of her population. Certainly we shall not be answered by reference to the revolting contrasts between her great landed aristocracy and the masses—the privileges of the former, the destitution of the latter. Chartism and Corn law agitation, announce discrepancies and inequalities little short in their worst features of those of slavery in the United States. Bunglers of the worst kind in unraveling the web of vested rights and antiquated usages, and weaving in its stead a tissue of wholesome legislation and practical economy, as witness Ireland near and India at a distance, the people of Great Britain still thrust themselves forward, as the great manufacturers of morals and laws for the rest of the world. Some of the inhabitants of the United States are silly enough to believe in these pretensions, and do their best to give them strength for working against their own country. To none does this accusation more apply than to the ultra-abolitionists, the anti-slavery and anti-churchmen and women, whose zeal outruns not only all discretion, but drives them into an oblivion of the commonest facts. Lamentable proofs to this effect are now before us in the columns of the British and Foreign Anti-Slavery Reporter, containing the proceedings of the General Anti-Slavery Convention. We proceed to cull some of the choicest of these flowers of American rhetoric abroad, with now and then an offering from an English hand. To make the reference more easy, we shall place them under distinct headings.

THE CHURCHES AND CLERGY IN AMERICA.—Arnold Buffum, delegate from the Indiana State Anti-Slavery Society, and whose hats the citizens of Philadelphia, some years ago, had the privilege of purchasing, when he was a resident in this city, thus discoursed. Arnold is an ex-Friend, who has not left behind him much of the odour of sanctity, nor the reputation of being always averse to strong measures or discipline. "However, as Sir George Strickland had declared, abuses and cruelties must continue so long as slavery existed; and to destroy the great bulwark of Slavery in America, the churches must be beaten down." "In Philadelphia and elsewhere, coloured people, free coloured people, applied to chapels to be admitted to fellowship, but they were refused."

Rev. John Angel James, delegate from Birmingham, ready to echo the words of the abolitionist of sixty years, Arnold Buffum, told the Convention, that "Hitherto the American Church had been the bulwark of slavery, without its co-operation it could not have existed." Touching this assertion of the Birmingham divine, see an article in another column from the New York Observer.

Captain Charles Stuart, from the New Jersey State Anti-Slavery Society, "admitted [amiable confession] that the American churches, with few but honourable and increasing exceptions, were the great bulwarks of slavery. He grieved to add, that the bulk of the ministers were slaveholders, hence the cause of such an extraordinary and deplorable state of things. (Hear.)"

Mr. J. C. Fuller told them that "the church was the bulwark of slavery." He then went on to belabour the General Assembly; the Baptists and the Methodists, "talk to him that their churches were pure, or any thing approximating to purity! They might, to use a homely phrase, as well tell him that the moon was made of green cheese. (Hear and laughter.")

Mr. Fuller concluded his speech, one of the *notabilia* of which has already been recorded, and another yet remains to be subsequently disposed of, by this flattering sentence: "Every man who went down to the General Assembly as a minister or as an elder, every man who went to the General Conference, and recognized a man-thief, a child-stealer, and a woman-shipper, as a brother in Christ, had rallied on the question of slavery. (Cheers.)"

The colloquy which followed between Mr. Fuller and the Rev. Mr. Blanchard, delegate from the Ohio State Anti-Slavery Society, must have been highly edifying to the clerical and other soberly religious members of the Convention. We give it as we find it in the *Reporter*.

"The Rev. Mr. Blanchard related an instance of his having travelled with a Presbyterian minister, who had a slave with him, and was the owner of fifteen slaves. He, however, begged to say, that there were west of the Alleghany mountains six synods, including 130 Presbyteries, who excluded slave traders from the community. (Cheers.)

"Mr. Fuller asked, whether the General Assembly, to which the Presbyterian minister he had spoken of belonged, had not, with a full knowledge of his being a slaveholder, recognized him as a minister of Christ.

"The Rev. Mr. Blanchard was understood to say, that was the old school—that the individual had a seat there, and had moved the postponement of a memorial from a presbytery on the subject of slavery.

"Mr. Fuller would inquire, whether the new school General Assembly did not adjourn three years ago, and give the question of Anti-Slavery the 'go by;' and whether the General Assembly did not, at that time, call on the synod to rescind their resolution that kept slaveholders out of the pulpit?

"The Rev. Mr. Blanchard, (to the Convention,)—Shall I answer?

"Mr. Fuller.—I hope so.

"The Rev. Mr. Blanchard said the General Assembly did not adjourn; they sat too long, (hear,) they sat till the western delegates had all gone home. After the abolition delegates had gone away, some of the members got up, wept and blubbered, and got a vote passed to request those presbyteries who had shut out slaveholders to rescind the vote, on the ground that it was a rescinding act like that by which the old and new school had been separated. They frightened the General Assembly by declaring that those presbyteries had acted disorderly, but the presbyteries repassed their votes in more emphatic language, and sent back a severe rebuke to the Assembly. (Cheers.)"

SOCIETY OF FRIENDS.—Mr. Fuller, who, by the way, figured as general agent for the fugitive slaves in North America, and facetiously spoken of as a Yankee gentleman, but who was in fact a re-importation, being an Englishman, and a self-called Friend, thus narrates his experience: "He had seen a woman Friend, in the character of an elder, in the State of Virginia, leave her seat in the minister's gallery, go into the side gallery, and turn out a dozen coloured women that three white women might be accommodated." (Hear, hear.)

Arnold Buffum—"He had been of the Society of Friends, but he would speak the truth in this matter. In the meeting houses and schools of the Friends in Philadelphia, the coloured persons were separate from the whites."

Mr. Fuller, by way of a clincher to his tirade against the Friends, said that in the last address of the Governor of New York, that gentleman declared that had the Quakers—the Society of Friends—done their duty, had they thoroughly and throughout carried out their principles, slavery at the present moment would not exist in the United States of America. (Immense cries of "hear, hear," and cheering.)"

The Chairman, (Mr. Gurney,) in reference to the assertions of Messrs. Fuller and Buffum, said, "if any branch of their Society had refused fellowship to any one on account of colour, that was contrary to the rules of their Society, and would not be sanctioned by any of their yearly meetings. (Hear.)"

ANTI-SLAVERY FACTS!—The following statements, deliberately made in the Convention, may, by our readers and the intelligent portion of the

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