

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 4.--NO. 30.

SALEM, OHIO, FRIDAY, MARCH 16, 1849.

WHOLE NO. 186.

THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbia Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is Edited by BENJAMIN S. and J. ELIZABETH JONES; and while urging upon the people the duty of holding "No Union with Slaveholders," either in Church or State, as the only consistent position an Abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet, and subscribers may take their choice of the following

TERMS.

\$1.50 per annum, if paid within the first 6 months of the subscriber's year. If paid before three months of the year has expired, a deduction of 25 cents will be made, reducing the price to \$1.25.

If payment be made in advance, or on the receipt of the first number, 50 cents will be deducted, making the subscription but \$1.

To any person wishing to examine the character of the paper, it will be furnished 6 months, for 50 cents in advance to all others 75 cents will be charged.

No deviation from these terms.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD.

From the Liberty Bell. Dissolution of the Union.

It was ten years before the Annexation of Texas, that the event was predicted by the Abolitionists. In 1837, the editor of the Liberator, in an address before the New England Anti-Slavery Convention, uttered the bold words that follow:—

"Every moment is big with peril; and the Annexation of Texas is obviously to be among the first acts of Congress—unless the people of the non-slaveholding States speak in thunder tones of remonstrance. And the consequences of such a step will be—

The opening of an immense and highly fertile territory to those bloody abominations, Slavery and the Slave Trade. The further degradation and subservency of the people of the North to the demands of the South.

Then the loss of the balance of power on the part of the North, and the supremacy of a Southern policy in Congress.

The perpetuity of Slavery and the Slave Trade in the District of Columbia.

The admission of as much slaveholding territory into the Union, as the South shall desire.

A War with Mexico.

Claiming no spirit of prophecy, these daring words were uttered and registered ten years ago and more, by William Lloyd Garrison. His best friends deemed them visionary, hyperbolic,—rhetorical flourishes; a desperate instrumentality of a bold and determined spirit, to waken his besotted and slumbering countrymen. None knew so well as abolitionists, how deep was the degradation of the people, and how desperate the depravity of their rulers. But even their eyes had hardly seen, or their ears heard, or heart conceived, the things that Slavery had prepared for its own enlargement and preservation. All others at the North spurned the proposition of annexation, with contempt and indignation.—Democracy answered, "Is thy servant a dog, that he should do this thing?" and the Whig party cursed the prophet in the name of all its gods.

But the generation has not passed away, and lo! all these things, and more, have been fulfilled. So true is it, that with slavery, all things are possible.

Who now shall say that the hour for the dissolution of the Union has not fully come? Slavery, which, at the first, was a little cloud like a man's hand, now blackens our whole political horizon.—By the terms of the national compact, the States are bound in chains, and the people in fetters of iron; and Slavery, this secure, bids defiance to the world. Like some terrible giant, it has planted one foot on the Atlantic strand, the other on the shores of the Pacific. With one hand it strangles liberty in the North, with the other it hurls freedom from Oregon, and on that virgin soil, seeks to rear its bloody altars. One glance from

its lightning eye dissolved our Southern boundary, and scathed the Mexican eagle forever from his eyrie in the Cordilleras. It rears its throne of skulls in the palaces of the Montezumas, and covets the broad valleys of the Amazon, and the sugar fields of Cuba and St. Domingo. Let it but speak, and it is done, and none dare say unto it—What doest thou!

Northern men dare not sever the chain that binds them to the Union, though all heaven and its inhabitants wait to bless and ratify the deed. Justice and humanity, reason and conscience, God and all nature, urge the consummation, and yet we delay. We tremble at the consequences, though they were the best benisons of heaven.

Sovered from that ghastly corpse of dissolving destruction, our boundless enterprise, industry, economy and temperance, joined to those inexhaustible resources of wealth, which nature has scattered on every hill, opened in every valley, and spread out on every prairie between the two oceans, & from Mason's and Dixon's to the lakes, would soon render us the admiration of the world. We should sit Queen among the Nations—Every wilderness of our vast domain would soon blossom as the rose. Every desert would shout for joy. Over us, the morning stars would sing together.—Peace would wave her white banner throughout our borders. Gladness and plenty would crown us forever.

But should none of these millennial glories attend such a triumph of justice and compassion, still the duty is not the less imperious. What though the day that saw our deep repentance, should also witness all the woes that cowardice and cupidity have ever predicted? Still the voice of the Omnipotent, louder than all the thunders of heaven, demands that our covenant with death be dissolved, that our agreement with hell stand not.

What though it baptize the South in blood? What though smoking towers and desolated plantations should robe her in a pall, black as the midnight of despair? Still, from the depths of nature and the heart of God, the command is, "that justice reat calum" be justice done, though the heavens fall.

What are states and nations, when opposed to the triumphs of Justice? Let them perish. Better far were it, than that slavery should endure, if enterprise and industry were paused forever, and national prosperity numbered with the things that are no more. Better that Commerce wrap itself in its own shrouds, and hide in the deepest caverns of the ocean. Sooner let thrones and dominions perish, and dizzy empires go reeling to the ground. Yea, let Justice be done, and Righteousness prevail, though it bury every continent of the universe in irrecoverable and eternal oblivion.

From the New Concord Press. "What is in a Name?"

Everything! Who has not heard the common saying, "get your name up, and you may be till ten o'clock," and "you might as well kill a dog as give him a bad name?" To some people in our "queer world," a name is everything. To them nothing is good which comes from Nazareth. Truth and fiction—black and white—good and bad, are all alike, if they come from certain quarters. Some men might talk like angels, argue like the Apostle Paul, and persuade with the eloquence of Isaiah, and yet produce no effect upon a certain class of individuals, because with them a name has more influence than both truth and eloquence.

Such will gag, and strain, and choke at an idea or proposition coming from one quarter, which, when it comes from another, having a different label, or from one of a different name, will go down, like the most palatable food, without an effort, and afford intense gratification. "What is in a name?" Ah, neighbor A, just try it. If you want to effect some laudable object, and desire the aid or countenance of your neighbors, or of strangers, the first question you have to answer is, not what is your name, and what do you want; but, who are you? If you write a book, the reader wants to know, not what it is—with its character, but, who is the author. Some men look through such green spectacles, and are so cross-eyed, that they see every one who is not of their own name with green glasses and crooked eyes. Call the devil an angel of light, and they fancy him to be the most beautiful creature. Call the most righteous man in community by a bad name, and those men take him to be a demon. Label a whiskey barrel "a good creature of God," and it is rolled into the cellar for use. Call a man this a president, and he is an honest man. And so we might go on, without end, to illustrate the fact that there is much in a name with the great mass, especially with a certain class of bear-eyed men, whose judgments are not formed by the matter they read or hear, but by the name of the person who writes or speaks. Such we envy not. If they are willing to be duped by those who wear "the lively of heaven to serve the devil in," let them go on. They will reap their own reward.

A SIGN.—While the Slave States have only 2300 miles of completed railroad, the Free States have 4000 miles. And the projected and progressing railroads are in much heavier proportion, favorable to the spirit and prosperity of the North.

For A. S. Bugle. BARKER the Great Religious and Political Reformer of England.

I hope every reader of the Bugle, will peruse with care the following which was published in tract form, in Great Britain. It shows how well acquainted men in other portions of the globe, are with our National system, and also demonstrates that the Priesthoods are the same every where. It is a full answer to the question—"Why do not the clergy attend our Anti-Slavery Meetings?" The article may look lengthy, but read and you will be deceived for once, it will be too short.

Yours,

W.

WHY DID THE Ministers of the Town of Leeds ABSENT THEMSELVES FROM THE Anti-Slavery Meeting ON THURSDAY EVENING LAST?

It is not perhaps known to all, that at the meetings of the Anti-Slavery League, held in the Music Hall, Leeds, and addressed by Messrs. Douglass and Wright, there was not a single minister to be seen, except Mr. Wicksteed, the Unitarian minister of Mill-hill chapel. Mr. Wicksteed was present at both meetings, and spoke at both; but he was alone in his glory. Not a Methodist nor a Baptist, not an Independent nor a Churchman, was there to keep him company. I am told that at other towns it has been very much the same. At Darlington an Independent minister, Mr. Pritchard, attended, but it was to oppose the abolitionists, and defend the pro-slavery and slaveholding churches and preachers. At Newcastle an Independent minister attended; but it was to defend the faithless Editor of the *Christian Witness*, the traducer and calumniator of the slaves' best friends. Generally speaking, the orthodox ministers throughout the country have kept aloof from the cause of abolition. To such an extent has this been the case, that George Thompson, at a meeting of the League in one of our large towns, when asked, "Is this an anti-slavery meeting, or an anti-clerical meeting?" was obliged to answer, "It is truly, and in good faith, purely anti-slavery meeting; but I am sorry to say, that such is the position, and such is the conduct of the clergy, that an anti-slavery meeting of necessity be an anti-clerical meeting."

The conduct of orthodox ministers in this matter requires explanation. This explanation we attempt to give. Many are asking, Why were there no ministers at the meetings at Leeds? This question we attempt to answer. Whether our answer be the right one, we leave our readers to judge. We fear it is. We grant that our answer condemns the ministers; but we have no hope that the ministers will be able to prove that we have condemned them unjustly. In a part of this tract we speak as in the name of the ministers; but with no desire to do them wrong. And we have no desire that our answer to the question should be the only one; if the ministry will answer for themselves, we shall be glad to read their answer. We have answered the question to the best of our ability. We hope that both ministers and people will receive profit, if not pleasure, from what we have written.

Why, then, did the Ministers of the Town of Leeds absent themselves from the Anti-Slavery Meeting on Thursday evening last?

Ans. 1. It was not because they are in favor of American Slavery. It was not because they have any objection to the abolition of slavery. It was not because they think that slavery is a natural or a happy state for man. It was not because they think that slavery in America is better than the slavery once existing in the West India Islands. It was not because they are wishful to perpetuate slavery in America. On the contrary, they would rejoice to see slavery abolished. They would be glad to see the world entirely free from such an unnatural and inhuman system. They regard slavery as the greatest curse of humanity. They look upon it as a mass of crime. They believe with John Wesley, that it is the grossest outrage upon human rights that can be perpetrated, the bitterest insult to a human being that can be offered, and the sum of all possible villainies. They are perfectly aware that slavery must necessarily be a system of cruelty—that cruelty and slavery are inseparable. They are aware, that to subdue the spirit of a human being, to reduce him to a brute, and to fit him to be used as property, the greatest cruelties imaginable are necessary. They are aware that slavery is a system of stripes, of chains, of fetters, of iron yokes, of brandings, of maimings, of insults, of indignities, of violence in every form, of cruelty in every shape. They are aware that slavery is inconsistent with respect for the institution of marriage, with the sacredness of domestic relationship, with the vigor and health of the benevolent affections, and with all the dear delights and joys of home, of love, and household blessedness. They are aware that slavery is a system of pollution; that where slavery prevails, woman is unprotected, and subject to every indecency and outrage. They are aware that where slavery prevails, the husband is torn from his wife at his master's pleasure, and the wife torn from her husband; that children are separated from their parents, and parents from their children—that beauty, and innocence, and all the attractions of humanity, are bought and sold, by selfish, sensual, brutal men.—They are aware, that in the families of the slaveholders, as well as in the huts of the slaves, the grossest licentiousness prevails, and the most unnatural abominations. They are not ignorant of the fact, that the most in-

teresting portion of the human species, are often reared and trained for the most inhuman and revolting purpose that the mind of man can conceive. They are not even ignorant of the fact, that where slavery prevails, the father often sells his own offspring, and in some cases sells his offspring to the most horrible and unnatural doom to which a human being can be devoted. They are also aware, that slavery is destructive to the interests of morality in general. They know that it hardens the heart of the slaveholder, and makes the heart of the slave reckless and desperate. They know that it increases men's selfishness; that it withers the very root of benevolence, and unfeels as a stone. They know that absolute power was never meant for man, and that no man can possess it without risk or ruin to his virtue and his humanity. They know that to deal in the blood and flesh, in the bodies and souls of their brethren—that to seize and make merchandise of those whom God has formed for intelligence, and virtue, and immortality, must necessarily strike at the root of all that is good, of all that is god-like, of all that is lovely, of all that is Christ-like in the human soul.

The ministers of Leeds are also aware, that the existence of slavery in America, must necessarily have an injurious effect upon the interests of other nations of the earth. They have been given to understand, that the rights of Britons themselves are already sacrificed, in part, to the interests of that unholy and unnatural institution. They have also discovered that those who hold men in slavery, must necessarily seek to keep instructions from the slaves. They are aware that the American slaveholders deny their slaves the liberty to learn to read and write—that in the slave States of America it is made death by law, to attempt a second time to teach the slaves to learn the letters of the alphabet, or to spell the name of God their Father in heaven. The ministers of Leeds have also been given to understand, that where slavery prevails, it necessarily generates a spirit of bondage or servility in the minds of the whole community, and corrupts the church, and enervates the minds of all. They are aware that in the Slave States of America the political representatives of the State are bound to the defence and advocacy of slavery at all hazards, and that the ministers of the various religious denominations are tied and bound in like manner, to connive at the abominations of that system, and to refrain from rebuking its guilty upholders. They are aware that slavery has corrupted the churches of America—that members, and leaders, and deacons, and elders, and preachers, and bishops, and churches, are involved in the guilt of slaveholding—that members and ministers of churches are to be found breeding and rearing slaves for the market, and selling, and buying, and whipping, and branding their fellow-creatures as their daily occupation—that they even buy, and sell, and whip, and brand, the members of their own churches; that Methodists are found holding slaves in slavery, and Baptists holding slaves in slavery, and Independents holding slaves in slavery—that ministers are found dealing in the flesh and blood, in the bodies and souls of their own church members—that churches even in their corporate capacity are found in possession of slaves—that missionary societies, and bible societies, and religious seminaries and colleges are supported by the price of human beings; that the members of their own churches are the plundered wages of the slaves, but by the slaves received at public auction for the persons of the slaves. I say that with all these things the ministers of the town of Leeds are, to some extent at least, acquainted. They have read the reports of anti-slavery speeches in the newspapers. Some of them have read the narrative of Frederick Douglass; and those who have not heard him speak, have heard accounts of his speeches from those who have attended his lectures, and have read reports of his speeches in the newspapers published in their own towns. They are acquainted therefore with the great facts connected with American slavery.—They are aware that in the United States of America there are three millions of their fellow-creatures held in the most abject and cruel bondage. They are aware that the number of slaves is annually increasing—that the extent of territory occupied by slavery is annually enlarging—that Texas has been wrested from Mexico to be converted from a land of freedom into a land of slavery—that the United States are waging war with Mexico at this moment, for the purpose of wresting from that power still greater tracts of territory, and of converting California and New Mexico into slave plantations. They are aware too that America obstructs the efforts of England and other European powers, in their efforts to put down the slave-trade, and to secure freedom and peace to the widespread population of Africa.

I say the ministers of Leeds are aware of all these things; and they are wishful too, that those great evils should be brought to an end. It was not because they were ignorant of the evil of slavery; it was because they were ignorant of the extent to which slavery prevails in America; it was not because they were indifferent to the growth of this frightful evil; it was not because they are wishful to perpetuate and strengthen this most awful of all vices, this most terrible of all calamities, that the ministers of Leeds chose to keep away from the meetings of the Anti-Slavery League.

What then was the reason? The ministers did not absent themselves from the meetings of the Anti-Slavery League because they believed the agents of the League to be drunken, profligate, licentious men, or men who are seeking their own interests by the advocacy of anti-slavery principles; nor was it because they considered the agents of the Anti-Slavery League to be men of weak in-

tellects or feeble powers; persons ignorant of the subject on which they presume to speak, or unable to present the subject in its true colors before the meetings which they address. On the contrary, they regard the agents of the league as men of virtue and respectability; as persons of intelligence and great abilities. They know that they understand the subject on which they speak, and that they are able to make that subject understood by others. They know, that both as speakers and as writers, they are persons of superior powers; men that can both exhibit truth to the understanding, and make it felt by the heart. They know, that the president of the league, George Thompson, is a man of unequalled powers, as well as a man of high character. They know that the absentees themselves from the meeting, on Thursday evening. What then was the reason?

We answer; the ministers of Leeds were afraid lest the advocacy of the rights of the slave, by the agents of the league, should injure the interests of religion; should endanger the stability of their religious denominations, and exert an unfavorable influence upon the credit and position of the ministers themselves. The ministers of Leeds have learned from various sources, that the anti-slavery lecturers charge a great deal of the guilt of slavery, upon the churches and ministers of America. They have learned that they consider the American churches and American ministers, as the chief supports of slavery.—They have been informed that one of the advocates of the cause of the slave, has published a work entitled "The American Churches the Bulwarks of American Slavery."—They have learned with dismay, that Wright, Douglass, and Garrison, are prepared to risk the existence of any form of religion that justifies slavery, of any church that upholds slavery, and of any ministry that connives at slavery. They have learned with dismay, that Wright, Douglass, and Garrison, are bent upon the overthrow of slavery at all hazards—that they are prepared to risk the overthrow of every church, of every religious system, of every religious sect, that stands in the way of the full and speedy abolition of slavery. One of these men, H. C. Wright, they have learned, has declared himself ready to put his heel upon any government that gives its sanction to slavery; to put his heel upon any religion that sanctifies slavery; to put his heel upon every institution that is at war with the freedom and rights of any portion of the human family. They have found that in speaking against slavery, those lecturers expose the guilt of the American churches, and of the American ministers—that before mixed and crowded audiences they upbraid the churches and ministers of the religious brethren, and their beloved slaveholding and slavery-advocating fellow ministers across the Atlantic—that they make known to the people of England the awful fact, that the churches and ministers of America generally are pro-slavery, and that many of them are actually engaged in the traffic of slaves—that Methodist ministers, Baptist ministers, Independent ministers, Presbyterian ministers, and Episcopal ministers, are all implicated in the guilt of slaveholding, and in all the cruelties and abominations connected with the slave system. These lecturers have attempted to make it plain, that before slavery can be abolished in America, those slaveholding churches must be thoroughly revolutionized, or utterly destroyed. They have endeavored to make the impression on the minds of the people of England, that the Methodist, and Baptist, the Presbyterian and Independent denominations of this country, are in fellowship with the slaveholding churches and ministers of America, and are thus partakers of their crimes. They have published it to the world as a fact, that the Methodist churches of England are in fellowship with the slaveholding Methodist churches of America—that the Methodist Conference places the numbers of the slaveholding Methodists and slaveholding ministers of America, upon their minutes, and reckon them as part of their own body, and hold fellowship with them as truly Christian men. They have published it to the world that the Methodist ministers of Britain, when they have gone over to America, have neglected, or refused, in their public sermons, to denounce the slavery of America, and to rebuke their slaveholding brethren. They have published it to the world,

"They have charged R. Newton, D. D., with doing so. In a tract lately published, entitled "Most Horrible and Astonishing Facts, or a Revelation of a Modern Mystery of Iniquity," it was stated that when R. Newton went over to America, he covered his sermons, either denounced slavery, or rebuked the slaveholding Methodists of that land. A person, A. Smith, of Bradford, a member of the Methodist Society, wrote to R. Newton on the subject, asking him whether the charge was true or false. R. Newton sent the following answer:

DEAR SIR,
When in America, I did in public Conference denounce Slavery in the strongest terms I was able to employ; whoever speaks or writes to the contrary, tells a lie.
R. NEWTON.

In this note he plainly betrays both his consciousness of guilt, and his desire to conceal his guilty deed. The question was, whether while he was in America, he denounced slavery, and rebuked the

that the deputations from the Baptist and Independent denominations were also faithful to the interests of the slave, and to the claims of humanity, when they visited that land of oppression. The ministers of Leeds are not prepared to controvert the statements of the lecturers; they believe their statements are correct; but they consider such revelations to be impudent, unsafe, injurious to the interests of God, or for the interest of their respective denominations. They are afraid that if these facts become generally known, their religious denominations will sink in public estimation, and that they themselves will be shorn of much of their respectability and influence. They also perceive that the Anti-Slavery lecturers are wishful to lay the burden and the task of rebuking the American churches upon them, and upon their churches. They perceive that the anti-slavery lecturers consider it to be the duty of the churches and ministers of Great Britain, to disclaim all Christian fellowship with the American churches, until they have purged themselves from the guilt and abominations of slavery. They perceive that if the principles of the anti-slavery lecturers are generally received, they, the ministers will be called upon at once to require, that the American churches shall either separate themselves from slavery, or that they shall be called upon to separate themselves from the American churches. For a step like this the ministers of Leeds are not prepared. Many of the ministers of this country are on friendly terms with the slaveholding and slavery-advocating ministers of America. Many of our English Doctors of Divinity have received their honors from American theologians in the same manner. In some cases the churches of this country have received liberal pecuniary support from the churches of America; and even lately, the Free (3) Church of Scotland received no less than three thousand pounds from the slaveholding churches of America themselves, towards the erection of churches and the support of their ministers. To separate, therefore, at once from the American slaveholding churches, would require a sacrifice both of interest and of feeling on the part of the ministers, and churches of this country; and for such sacrifices, the ministers of this country are not prepared.

Because, it is doubtful whether the American Anti-slavery cause will become popular in this country. It is doubtful whether the wealth and respectability, the greatness and the nobility of this country, will take part in the abolition movement. It is doubtful whether the ministers of this country will be able to increase their usefulness, to add to their popularity, and induce among the people, by taking part with the friends of the slave. The abolitionists are stern, uncompromising men. They appear to prefer the principles they advocate, and the interests of the cause in which they are engaged, to every other consideration. They do not attempt to conciliate the prejudices of men. They pay no regard to the feelings of those who stand in their way. They speak right out. They utter their convictions, and their strong, indignat feelings, in language the most unguarded. Their rebukes of wrong and cruelty are terribly severe. They neglect the usual rules of prudence, and though men of mighty, of extraordinary abilities, they are lacking in tact and policy. And these qualities expose them to much reproach and opposition. The world is too bad to be reformed at once. It is too corrupt to bear the truth without a veil. It cannot bear the uncompromising virtue of those unsparing reformers. It requires to be dealt with gently. It requires to have the truth presented to it by degrees. It requires to be brought over to the cause of freedom unexpectantly. These, the principles of policy, of expediency, are the principles on which the ministers of this country think it needful to proceed. But these principles are cast aside as worthless, as unchristian, as wicked, by the anti-slavery lecturers. They go straight on. They care for nothing but the true, the right, the good. So far from being afraid to irritate the evil-doers, they even seem to rejoice in the prospect of irritating and rousing them. They are far from being afraid of shocking the prejudices of slaveholders, and of slavery-upholding ministers and churches, they appear to think they cannot shock such guilty ones too much, or shock them too soon. With the spirit of such men, the orthodox ministers of Leeds, and the orthodox ministers of this country generally cannot sympathize. To the principles and proceedings of such men, they are unable to give their sanction. They consider that the interests of the church must be first secured, and the interests of humanity next—that the characters of the ministers of religion must be held sacred, whether slavery be abolished or not,—that the unity of the church must be promoted if possible, whether the slave can be emancipated or not. And it is on this account in the first place, that the ministers of Leeds absent themselves from the anti-slavery meetings, and refused to take part in the anti-slavery movement of the League.

Again, the ministers of Leeds had another reason for absenting themselves from those meetings. The advocates of abolitionism have given no proof of the orthodoxy of their opinions. Neither Garrison, nor Douglass, nor Wright have given any satisfactory proof to the Christians and ministers of this country, that they hold the great doctrines of the gospel as held by the various orthodox denominations, and as embodied in the orthodox creeds of this land. They have given no proof that they believe in the doctrine of the natural, hereditary and total depravity of the human heart in consequence of the one transgression of Adam. They have given no satisfactory proof that they hold the doctrine

slaveholding Methodists of America in his Sermons. He answers, I denounced slavery, not rebuked the slaveholding Methodists, in the Conference, (a meeting with closed doors), not in his sermons, from the pulpit. He contradicts not a word of the charge, yet he wishes to be received as a contradiction, and as such it was received by Mr. Smith.