public generally, be denoted by some term very different from that of fact. We give a few specimens.

Rev. Joshua Leavitt, delegate from the Massachusetts Abolition Society and Maine Auxiliary Society, to whom the somewhat oblique compliment paid by Sheridan to Dundas in the House of Commons is, we fear, too applicable—that he is indebted to his imagination for his facts, and to his memory for his imagination, made the following remarkable assertion: "Since the period when the former Convention was held, [1840,] they had succeeded in the United States in separating America from slavery. The slaveholders, in order to uphold by any foul means their detestable institution, would not hesitate to plunge their country into a war. England and France, England and the United States, and the United States and Mexico, had been recently nearly embroiled in wars, arising directly or indirectly out of the existence of slavery."

Mr. Wm. Johnson, Chairman of the Committee of Vigilance of New York, said: "The whole system of partial laws and powerful prejudices, prevented the improvement and advancement of the coloured race! All these things were singularly conspicuous in New York. No white man there dared to be seen speaking to or walking with a black man. (Hear, hear.) A black man dared not to be seen sweeping the streets of New York. (Hear, hear, hear.)" If, which we greatly doubt, these assertions be accurate, we would ask how long has this state of things prevailed? Is it not part of the fruits of anti-slavery triumph, and of that removal of prejudice against colour of which every now and then abolitionists make a boast?

Mr. Lewis Tappan, in further illustration of the prejudices against colour, asserted: "With reference to the distinction made in places of worship in the United States between the white and coloured population, he observed, that if he were to take brother Pennington, (the minister of African descent who addressed the Convention on the preceding day,) into any of the churches of America, it would throw the congregation into a holy horror. (Hear, hear, laughter, and cries of shame.)"

Surely Mr. Tappan must have known better than this. Could he make no exceptions in favour even of the many churches in the United States which are alleged to have purged themselves of the sin of slavery, and of all taint of intercourse with slaveholders. If the ex-Friend Arnold, who most likely has not troubled either churches or meetings very often with his presence, except to utter or to listen to abolition harangues, had made such an unqualified assertion, we should have been less surprised.

Mr. Henry C. Howells, delegate from the coloured population of Pittsburg, in speaking of the "tremendous difficulties" that the coloured population of America had to contend with, enlightened his auditory by the assertion that "It was scarcely possible for a family who had succeeded in raising itself above the degraded condition of their people, to leave their homes, without being followed by a multitude of white persons, who were perpetually shouting 'nigger, nigger.'" Now we will venture to say that there was not a delegate from the United States in the Convention who did not know that Mr. Howells was telling a monstrous falsehood. In Philadelphia every citizen has weekly, if not daily, opportunities of seeing the very reverse of the picture fancied by this libeller; and Philadelphia has not earned the reputation of always measuring out justice to her coloured citizens. On the great thoroughfares of travel leading from this city to the north and east, both in rail road cars and on board of steamboats, coloured persons of both sexes are met with, who take their seats without any line or barrier of separation or exclusion from their white fellow travellers. It is but a few weeks since, that, on a Sunday, two of our steamboats, belonging, be it said, also, to different and rival companies, left the wharf at Philadelphia for an excursion to Bristol and Burlington. On board of one, the great majority of the passengers consisted of coloured persons; on the other, and the larger boat, the proportion of blacks and whites was about equal. The blacks distributed themselves over the deck, back to the very stern, taking, without let or molestation, the choice seats. Their deportment was quiet and correct. There was no abolition ranter to trumpet forth their abstract rights, and create a riot, nor any of their number who, by insolent demeanor or address, invited retort and aggression from whites of his own calibre. And thus would it always be, if the vulgar passions of the ignorant whites were not inflamed by the noisy and ill-timed, because speculative, declamations of abolition ranters, who, in order to acquire a little notoriety, set themselves up for being the exclusive friends of the coloured people.

For fear the picture of the United States should not be shaded sufficiently dark to suit the tastes of the Convention, Mr. Fuller gave an additional touch, by assuring them "There were only four States in the whole Union in which there were not slaves, and he took it for granted that where slaves existed, slavery was allowed by law."

We shall conclude our selections for the present, by the following delicate compliment to Philadelphia, paid by this Mr. J. Canning Fuller, of whom such honourable mention has been made already. "The people of Philadelphia, who were held up to the admiration of the friends of abolition, gave the right hand of fellowship to adulterers, robbers, and the perpetrators of every crime under the sun. (Hear, hear.") Some persons have inquired where the speaker derived his knowledge of some at least of these crimes. Was his hand ever extended to grasp that of a robber?

It would be more correct, in place of calling the Convention a General Anti-Slavery Convention, to designate it as a meeting held for the personal glorification of a certain number of American delegates, and the abuse of the government, churches and entire social organization of the people of the United States. A British convention was made the depository of American grievances, the umpire and arbitrator in American difficulties, the expurgator of American sins for those who shall be obedient to British biddings, and a rod to chastise those who still adhere to their nationality, and insist on reforming abuses after their own fashion, and at times of their own choosing. If this be an exaggerated view, let it at least be taken in connexion with the eulogies lavished on British power and British philanthropy in the Convention, and the following significant hint for future action, by Mr. Howells,—"He expressed his conviction, that if the people of England so willed it, this country could, in two or three years, put an end to slavery in America."

There are yet other points of general, and especially American interest, discussed in the General Anti-Slavery Convention, which we must take up at another time. The legislative and diplomatic revelations of the Rev. Joshua Leavitt, and the exposition of international law by the Hon. Dr. Lushington, will then find a place in our columns. In this connexion will come up the acknowledgments of some of the English members of the Convention, relating to Sierra Leone, the African Civilization Society, African Emigration to the West Indies, &c.

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