alliance, the Missionary, Bible, and Sunday-school Unions, to cement the ties which bind them to British Christians; and are thus securing an amount of sanction which, were their pro-slavery relations fully comprehended, would be withheld. The religious press of this country is enlisted on their side; it passes over without notice Christian sects in America, who have conscientiously withdrawn from communion with slaveholders, but welcomes and eulogises delegates from slaveholding organizations. It excludes authentic versions of the proceedings of the uncompromising abolitionists of the United States; but gives circulation to the charges of their enemies, who usually call them "infidels," to divert attention from the anomalous position of men claiming to be ministers of Him who came to preach deliverance to the captive," refusing to "open their mouths for the dumb." The *Anti-slavery Reporter* rarely warns its readers of the real character of these American religionists, and keeps out of view the unceasing labours of the abolitionists to reform and enlighten their countrymen.

#### CONSEQUENT LABOURS OF THE SOCIETY.

On finding that great misconception prevails, and much evil is resulting from this combination of hostile influences, we made it our chief concern to lay before different religious societies in England, the actual connection of each denomination in the United States with slavery, together with an account of the secessions to which it has given rise.

Understanding that the Rev. Edward Mathews, an agent of the Free Mission Baptist Society, had been lecturing with much effect on this important subject in various dissenting chapels in the vicinity of Oxford and Banbury, we endeavoured to obtain permission for him to deliver similar addresses in some of the Baptist and Independent chapels in this city. All our applications having, however, proved unsuccessful, we hired the Counterslip British School-rooms for this purpose; and, on March 12th, a very instructive and impressive lecture was delivered by Mr. Mathews to a large

audience. The lecture was well reported in the *Bristol Gazette*, and upwards of one hundred copies of it were put into circulation. At our request, Mr. Mathews prepared for publication a letter embodying the substance of this lecture. This statement has been forwarded to upwards of 400 ministers and associations, (chiefly among the Independents and Baptists), together with an appeal for some expression of sympathy with fellow believers in the United States, who are striving to purify the church of Christ from slavery, and who have been constrained by love for their religion to withdraw from organizations contaminated by its influences. In this appeal we endeavoured to point out that, if the title of "infidel" be applicable to some of the slave's most devoted friends, it reveals the mournful fact that evangelical Christians have left to unbelievers the work of Him whose mission was to "undo the heavy burden, that the oppressed may go free."

We insert one gratifying proof that these efforts have not been thrown away:—

"AMERICAN SLAVERY.—At the annual meeting of the ministers and delegates belonging to and forming the South Devon Congregational Union, held at Plymouth, on Thursday, April the 22nd, 1852, the secretary presented a communication from the Bristol and Clifton Ladies' Anti-slavery Society, after the reading of which, the subjoined resolutions were unanimously passed.

"1st. That this Union, considering the enormous evils connected with the system of American slavery, and the extent to which that system is upheld by many Christian churches, feels calls upon to mark its special indignation at the outrage thus practised on the rights of human nature, and the sentiments of our common Christianity; and it hereby repudiates all kind of fraternity with such ecclesiastical communities, until they shall have cleared themselves from the guilt herein denounced, and so far redeemed the character which must appertain to all christian churches worthy of the name of Him who came to 'unbind every yoke, and to bid the oppressed go free.'

"2nd. That the foregoing resolution be advertised in the *Patriot*, *British Banner*, and *Nonconformist* newspapers; that a copy be sent by the secretary to the Bristol and Clifton

Ladies' Anti-slavery Society, and also to the Anti-slavery Society of London, with a request that they will ensure its transmission to America, and its circulation in the United States."

(Signed) "JOHN PYER, *Secretary*.

"Devonport, April 26th, 1852."

These resolutions were accompanied by a letter to our secretary, which we have obtained permission to insert in our report:—

"Devonport, April 26th, 1852.

"Dear Madam,

It gave me pleasure to comply with your request, and to present the papers you transmitted to me to the notice of the South Devon Congregational Union. In consequence, the enclosed resolutions have passed, which I am instructed to confide to your care; and shall be glad to learn that in addition to the publicity we have determined to give them in the columns of the *Patriot*, *British Banner*, and *Nonconformist* newspapers, they will find their way across the Atlantic, and be circulated in the States, and among the guilty parties. Alas! that the Christian name and the ministerial character should be so damaged and disgraced, as it is by men who, while professing discipleship with our holy and compassionate Redeemer, nevertheless uphold and defend a system of cruelty and wrong which, as it appears to me, has no parallel in the universe of God! Praying that the abomination may be brought to a speedy end, and desiring for you and your zealous coadjutors the utmost success in your arduous and self-denying labors,

"I am, dear madam,

"Yours respectfully,

"JOHN PYER.

"Mrs. F. N. TRIBE."

A similar response was made by the Bristol and Gloucestershire Congregational Union; where the Rev. J. Burder once more brought forward an earnest resolution of regret and remonstrance, at the support given to American slavery by ministers of religion. It was placed by Mr. Burder at the disposal of our Committee, and has been forwarded by us to

America, after having been inserted in the *Patriot* and other papers.

The Congregational Union, at their Annual Meeting, re-affirmed their decisive anti-slavery testimony of the preceding year.

No allusion appears to have been made to the subject in the London Baptist Union, to the various officers of which our appeal and circulars were forwarded; and we learn that an application of the Rev. Edward Mathews, for permission to make known to the Union the principles and operations of the Free Mission Baptist Society, was declined by the Committee. This society, represented by Mr. Mathews, is the only branch of the Baptist denomination in America, that has published and acted upon the anti-slavery exhortations addressed by the London Baptist Union to their transatlantic brethren. (See Appendix, No. 3, p. 61.)

Important anti-slavery resolutions have emanated from the Suffolk and Norfolk, the Kent and Sussex, and the Western Baptist Unions, at their recent meetings.

A controversy that has lately arisen respecting the admission of Rev. Dr. Dyer of Philadelphia, to the platform of the Sunday School Mission, is one of great significance; and calculated, we believe, to exert a most salutary influence on the anti-slavery cause. It is the first time in which the propriety of admitting to our Unions, delegates from slavery-supporting religious organizations, has been disputed, and it has elicited much important information respecting the pro-slavery character of the American Sunday School Union. We are glad to perceive that the Statistical Letter of Mr. Mathews, already described, has been turned to good account in the course of this discussion. We have laid the subject before the Bristol branch of the Sunday School Union, inviting their consideration of the duty of appealing to the Parent Sunday School Union, to dissolve fellowship with the American Sunday School Union until it had cleared itself of all participation in the sin of slavery. We trust the suggestion may be acted upon in other places. There can be

little doubt that were all our religious societies entirely to withdraw their support from similar bodies in America, as long as they continue implicated in slavery, a vast impetus would be given to the abolition movement.

In the hope of neutralizing to some extent the injury inflicted on the cause, by repeated attempts to screen the supineness of ministers of the gospel, by accusing abolitionists of "infidelity," we have compiled a set of counter-statements to certain calumnies recently circulated in the *British Banner*, showing the untrustworthy and pro-slavery sources from which these accusations are derived.\*

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\* The vigilance of friends of the cause is still greatly needed, to give prompt contradiction to misstatements which are continually finding their way into print. For example, the *Glasgow Examiner*, of April 24th, contains a letter from Professor Mahan of Cleveland, Ohio, in which he speaks of Mr. H. C. Wright as a "public agent and lecturer" for the American Anti-slavery Society; whereas it is fifteen years since that gentleman has held any office in connection with the Society.

In order to bring the American Anti-slavery Society into disrepute, Professor Mahan gives, as a specimen of the lectures of its agents, an absurd story of the catechizing and baptizing of some dogs at a public meeting; adding, "What shall we think of 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?" The story had been circulated by pro-slavery journals, but repeatedly contradicted; in one instance, by a slaveholder who was present on the occasion. And Professor Mahan omits to mention that two months before the date of his letter, the *Oberlin Evangelist*—the religious newspaper connected with the college of which he is the president—which had aided in giving currency to his story, had retracted its unjust charge in the following words:—

"Mr. Pillsbury, on the anti-slavery platform, sought to illustrate the fundamental distinction made by the Creator between men and brutes. As we should be shocked to see religious rites administered to the latter, so we ought to be equally shocked to see them withheld from the former. To make the idea more impressive, he supposes the case of a gospel minister going through the solemn ceremony of catechizing and then baptizing dogs; and then asks why all men should not be equally shocked at the impiety which would hurl men down from the sacred platform of their humanity, and kennel them among the brutes."

He says that when, in a meeting of the American Society, "the chairman, at the commencement of one of the sessions, simply remarked that if any one present desired to offer prayer, an opportunity would be given, Mr. Garrison instantly rose and ridiculed the idea of having prayer at all." Among authentic reports of the many hundred anti-slavery meetings presided over by Mr. Garrison, we believe Professor Mahan will be unable to point out one in which Mr. Garrison omitted the invitation to prayer which he is here described as "ridiculing."

After terming the *Liberator* "a main sewer, through which the most grossly

The necessity of carrying into execution these various branches of anti-slavery action, before the season at which the religious anniversaries were held, has alone reconciled us to postponing until midsummer the report, which we wished to

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infidel sentiments are being conveyed into the public mind," Professor Mahan adds, "I do not say that it never contains articles advocating the claims of Christianity as of divine origin, but I have never heard of such articles as contained in it." By consulting the *Liberator* of January 2nd and January 16th, he would perceive six columns occupied by Rev. Dr. Lord's arguments in favour of the doctrine of the plenary inspiration of scripture; and a slight examination would have afforded indisputable evidence, that the pages of that paper are opened as freely to the defenders of our faith as to those who assail it. As friends of the slave, we would venture to ask whether it does not behove a teacher of religion in America to ascertain the real nature of one of the very few papers in his land that pleads for the captive, before casting unjust imputations upon it (and thereby bringing its editor into disrepute), in a distant country, where there is little means of searching into its true merits?

Of the American Anti-slavery Society, Professor Mahan affirms, "The element in the spirit of the movement, it honestly appears to me, is revilism, the principle of hatred to slavery, to slaveholders and their abettors, to the church, and to the state, and love to nobody. I see no tendency in the spirit of this society towards the real spirit of universal love, or any of its fruits. I have no sympathy with the spirit of the society, nor do I wish to have any. I am compelled to regard this society as not what it professes to be,—an anti-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 it, 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?"

In contradiction to these assertions of Professor Mahan, who might quote speeches made at the last New England Anti-Slavery Convention, by Rev. Mr. Griswold, of Stonington; Rev. Gabriel Claffin, of Vermont; Rev. Hiram Hutchins, of Charleston, and other orthodox ministers; but being unwilling to extend this note, we will merely extract the following remarks from a letter of the Rev. Geo. G. Ritchie, a Baptist minister, whose zeal for the religion of Christ can scarcely be exceeded by that of Professor Mahan:—

"In reference to the hue and cry of 'infidelity' which has been raised in England as well as the United States against Mr. Garrison, I still continue to regard it, as I have for several years, as a mere trick of his enemies, or rather of the enemies of the anti-slavery cause.

"But what, though he and the leaders of the American Anti-Slavery Society were infidels, what is it to me as an abolitionist? I may regret it; I may labour to bring about a change in their views for the better, and as a Christian I may in solemn prayer lay their case before my God and Saviour; but must I discard their aid or disown their services in the anti-slavery cause? Would I do so in other matters? If my horse should fall into a pit, and neither Jew nor fellow-Christian be willing to help me to get him out, would I refuse the aid proffered me by an infidel? That would be bigotry run mad. The world would say, and rightly, that I deserved to

have presented at the opening of the year. It has appeared requisite on many accounts to enter into these details. They will serve for explanations to our subscribers, and guidance to others who have had fewer opportunities than ourselves of obtaining information; and we are not without hope that this account may stimulate fresh labourers to take part in a work which may be helped forward by any who have either leisure, or talents, or money at their disposal, as well as incline other societies having the same object in view to co-operate with us.

## AIMS OF THE SOCIETY.

In future reports we shall aim to give some particulars of the most important and efficient anti-slavery instrumentalities in the United States, especially of the labours of the American Anti-slavery Society; since a knowledge of these is at present confined, in this country, to the few who have access to American anti-slavery publications.

We are anxious also to trace and record the course of anti-slavery secessions from ecclesiastical bodies; that movement

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lose my horse if I should. If, therefore, none or few but infidels are willing to help me to get my three million of fellow-beings out of the pit of slavery, shall I, ought I, to reject their aid? Never. For one, though a member of the Liberty party, and of an orthodox denomination, I do not hesitate a moment to give Mr. Garrison and his associates the hand of anti-slavery fellowship. I shall also continue to do, as I have ever done, recommend their publications, not excepting the *Brotherhood of Thieves*; and, so far as I have the ability, shall subscribe to the Society's treasury. In saying all this, I am not blind to what I believe to be the fact, that their lecturers are frequently extravagant in assertions, and say things which shock the ears of the sensitive and over-cautious members of orthodox persuasions. But, for these things, neither Mr. Garrison nor the Society is to be held responsible, so long as it is impossible to dictate what shall or shall not be said in every particular case and in every emergency. Besides, as long as there is so much virulent opposition to the anti-slavery cause on the part of the majority of the evangelical churches, it is impossible for any man to enlist in the cause without becoming more or less extravagant. He would be more than human could he avoid it."

In July, 1851, at the Chicago Christian Anti-Slavery Convention, Professors Mahan and Finney virtually admitted that the anti-slavery cause had been, until then, left by Christian professors in the hands of "infidels," from whom it was the purpose of the Convention to "rescue" it. Until, therefore, the American Church shows such signs of earnestness in the slave's behalf, as to enable the abolitionists to entrust the completion of their work to its agency, its members hardly appear warranted in throwing obloquy on any with whose labours the slave cannot dispense.

being one of great importance, and one on which the moral influence of British Christians may be most efficaciously exerted; although it appears to be at present but little heard of or understood in England.

With the history and progress of the American Baptist Anti-slavery secession, termed the Free Mission Society [See Appendix, No. 6], we have already had considerable opportunity of becoming familiar, by the perusal of its weekly organ, its annual reports, and a valuable publication, called "Facts for Baptist Churches" [See Appendix, No. 7]; and also by personal intercourse with the Rev. Edward Mathews, who is one of the compilers of that book. Our appreciation of the Free Mission Baptist Society, is evinced in a resolution adopted by the Committee, March 4th, 1851, which has been widely circulated.

"The Committee of the BRISTOL AND CLIFTON LADIES ANTI-SLAVERY SOCIETY, at their meeting on the 13th Nov., 1851, and on several subsequent occasions, have been called upon to direct the attention to the following facts:—

"1st—That the *Anti-slavery Reporter* for November last, in a review of Dr. Baird's recent pamphlet, announced, that 'of all other missionary societies, [in the United States] 'the American Missionary Association is the only one conducted on strictly anti-slavery principles,' while it is well known that the American Baptist Free Mission Society has taken a high and uncompromising anti-slavery course and is described, even by Mr. Tappan, treasurer of the American Missionary Association, and secretary of the American and Foreign Anti-slavery Society, in his report of the latter for 1851, as maintaining 'its strictly anti-slavery character.'

"2nd—That applications had been made by the Rev. Edward Mathews, agent for the American Baptist Free Mission Society, to the temporary editor of the *Reporter*, and also to some members of the committee of the British and Foreign Anti-slavery Society, in order to obtain a correction of this error; but that, although the mis-statement had been acknowledged by the editor, four numbers of the *Reporter* had subsequently appeared without its being rectified.

"3rd—That a second instance of the *Reporter's* neglecting to recognise this Society, had occurred in the number for February, in which Mr. Josiah Henson is commended to the



public as the only duly accredited collector of funds for 'Dawn Institute,' now in this country,—no intimation having been given of the fact that this Institute was under the management of the Baptist Free Mission Society, and that its agent, the Rev. Edward Mathews, was at present in England."

On a mature consideration of this persevering effort to withhold from the knowledge of the public, not only the anti-slavery exertions, but the very existence, of the American Baptist Free Mission Society, this Committee unanimously adopted the ensuing resolution at a meeting on Thursday, March 4th, 1852:—

"Highly appreciating the fearless recognition of the doctrine that 'Slaveholding is incompatible with Christianity,' which led the American Baptist Free Mission Society to withdraw from the Baptist Triennial Convention, on discovering that body to be controlled by slaveholding influences;—believing that by the consistency with which the Society is carrying out its principles, it is rendering valuable service to the anti-slavery cause; regarding the course of the *Anti-slavery Reporter*, in keeping out of sight the existence and action of the 'Free Mission Society,' as tending injuriously to affect the abolition movement, and to deprive the religious bodies of this land of information essential for their guidance,—we will endeavour, by every means in our power, to repair the injustice this Society has sustained, and to help forward the assiduous labours of its respected agent, the Rev. Edward Mathews, in making its aims and operations more extensively known.

"Signed on behalf of the Committee,

"ANNE TRIBE."

The movements of the Free Presbyterian, the Wesleyan Methodists, and other societies that have freed themselves from slaveholding control, are as yet only known to us by the extracts from their weekly organs which frequently appear in the American anti-slavery papers, and through information supplied by Mr. Mathews; but we hope before long to extend our acquaintance with them.

Some annual reports, and some numbers of the weekly journal of the American Missionary Association, have been examined by our Committee. This association, sustained by

Presbyterians and Congregationalists, excludes slaveholders from membership; but it appears to have adopted few other anti-slavery measures. Its operations consist chiefly of foreign missions for disseminating the theological opinions of its supporters. Its ninety missionaries in Jamaica, Africa, Siam, the Sandwich Isles, New Mexico, California, &c. are, however, appropriated by the secretary of the American and Foreign Anti-slavery Society, as a part of the special abolition efforts of that Society;" its labours are consequently brought before the public in the *Anti-slavery Reporter*, from which other instrumentalities which we have enumerated are excluded.

#### PRESENT POSITION OF THE SOCIETY.

The explanation into which we have entered, of the objects our society has in view, together with the new rule it has adopted, will, perhaps, have rendered sufficiently intelligible the relation in which it stands to other anti-slavery organizations. The inquiry has been made, whether this society has become an auxiliary of the American Anti-slavery Society. Our highest ambition is to prove "auxiliaries" to all faithful labourers in the great cause of emancipation; and we have already recorded our conviction that this is pre-eminently the characteristic of the members of the American Anti-slavery Society. In their declaration of sentiment we cordially concur, and their platform is too wide to exclude any genuine abolitionist. If we be instrumental in aiding them in their holy work, or in procuring for them some of that British sympathy and co-operation of which they have long been unjustly deprived, we shall feel it a source of deep thankfulness. In no other sense can we be properly termed their "auxiliaries." They will not seek to prescribe our specific line of action, nor need we limit our sympathies and observations to their field of labour, extended and comprehensive as it is.

We are solicitous of promoting and being informed respecting every anti-slavery agency, and we gladly hail whatever is anti-slavery in religious sects and political parties. But it is out of our power to unite ourselves with any of these parties,

however cordially we may approve of their measures, for their objects are not exclusively anti-slavery; neither can we devote any portion of our funds to such benevolent schemes as assisting slaves to escape, or the education of those who are emancipated, because the abolition of slavery is the sole object for which we are associated. As the American Anti-slavery Society exists for this purpose alone, contributing to its annual bazaar falls immediately within our province, and we shall embrace every suitable opportunity of advancing its interests.\*

We believe, however, that our time and funds are at present laid out to greatest advantage in diffusing anti-slavery truth, in removing obstructions to its progress, and in endeavouring to create that anti-slavery sentiment, which, when fully awakened, will not fail to manifest itself in some substantial form in behalf of the earnest advocates of freedom.†

With any parties who would lower the anti-slavery standard—whatever be the designation they may assume—we cannot consent to co-operate; nor can we recognise as abolitionists any who join hands with the oppressor, by withdrawing help from the slave's friends, or throwing obstacles in their path. All who deter others from anti-slavery efforts, by echoing the pro-slavery assertion, "that the theological opinions of some of the abolitionists are unsound," are promoting the interests of the slaveholder, even though professing to be peculiarly friends of the slave. The ground they allege never precludes them from co-operation in the peace, temperance, or free-trade movements, or in any other popular philanthropic reform. Why should it be used to keep people aloof from a conflict with the unparalleled evil of slavery, which needs the combined efforts of every friend of justice and humanity for its overthrow? In vain will the eloquent appeals of Frederick Douglass, or the argumentative addresses and harrowing me-

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\* Evening meetings for the combined objects of working for this bazaar, and studying recent anti-slavery intelligence, have proved both interesting and instructive.

† Since the adoption of this report, we rejoice to learn that measures are being taken to establish a new anti-slavery paper, which will supply the deficiency we have deplored; and will enable us to abridge the field of our labour, and to concentrate our efforts.

moir of William Wells Brown, or the touching history and fascinating influence of the personal presence of William and Ellen Craft, or the thrilling disclosures and graphic delineations of "Life among the Lowly,"\* have awakened pity for the oppressed negro, as long as those who yearn to do something for his release, are forbidden to extend a helping hand to those men and women in America whose whole lives are devoted to his redemption, on the pretence that by fellowship in their Christian work, countenance may be afforded to an unchristian creed!

We complain of no one for declining to take part in a work which to ourselves is one of Christian obligation. Every individual must decide what is the path and what the measure of duty; and the majority will find their appointed service in a field more immediately surrounding them. All we would urge is, that none should retard this holy work; and that those whose words carry weight should let their voices be heard on the side of righteousness and humanity. We would entreat every one who holds a post of eminence in any religious denomination, or who is prominent in any department of literature or philanthropy, to look so far into this great question as to avoid unconsciously rivetting when he might loosen a fetter. To him the enslaved African has a right to appeal, in words similar to those with which the eloquent Wendell Phillips has supposed him to apostrophize the illustrious Kossuth: "Stand out of my light. Let the light and heat of those generous ideas with which God has inspired some of the white race fall upon me; and let not your lavish praise be the spell that shall lull to sleep the half-awakened conscience of a people, who have just begun to attend to the neglected and to remember the forgotten. Throw not the weight of your great name into the scale of these mine enemies, who glory in a national prosperity fed out of my veins, and worship a union cemented with my blood."

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\* For this dedication of genius to the cause of suffering humanity, the lasting gratitude of the despised bondsman, and of all who are toiling for his deliverance, will be awarded to the distinguished authoress of "Uncle Tom's Cabin."

It is with extreme reluctance that we have assumed a position far more prominent and antagonistic than is congenial to our tastes or our habits; but consistency to anti-slavery principles has forced it upon us. When we enrolled our names among the opponents of slavery, we coveted no more conspicuous post than that of cheering, by unostentatious proofs of sympathy, those who were actively engaged in the struggle for freedom; and we anticipated no more arduous service than that of watching the current of anti-slavery sentiment, while silently co-operating with more influential and more gifted labourers. We never doubted that the work of keeping the British mind aroused and enlightened, respecting the horrors of slavery in the "free, Christian" republic of the United States, would have been effectually performed by that society which so materially aided in the abolition of the slave trade, and of our own colonial slavery; that society on which we hoped the mantle of Clarkson and Wilberforce had descended, and with which we felt it an honour to be affiliated. On its agency we relied, to counteract the pro-slavery notions with which American visitors were leavening our people; to rectify the erroneous impressions conveyed by transatlantic ministers; and to induce our churches to bring their moral power to bear against the iniquitous system of slavery in America. After the passage of the Fugitive Slave Law, when numbers of the inhabitants of the Free States were driven to seek an asylum on our soil, we trusted that the duty of awakening British indignation against this law, and of stimulating our religious societies to remonstrate with ministers of the gospel who were upholding it, would have been performed by far abler hands than ours. But when our hopes were disappointed, and further delays would have involved the loss of an unprecedented opening for action, we felt constrained, in faithfulness to the helpless slave, to use all the powers at our disposal in his behalf; confident that "He who chooseth the feeble things of this world to confound the mighty," would not permit the humblest effort for the relief of His oppressed children to be made in vain.

The task cannot fail to be an unwelcome one, which brings us into collision where we had hoped for cordial co-operation; which awakens distrust where we had reposed implicit confidence; which compels us to admit the possibility of apparent zeal for the truth we hold most precious serving as a shield for departures from the path of duty, or even as an impediment to the cause it professes to serve. Our responsibility has not been hastily assumed; neither will it be lightly relinquished. As long as truth is suppressed and error circulated, and the often refuted calumnies which for ten years chilled our sympathies and bound our hands, are used to foster prejudices in other minds, and to deprive the American abolitionists of British aid, no alternative is left us (unless we abandon the cause) but to remove this "veil of separation" as the indispensable preliminary to any extension or practical direction of anti-slavery zeal. Those who have rendered such a work necessary must be answerable for robbing the slave of the more direct efforts which might otherwise have been put forth in his service.

Perhaps we shall be charged with presumption in venturing to differ in judgment from the "wise and prudent," and in acting in opposition to them; but we are conscious that the force of truth is unaffected by the medium through which it is revealed. We have felt it incumbent on us to present facts from which others may draw their own inferences; and any blame should rest on those who have hitherto withheld these facts, rather than on us for making them known. It will not discourage us, to find that many condemn or ridicule us for interfering in, or pronouncing opinions upon, matters which they hold to be beyond our province. Neither the sinfulness nor the miseries of slavery can have touched the hearts of these critics, or they would not have left efforts for its removal to be made by such feeble instruments. Whenever abler advocates will make the slave's cause their own, we shall joyfully surrender our trust to them.

If we have to share a reproach which we constantly hear brought against uncompromising opponents of slavery, whatever be their religious or political creed,—that of "doing

incalculable harm to the cause" by not conducting it "in a Christian spirit," by not going on "peaceably," by not avoiding "controversy," &c., we can only answer that our work and our weapons are exclusively "Christian," and for the spirit in which we engage in it each must be individually responsible; that we love and earnestly long for "peace;" and that "controversy" is as distasteful to us as to any who censure us for engaging in it. But the apostolic injunction to be "first pure, then peaceable," forbids our compromising the principles of truth and justice for the sake of peace. Nor can we consent to sacrifice the slave's peace to preserve peace for ourselves. Ours must be a different peace from that which American ministers are preaching, in order to prevent the disturbance of their sects or congregations; from that which politicians and merchants, in league with slaveholders, are loudly advocating for the "preservation of the Union." Though all these parties agree in maintaining that the agitation of the abolitionists, which has spread perplexity and apprehension throughout the United States, is "retarding the cause of emancipation;" and though many English ministers, editors, and travellers are echoing the charge, they do not "show a better way;" and the peace they enjoin is fatal to the liberation of the captive. Ours is an Anti-slavery Society; and in the first peace we enjoy, the suffering bondsman must have an equal share.

An article in the *Morning Advertiser* of November 5, 1851, contains a definition of the requirements of anti-slavery fidelity, so explanatory of the course that has been imposed upon us, that we cannot more appropriately conclude our Report than with its closing remarks:—

"The abolitionist must pull down the nearest barrier interposed to keep him off from the slave, even though the obstruction be found in a professedly anti-slavery society, or in a religious association.

"This has been the unpopular course consistently pursued for the last twenty years by the American Anti-slavery Society, which, proclaiming the identity and equality of the human

family, and that 'immediate emancipation is the slave's right and the master's duty,'—welcomes to its platform, irrespective of theological or political creed, every sincere fellow-labourer who consents to act on these principles, and to exclude every other question. Against all parties who attempt to lower this standard, by palliating the enormities of slavery—by making excuses for postponing the anti-slavery warfare—or by devising subterfuges for exculpating those who neglect the Christian duty of engaging in it—the true abolitionists profess uncompromising hostility.

“No one who feels bound to assist in unclasping the fetters of the slave must be content with sitting down in his drawing-room, mourning over the suffering of the negro and the injustice of his oppressor, and praying that Providence would 'undo the heavy burthen, and let the oppressed go free;' he must not flatter himself that by subscribing to the Colonization Society (whose object is to sustain slavery by expatriating the free coloured population); or by aiding a 'Vigilance Committee' in the questionable kindness of encouraging slaves to escape; or by advocating a partial abstinence from the products of slave-labour; or by acts of charity to the freed slaves in Canada; or by condemning the harsh language or the theological opinions of abolitionists, he is doing anything to enlighten the conscience of the American people, or rouse the slaveholder to the guilt of his position. Still less must he suppose, that he can take any useful part in this Christian work by avoiding all 'controversy'—by shrinking from the necessity of finding fault with those who support and perpetuate slavery. The anti-slavery cause is an incessant controversy and contest against an evil of gigantic magnitude; the instrumentalities by which the cruel institution is sustained—the defences by which it is protected—are not inanimate things; they are individuals, and societies composed of individuals. If Dr. Baird come to this country to wheedle the Evangelical Alliance into fellowship with slaveholders; and Mr. J. Angell James welcome and applaud the mission; and Mr. J. J. Gurney, responding to the call for his help, bespeak the indulgence of gathered thousands for the southern planter; and the Broad-street Committee help forward these views, by obstructing and concealing from the public eye the efforts of the American Anti-slavery Society—declaring that the American and Foreign Anti-slavery Society, known only by its name, is 'one of the most important agencies in existence in the United States for the destruction of slavery'—they must



all be remonstrated with by British abolitionists, and told of the injury they are inflicting upon the cause of the bleeding slave. From 'controversy' the abolitionists in America have no respite; and severe, indeed, to their moral courage and their social feelings is the trial it inflicts on them; for 'of their own household' do they often find their greatest 'foes.' Conscience has compelled many of them to resign the spiritual guidance of ministers, the friends of their youth; and desert sanctuaries endeared to them by the holiest associations; rather than continue in communion with those who will not recognise the duty of emancipating the slave. They cannot cry peace, peace, where there is no peace; nor do they expect any cessation from their controversy, until the agitation they have excited has so shaken and converted the religious sects of all denominations in America, that a majority of her people have at last come to acknowledge the slave's right to freedom. 'The churches of America hold the key of the slave's dungeon; with them it rests to unlock the door.'

*Subscriptions and Donations to the Bristol and Clifton Ladies' Anti-Slavery Society, from January 1, 1851, to June 24, 1852.*

In 1851.				£ s. d.					
Mrs. Richard Ash	...	0	5	0	Mrs. Gen. Dighton, New-	...	1	0	0
Mrs. Atkinson	...	0	5	0	lands, ( <i>donation</i> )	...	1	0	0
Mrs. Crisp	...	0	5	0	Mr. Estlin	...	1	0	0
Mrs. Richard Fry	...	0	5	0	Miss Estlin	...	1	0	0
Mrs. E. Hunt	...	0	10	0	Miss Godwin	...	0	5	0
The Misses Hunt	...	0	10	0	Rev. Wm. James	...	0	5	0
Mrs. Dr. Lindoe	...	1	1	0	Mr. Leonard	...	0	10	0
Miss Livett	...	0	5	0	Mr. George Leonard	...	0	5	0
Mrs. P. Ovens	...	0	5	0	Mr. R. Leonard	...	0	5	0
Miss Parminter	...	0	5	0	Mr. W. Leonard	...	0	5	0
Mrs. Wm. Tanner	...	0	10	0	Miss Leonard	...	0	10	0
Mrs. Alfred Thomas	...	1	0	0	Miss C. Leonard	...	0	5	0
Miss Thurnbeck	...	0	2	6	Miss M. Leonard	...	0	5	0
Mrs. Waterman	...	0	5	0	Miss E. Mathews	...	0	5	0
					Mrs. George Michell	...	1	0	0
					Ditto ( <i>donation</i> )	...	1	0	0
					Mrs. Norris	...	0	10	0
					Miss Norris	...	0	10	0
					Mrs. Stephens	...	0	10	0
					Mr. T. Thomas	...	0	5	0
					Mr. C. J. Thomas	...	0	5	0
					Ditto ( <i>donation</i> )	...	0	5	0
					Mr. Chas. Thomas ( <i>don.</i> )	...	1	0	0
					Miss Thomas	...	0	5	0
					Miss Tribe	...	0	5	0
In 1852.									
Mrs. Acland	...	1	0	0					
Mrs. G. H. Ames	...	1	0	0					
Miss Ames	...	0	5	0					
Mrs. Armstrong	...	0	5	0					
Mr. T. W. Bagehot	...	1	0	0					
Ditto ( <i>donation</i> )	...	1	0	0					
Rev. Champion	...	0	5	0					
Rev. Edwin Chapman	...	1	0	0					
Mrs. Dawson, L'pool, ( <i>don.</i> )	0	10	0	0					

*Statement of Accounts of the Bristol and Clifton Ladies' Anti-slavery Society, for eighteen months ending June 24, 1852.*

<b>INCOME.</b>							£	s.	d.
Cash in Treasurer's hands, December 31st, 1849.	...	...	...	...	...	3	19	4	
Subscriptions	...	...	...	...	...	18	13	6	
Donations	...	...	...	...	...	5	0	0	
Total							...	...	£27 12 10

<b>EXPENDITURE.</b>							£	s.	d.
Printing "Clerical Teachings;" "Statistics of Slavery in the Religious Bodies;" "Statements respecting the American Abolitionists;" "Addresses to Ministers;" Resolutions and Circulars upon the separation from the British and Foreign Anti-slavery Society	...	...	...	...	...	12	2	0	
Postage for circulating the above publications in England and America	...	...	...	...	...	2	13	3	
Anti-slavery papers— <i>Anti-slavery Reporter</i> ; <i>National Anti-slavery Standard</i> ; <i>North Star</i> , and <i>F. Douglass's Paper</i>	...	...	...	...	...	2	7	6	
Hire of rooms for committee and anti-slavery meetings	...	...	...	...	...	1	4	2	
Expense of lecture by Mr. Mathews	...	...	...	...	...	2	7	0	
Stationery and books for library	...	...	...	...	...	0	18	6	
Balance in hand	...	...	...	...	...	6	0	5	
Total							...	...	£27 12 10

Audited and found correct,

ISAAC STEPHENS.

## APPENDIX.

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*No. 1.—Resolutions unanimously adopted at a Soiree held in the Broadmead Rooms, Bristol, April 3, 1850, to express sympathy with Mr. W. Wells Brown.*

“Proposed by Mr. WILLIAM TANNER; seconded by Mr. EDWARD THOMAS :—

“That this meeting is desirous of tendering a cordial welcome to Mr. William Wells Brown, and to congratulate him upon his escape from cruel bondage; to thank him for the valuable information and interesting details he has given us respecting American slavery; and to express the hope that his efforts, both in this country and in his own, to serve the cause of his enslaved brethren, may be accompanied by the Divine blessing.”

“Proposed by Mr. SAMUEL JACKSON; seconded by Mr. SAMUEL TANNER :—

“That we regard with admiration the noble efforts of the Abolitionists of America, who, seeing how the cause of religion and of human freedom, as well as the honour and best interests of their country, is compromised by Slavery, are laboring amidst relentless prejudice and opposition for the removal of this foul stain: that we beg them to accept our respectful sympathy under their toils and their trials, and to feel assured that the people of Bristol will not relax in their exertions to afford aid and encouragement to the ‘American Anti-slavery Society.’”

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*No. 2.—William and Ellen Craft.*

These interesting fugitives, after having been introduced to the anti-slavery public in many parts of England and Scotland, commenced a course of education at the Ockham Schools, near Ripley, Surrey, in June, 1851. During the time they have been there, they have made considerable progress in reading, writing, arithmetic, &c., and have gained the respect of all around them. They have been fortunate in meeting with much kind attention from the Misses Lushington, who take a warm interest in the Ockham Schools.

The friends by whose assistance they have been lodged, boarded, and instructed at Ockham, are making arrangements for their having similar advantages at the same establishment for a second year.

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*No. 3.—Josiah Henson.—Caution.*

[From the *American Baptist*, N.Y., March 27, 1851, also the *Liberator*, Mass., April 11, 1851.]

We learn that the individual above-named is in England, professing to have been sent there by the trustees of the Dawn (C.W.) School, to collect

funds. The *Anti-Slavery Reporter* for January says, 'Mr. Henson has been sent hither to appeal to the friends of education, to enable the trustees to complete the arrangement begun some time since.' This is a mistake. Mr. Henson has no authority from the trustees to solicit funds in England; neither is he authorised, as we are informed, by any act of the coloured refugees in Canada to collect moneys for their aid. Mr. Newman, our missionary in Canada, writes us under date of March 12, that the coloured citizens of Chatham, have held a public meeting, and passed strong resolutions against Mr. Henson and his mission, which were published in a Chatham paper, and which, together with a certificate of the Sheriff of Kent county, will be found below:—

"Whereas the impression is abroad in the United States and England, that Mr. Josiah Henson, of Dawn, Canada West, has colonized and settled a community of fugitive slaves, and that he is sent out as their agent to collect funds for them, and the fugitives generally in this country:

"Therefore, resolved, That we deem it due to ourselves, the fugitives generally in Canada, and especially to our friends in the United States and in England, to declare positively that Mr. Josiah Henson has never colonized or settled a community of fugitive slaves in this country: and that he is not the agent of any public society in Canada, and has no *rightful authority* to collect funds in the name of the coloured people of this province.

"And as it is stated in the public newspapers friendly to us, that Mr. Henson has credentials from the coloured people, and gentlemen of high authority in this country:

"Be it further resolved, that the public should know, and is hereby informed, that he has no *such credentials*, so far as the coloured people of this country know.

"And, resolved, that we *earnestly request* all newspapers in this and other countries, friendly to the right and opposed to the wrong, to publish the above resolutions.

"R. S. CRONWELL, Chairman.

"S. O. GRIFFIN, Secretary."

"This is to certify, that an article which appears to have been copied from the *Christian Register*, into a newspaper published in Sandwich in this province, called the *Voice of the Fugitive*, under date of the 1st of January last, wherein reference is made to a person of colour designated Father Henson, as being the bearer of sundry testimonials from persons resident in this colony, and particularly of one document from 'the Sheriff of the county where he [Father Henson] resides,' is quite untrue as regards the certificate or testimonial, as I never gave Mr. Henson any such paper as this is represented to be in the article in question.

"Chatham, 8th Feb., 1851.

"J. WADDELL,

"Sheriff, County of Kent, Canada."

Another resolution condemnatory of Mr. Henson was appended to the above; but as it was not officially passed, it is not given here. The truth of the resolutions now printed has never, that we are aware of, been disproved.

No. 4.—*Anti-Slavery Meeting in Bristol.*

At a Public Meeting held at the Broadmead Rooms, on Wednesday evening last, for the purpose of welcoming William and Ellen Craft, and for the consideration of the question of American slavery, EDWARD THOMAS, Esq., in the chair; among other resolutions which were unanimously passed, the following was

“Proposed by Mr. J. B. ESTLIN; seconded by Mr. C. H. GREENLY:—

“That this meeting, contemplating with much solicitude the fierce contest between freedom and oppression, conscience and law, now going on in the United States, desires to express its respect and admiration for all those courageous friends for the slave, who, in the face of imprisonment and fine, have pronounced their determination to obey God rather than man. And in a special manner would this meeting offer its tribute of sympathy and gratitude, and its assurance of co-operation and aid, to that faithful band of Abolitionists forming the American Anti-Slavery Society; who, undaunted by peril, persecution, and calumny, have during the last twenty years been awaking their country to a sense of its guilt and danger, and to whose persevering exertions in the cause of human rights the slave’s hope of deliverance is mainly indebted.”

Mr. J. B. ESTLIN expressed his anxiety that the cordiality with which he knew the resolution in his hand would be passed, should not only result from the warmth of feeling excited by the presence of their fugitive friends, but also from an intelligent conviction of its propriety. He then rapidly gave a history of the abolition movement in America, which commenced in 1830, with the formation of the “American Anti-Slavery Society,” a secession from which in 1840 was called the “American and Foreign Anti-Slavery Society.” Some of the causes of separation were, dislike to Mr. Garrison and of his opposition to the clergy for their lukewarmness in the cause of the slave; and inability on the part of some to bear the cross they had taken on them without counting the cost; the frivolous ground alleged being, that women ought not to vote at their meetings. The present condition of the “American and Foreign Society,” which now only exists in name, was contrasted with the continued activity and extensive operations of the original society, to which the present convulsed state of the Union on the slavery question was mainly attributable. Mr. E. stated that on the separation of the two societies, agents came to England from the newly-formed one, traducing the character and aims of the American Anti-Slavery Society; and unhappily they gained the confidence of, and formed a connection with, the British and Foreign Anti-Slavery Society. To this union he attributed the lamentable failure of the London Anti-Slavery Society, in advocating the cause of the American slave. In alluding to William Lloyd Garrison as the founder of the American Anti-Slavery Society, Mr. E. said he could not pronounce that name without feeling some of that respect, if not veneration, which he entertained towards those wise and good men of antiquity, around whose name and character Holy Writ has cast a sacred halo. He believed that the same Power which raised up a Howard to visit our prisons and ameliorate the physical condition of their unhappy inmates—which had called forth an Elizabeth Fry to minister to their spiritual destitution—which had sent a Clarkson to abolish the African slave-trade—had summoned W. L. Garrison to deal the death blow to that monster crime, American slavery. The new, simple, but unassailable principle of Anti-Slavery announced by Mr. Garrison (which he and his devoted followers have never for an instant deviated from or compromised), was, that no human being had a right to hold another in slavery for one moment; that slave-holding

was a sin; that slaveholders were sinners; and that every slave had a right to immediate freedom. The speaker next observed upon the violent opposition Mr. Garrison encountered from slaveholders, from their commercial supporters in the Free States, and from the clergy of both parts of the Union; and upon the report these enemies had raised that Mr. G. and his party were infidels. But what was the nature of their infidelity? Mr. G. saw in the Southern States a clergyman holding a Bible in one hand and dragging a human being to the auction block with the other; in the Northern States the minister held the Fugitive Slave Bill in one hand, and the Bible in the other. Mr. Garrison says to the one, "Release that slave and press the Bible to your heart; or hold the slave, and give up the holy book: they cannot go together." To the other he says, "If you support the Fugitive Slave Bill, you must relinquish your Bible, and not bring it into disrepute by employing it to prop up so iniquitous an enactment." The charges against Mr. G. of infidelity and holding the Bible in dis-esteem, Mr. Estlin believed to be as false as they were injurious. It was his solemn conviction that Mr. Garrison had done more to protect the Bible from being desecrated and scoffed at by infidels, than three-fourths of the clergy of the United States. The members of the American Anti-slavery Society were of all creeds; that they were deemed irreligious people by the clergy was not to be wondered at. The numerous extracts from the "Clerical Teachings," read by previous speakers, would show what was the kind of religion taught in America. The Abolitionists could not continue under such spiritual guides; and, compelled by conscience to leave churches whose ministers they considered unfaithful to their duty, they were said to be revilers of religion. Unhappily, this accusation had been echoed in this country, by parties who, removed from the prejudices of America, ought to have judged with more liberality and discretion. Various as were the views of the Abolitionists of America upon religious and philanthropic subjects, they carefully excluded all but slavery from their platform, none interfering with the opinions of their neighbours. Notwithstanding the multitude of enemies Mr. Garrison had, the high moral character which he held (upon which all his influence was based), had never been even in the slightest degree impugned; and those who knew him most loved him best. In illustration of the prejudices against him in this country, Mr. Estlin mentioned the conduct of nine ladies in Glasgow, who, leaving an Abolition Society established in that city, formed themselves into a new one, and issued a circular to the anti-slavery people of Great Britain, counselling them to discontinue helping the Boston Anti-Slavery Bazaar; as that instrumentality, by assisting the American Anti-Slavery Society, aided to spread infidelity; Mr. Garrison and many of his coadjutors being infidels! Mr. E. asked, if the house of their respected president were on fire, and all the many friends around him were rushing (as they certainly would be) to bring water to extinguish the flames, was it likely that Mr. Edward Thomas, though a member of the Society of Friends, would say to one person, "You, sir, belong to the Established Church, I cannot accept help from you;" to another, "You are an infidel, begone;" to a third, "You are a Presbyterian, I do not wish for assistance from such a quarter;" to a Hebrew, "I must depend upon Christian succour;" to another, "You, sir, are a Unitarian, you are worse than all, no good work of yours can ever be blessed; I would rather my house should be burned to the ground, than that you should extinguish a single spark." Whatever the Glasgow ladies might command, he (Mr. Estlin) was sure the friends he saw below him (the pupils of the Blind Asylum) would never desert the "Boston Bazaar," to which they annually sent some of their finest work, and for which they had the blessing and the prayers of the unhappy slave. He (Mr. Estlin) could only presume that the inactivity of the British and Foreign Anti-Slavery Society, in reference to the slavery of America, arose from the prejudice they had imbibed against the true abolitionists

of the United States ; and though he understood no resolution was prepared, he trusted the meeting would not separate without acknowledging the services of the Bristol and Clifton Ladies' Anti-Slavery Society, who were doing the work the British and Foreign Anti-Slavery Society ought to have done six months ago ; and were sending an important resolution through the country, calling upon the religious bodies to protest against the iniquitous Fugitive Slave Law, and enclosing a copy of the " Clerical Teachings," to show the views of many of the American brethren. Although the Fugitive Slave Law has now been some months in operation, the British and Foreign Anti-Slavery Society, which ought long since to have roused the anti-slavery people of the whole country to protest against this iniquity, had not taken one step against it. It might indeed be considered as having put obstacles in the way of this good work, for its organ, the *Anti-Slavery Reporter* [it ought to be named the *Anti-Slavery Obstructor*] had not only withheld from the British public accounts of the numerous and important meetings held lately in Scotland and the north of England, by Mr. Brown and the Crafts ; but he believed that it had not, up to the present moment, been faithful enough to the anti-slavery cause to allow its readers to be apprized through its pages, that two individuals so interesting in themselves, and so conspicuous in the contest against the Fugitive Slave Bill now going on in America, as William and Ellen Craft, had reached the shores of Great Britain. Mr. E. expressed the hope that what he had said respecting Mr. Garrison, under a strong sense of duty and responsibility, would at least induce those who held an unfavourable opinion of that great leader of the anti-slavery cause, to do Mr. G. the justice of examining fairly into the causes of the prejudice against him ; and he offered to any of those present, who were desirous of further information, a copy of a " Reply" which he (Mr. E.) had felt called upon to make to the Glasgow Circular.

The meeting concluded with the following resolution :—

Proposed by the Rev. WILLIAM JAMES ; seconded by Mr. JOHN C. NEILD :—

" That the cordial thanks of this meeting be tendered to the Ladies of the Bristol Anti-Slavery Society (who, uninfluenced by the supineness and apathy of the British and Foreign Anti-Slavery Society, have directed public attention to the disgraceful support given by many of the ministers of religion in America to the iniquitous Fugitive Slave Law) for their valuable exertions in arranging this meeting ; and for inviting Mr. and Mrs. Craft to Bristol.

" EDWARD THOMAS, Chairman."

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*No. 5.—Notice of an Anti-Slavery Meeting held in the Broadmead Rooms, Bristol.*

[From the *Bristol Examiner*, September 4th, 1851.]

A PUBLIC Meeting was held on Thursday, September 4th, at the public rooms, Broadmead, for the purpose of hearing addresses on the subject of Slavery from Mr. George Thompson, M.P., who has lately returned from a visit to America ; and from the Rev. Edward Mathews, whose recent lynching in that land for his exertions in the abolition cause must still be fresh in the memories of our readers.

The room was filled to overflowing, and the platform was crowded with ladies and gentlemen. Among the former were some distinguished visitors from America—Mrs. Chapman, and her sister Miss Weston (who have been from its commencement identified with the abolition movement, originated by Mr. Garrison ; ) many of the Committee of the " Bristol and Clifton Ladies' Anti-slavery

Society," (Mrs. Armstrong, Mrs. Emery, Miss Estlin, Miss Mathews, Mrs. Stephens, Mrs. Alfred Thomas, Mrs. Waterman), Revs. G. Armstrong, M.A., Edwin Chapman, William James, Edward Mathews, Richard Morris; Messrs. Handel Cossham, (Wiewar,) Estlin, W. Farmer, (of London,) J. C. Neild, W. Sampson, Geo. Thompson, M.P., R. D. Webb, (of Dublin,) Stewart Williamson, &c. The chair was occupied by R. Charleton, Esq., on this occasion.

Mr. STEWART WILLIAMSON moved—

"That we offer to the Rev. Edward Mathews, (an agent of the American Baptist Free Missionary Society, who has recently received at the hands of slaveholders the proofs of their moral degradation, and of his own fidelity to the holy cause he advocates,) the sincere thanks due from the members of every Christian sect, to one who has nobly defended the great principle of freedom fundamental to them all; and that we hereby call upon all ministers, especially upon British Baptists, to strengthen by their testimony the position he has taken in America—that churches and ministers who justify the continuance of slavery are not the churches and ministers of Christ, by testifying their sympathy with those brethren who have withdrawn from their religious body in consequence of the countenance it affords to slave-holding. That we urge on all churches, and congregations, and religious bodies, whose discipline excludes *any* criminal from their communion, the exclusion of the *Slave-holder*: on all ministers who reject the advocates of other crimes as unfit teachers of Christian morality, not to admit to their pulpits the advocates or apologists for Slave-holding."

The Rev. E. MATHEWS, in a long and able speech, responded to the resolution.

The Rev. GEORGE ARMSTRONG, B.A., T.C.D., moved the following resolution:—

"That since the United States of America have, by the passage of the Fugitive Slave-law, drawn the attention of the world to the character of their government in all its several departments, constitutional, legislative, and judicial, it becomes the duty of men of all other nations to use every means sanctioned by humanity, religion, and international law, for the abolition of American slavery—a system which is a mockery of law, an outrage against justice, a disgrace to religion; and which, upheld as it is by a nation professing to lead the van of human progress and improvement, is more dangerous to society than any other form of tyranny or system of iniquity on earth. And this meeting therefore rejoices to welcome George Thompson, Esq., M.P., who was formerly so instrumental in the abolition of British Colonial slavery, and who now for the second time has, at the hazard of his life, been helping and strengthening the American Abolitionists, thus keeping the minds of Englishmen alive to the great truth that in a moral cause "our country is the world, our countrymen are all mankind."

The Rev. Mr. MORRIS seconded the resolution, which was carried unanimously.

The Rev. Mr. JAMES moved, and Mr. ESTLIN seconded, the following resolution, which was carried unanimously:—

"That this meeting rejoices in the present opportunity of offering the assurance of its ardent sympathy, approval, and co-operation, to the American Anti-Slavery Society, in which persons of all religious denominations and political opinions have for eighteen years united upon a common platform of the highest Anti-Slavery principle; redeeming their country, by their unwearied



devotion and energetic labours, from the charge of being wholly given over to the dominion of slavery; and that a cordial expression of admiring sympathy from this meeting is especially due to William Lloyd Garrison, the originator of the Anti-Slavery enterprise in 1830, the founder of the American Anti-Slavery Society in 1833, and ever since the devoted and uncompromising advocate of the cause."

Mr. THOMPSON then moved a vote of thanks to the Chairman. It was seconded, and passed by acclamation.

The CHAIRMAN returned thanks, and the meeting separated.

*No. 6.—Constitution of the American Baptist Free Mission Society.*

WHEREAS, on the fourth day of May, in the year of our Lord one thousand eight hundred and forty-three, a Convention of Baptist Ministers and Members was held in the Tremont Chapel, Boston, in the State of Massachusetts, of the United States of North America, who adopted and signed the following pledge, to wit:—

"We, whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a Constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery in the support of any of its benevolent purposes;" and this Society shall be called 'The American Baptist Free Mission Society; and we hereby separate ourselves now and for ever from all connection with religious societies that are supported in common with slaveholders."

[By *religious societies* being understood those which involve church fellowship.]

Therefore, under a deep sense of our responsibilities to God, and our obligation to give the Gospel in its purity to a perishing world; and looking towards Heaven for grace to strengthen us in the prosecution of this great work, and for success in an enterprise so important to the destinies of our fallen race, we, as a Society, adopt the following articles, which, with this preamble as part thereof, shall be the Constitution of this Society:—

1. The object of this Society shall be to carry out the commission of our blessed Lord and Saviour Jesus Christ, "Go ye into all the world, and preach the Gospel to every creature," and to employ, in order to effect this, all necessary measures and agencies at home and abroad.

2. This Society shall be composed of Baptists of acknowledged Christian character, who appear as delegates from churches or auxiliary societies, or in their own name; who are not slaveholders; but believe that slavery under all circumstances is sin, and treat it accordingly.

3. It shall be the duty of the Board of Trustees to receive and transmit to their proper destination such sums as may be contributed, according to the principles of the preamble of this constitution, by *churches*, either singly or acting together in associations, for the support of missionaries appointed by such churches or associations; provided that such missionaries are members in good standing of Baptist churches, and not slaveholders, or advocates of slavery.

No. 7.—Notice of “*Facts for Baptist Churches; collected, arranged, and revised by A. J. FOSS, of New Hampshire, and EDWARD MATHEWS of Wisconsin, U. S.*” Extracted from the Morning Advertiser of May 14th, 1852.

THIS work shows, in a striking manner, through reports of various bible, missionary, and other societies connected with the Baptist denomination in America, the sleepless watchfulness exercised by ministers, in order to exclude from their conventions, committees, &c. all questions bearing upon slavery, and the constant submission made by the northern portion of that body to the slaveholders' interest.

The Baptist churches in the northern and southern states unite their efforts for the conversion of the heathen. For many years they co-operated harmoniously; but light having at length dawned upon the minds of a few of the northern brethren, they could no longer carry on their work in conjunction with those who held property in their fellow-men, and whose contributions to the missionary treasury were wrung from the tears and blood of the slave.

Several ineffectual efforts were made by the anti-slavery Baptists to free their missionary convention from the dominion of slaveholders. Slaveholding presidents were appointed, slaveholding churches planted, fellowship with slaveholders enforced, the appointment of anti-slavery men to offices in the missionary body prevented, discussion of the slavery question suppressed, the *Baptist Missionary Magazine* was pledged to silence, and whatever could excite pity or induce exertion for the slave was carefully excluded from the other publications of the society.

This sacrifice of Christian principle to the requirements of slaveholders in the missionary convention, at length compelled some of its members to withdraw, who in May, 1843, organized the “American Baptist Free Mission Society.” From it, of course, slaveholders are excluded; neither will it receive into its treasury the known avails of slavery! It does not offer to the Lord “robbery for a burnt offering.”

The hope of the slave rests upon the churches of America; as soon as they awake to a true sense of Christian duty, his fetters will fall off. Meanwhile, there is no avoiding agitation. Schisms among the religious bodies are inevitable; for none, whether ministers or people, who have become thoroughly alive to the sin of slavery, can continue in fellowship with societies that uphold the iniquity or are apathetic on the subject; and, therefore, we cannot but regard the secession among the Quakers in Indiana, the separation of the *Free Presbyterians* from the Old and New School Presbyterians, of the Wesleyans from the Methodist body, and of the “Free Mission Baptists” from their body, all of which were made solely on anti-slavery grounds, as important and interesting auguries of the termination of that system, which is now blighting the fair fame and searing the consciences of the American people.

We find that certain epistles addressed by the “London Baptist Union” to their Transatlantic brethren, exhorting them to bear an uncompromising testimony against slaveholding, were suppressed by the body to whom they were written; but have been collected and published in “*Facts for Baptist Churches*,” by the faithful band of “Free Missionists” who alone have acted up to the injunctions of their English “Union.” We trust these consistent followers of Christ will be strengthened in their arduous conflict by the sympathy of their brethren in Great Britain.











