From the Boston Recorder.

DR. OSGOODE'S LETTERS.

TO THE REV. RALPH EMERSON, D. D.

Professor in the Theological Seminary at Andover.

Dear Brother,—Although I have made
such heavy drafts from your fifth letter, I
must retrace to it once more. There are as-
sertions in that letter which I beg leave to exa-
mine. You give us a reason why you do not wish to see any new plan invented
by the opposers of Abolitionists, to destroy
slavery, “that the old plan is better;” the
the good old way of exerting “more power over the South” on this subject, which has been
pursued with at least no bad effect, by every
son of freedom at the north, for more than
half a century. Instant in season and out
of season, always and everywhere, from the
cradle to the grave, the sons of the puritans
have testified their aversion to slavery and
their desire for universal emancipation.

I confess, Sir, that I was somewhat surprised
when I read this sentence. You must be
in possession of evidence which I have nev-
er seen to justify you in making such as-
sertions. At what period have “every son of
freedom at the north” put forth their exer-
tsions to persuade the people of the South
that slaveholding is a sin—and even the
“monstrous offspring of sin?” I admit that
some ecclesiastical bodies have passed res-
olutions disapproving of slavery—but they
have never exerted any good influence,
which can be seen. Nor do I suppose that
the sons of the Puritans,” who passed
these resolutions, had that abhorrence of slavery which multitudes now entertain.
I am ready to confess that I once thought
very lightly of slavery. I considered it as
many now profess to consider it, as an un-
fortunate appendage to Southern society,
but something in which the slave states
alone were concerned. If they were will-
ing to retain it, I did not see what we had to
object. I believe, Sir, that this is the feel-
ing which still pervades the minds of many
persons of respectable standing at the north
who have not attended to the subject.

Occasionally hear men of great moral worth
maintain such sentiments. Several of our
brothers with whom I conversed, when I
united with the Anti-Slavery Society, ad-
vanced these sentiments. I have no doubt
that many honestly entertain them still. You
say “the sons of the Puritans have ever tes-
tified their aversion to slavery, and their de-
sire for universal emancipation.” If this
aversion was founded upon a sense of the
injustice and iniquity of the system, how do
we account for the fact that so many of

You account for the fact that so many of their sons have so readily embraced the system? Thousands have gone to the South and purchased plantations and slaves, and the native Southerners often tauntingly observe, that the Yankees make the most cruel masters. You are aware, sir, that with all their inherent hatred of slavery, many ministers formerly from the north now hold their fellow men in bondage, vindicate their conduct by arguments deduced from the Bible, and publish sermons to justify the slave-holding community. But some of the Puritans must have changed their views of the enormity of the system of slavery within a few years. That all do not retain their "aversion" to it, I think can be made to appear by a simple statement of facts. Look at the controversy which has been carried on in the Methodist Episcopal church for two years past. You can have a very correct view of this whole subject in the statement of facts which has been put forth by Rev. Orang Scott, in a pamphlet entitled "The Wesleyan Anti-Slavery Review." You will there find a mass of evidence which I think will convince a man of your candor that there is a strong and violent pro-slavery party among the ministers of that large and respectable denomination of Christians. The abolitionists in that church have been literally persecuted by these pro-slavery brethren, but would not hold up their voice against this abomination. I know it may be said that the errors and bad spirit of the abolitionists are what they wish to correct, and what they inveigh against. But if this were the case, why do we not hear some condemnation of the system of slavery from their public bodies? Such condemnation as is found in the writings of the venerable founder of their society! I rejoice that the ecclesiastical bodies belonging to the Congregational denomination have not manifested such a pro-slavery spirit, and yet I must say that they have not stood forth in a determined attitude of opposition to the system, as seems to us who are abolitionists, would have been proper. But the clergy of the New England States are fast coming up to the work.

But we will leave the clergy of N. England, with our best wishes for their usefulness, and enquire a little into the correctness of your assertions as it respects the people at large. Most of the inhabitants of N. England are "sons of the Puritans." They ought to have always testified their aversion to slavery and their desire of universal emancipation. But have they done it? Is so, where is the evidence? Suppose a man should constantly assert that he is in a high politics, and should always vote with the
politics, and thought always to act with opposing party, and constantly vilify the 
measures of the Whigs and endeavor to 
commit all the mischief that may be 
cause things were not ordered to suit his hu-
mor, or because there were some wrong 
thing in their public acts. Would the as-
sertions of that man be credited? You will 
say, this is not a parallel case. Well, sup-
pose it is not in every respect, it is sufficient-
ly so for illustration. The measures of the 
abolitionists are at least feasible. The same 
measures have liberated the slaves in the 
British dominions, and they will effect the 
same thing in this country if they are not 
nulled by their opponents. You and many 
other candid and good men honestly believe 
that these measures have had a bad effect 
upon the slaveholders. But you do not, I 
fear, take pains to inform your mind upon 
this subject. We confidently believe the 
contrary, and we have good reasons for this 
belief. I ask you, sir, if the sympathies of 
a vast multitude of the northern people have 
not been expressed in favor of the slave-
holders ever since the action of the aboli-
tionists commenced? and if these expres-
sions have not produced the very effect up-
on their minds which you ascribe to the ac-
cusations of the abolitionists? Those gen-
tlemen have been constantly told by our 
members of Congress, by our merchants 
who trade with them, and by other persons 
who visit them at the south, and who re-
ceive them at their own houses at the north, 
or meet them at the different places of fa-
shionable resort, that every man of distinc-
tion in New England, is opposed to all as-
tion on the subject of slavery, and disposed to leave them in the quiet enjoyment of their rights, which you have appended to one of your letters, shows that it is not from the harsh and censory accusations of the abolitionists against the "non-conforming clergy," that southern men draw their inferences, but from the conduct of those who violently and perseveringly oppose all their measures.

Your friend from Alabama told you that the "southern slaveholders are frequently heard to say that sensible men at the north agree with them." They have had reason to think so in times past, and I acknowledge that the accusations of the abolitionists have tended to strengthen this belief. But what other inference could the politicians of the South reasonably make from the violence with which abolitionists have been treated? Five thousand of the citizens of Boston (among whom it was boasted were many of the most respectable,) broke up a female meeting because an address was expected from the "king of the abolitionists," as you were pleased to call him. Mobs followed in succession for more than a year, whenever a meeting was appointed to discuss the subject of slavery. The southern statesmen well understand the theory of mobs in a free country. They know well that some men of respectability must give countenance to them, or they would be crushed in a moment. The bitter and indecent terms in which abolitionists were publicly spoken of, and the threats which were thrown out by men of standing, excited the thoughtless multitude to acts of violence. Was not the burning of the Pennsylvania Hall, any evidence of a pro-slavery party in the city of Philadelphia, and this is north of the Potomac where you say a pro-slavery man cannot be supposed to exist? A gentleman from that State, (a warm opposer of abolition,) told me that the respectable people of that city would never permit a building to be erected for the avowed purpose of supporting abolition doctrines; that it would be burned down immediately.

What sources of knowledge he may have, I cannot tell. To what are we to ascribe the torrents of invective which are poured out against the abolitionists through many of the public journals, and in many of the speeches of the anniversaries of the Colonization Society, and in private circles of the first respectability, but to a pro-slavery spirit, or a spirit it at least which does not wish to rebuke the abolitionists? I know it is said, "the measures; the measures; the acrimonious and denunciatory spirit of the abolitionists is what we complain of." So says President Fisk, and so say the Bishops of the Methodist...
dist Church, and then will write treaties to
defend slaveholding upon the Bible; and
make treaties with those members of their orders
who declare unto them their sons.

Now I would not apologise for the impru-
dences of abolitionists, but it seems strange to
my mind that the subject of slavery itself
never excites the indignation of these won-
thy men in public, if they hate it so bad in
private. Indeed, Sir, it is impossible for us
to believe that the "sons of the Puritans"
feel an aversion to slavery; and I ask for uni-
versal emancipation, while they "do nothing for the
truth," but every thing "against the truth." I would
by no means call in question the sinceri-
y of their declarations, but I must believe that
some of them are self-deceived. I have heard
professors of religion advocate the system of
slave.; I have heard them say that God
made the negroes to be slaves to the white
men, and that the abolitionists were endeav-
orizing to thwart the benevolent designs of
God; and many expressions of a similar
character. I could mention a parish in
the interior of this State, in which a vote
was obtained to shut out abolition lecturers
from the meeting-house, and another where
the parish committee have refused the house
for this object, though they are willing to
admit an agent of the Colonization So-
ciety. I could tell you of places where christi-
ans will not consent to pray with the pastor and
some of his church, "for wisdom to direct
them" in the choice of measures to abolish
slave.; because, they say, "it would be up-
holding a party," and when pressed with
considerations of the futility and in-
j ustice of the system, will reply, "we have
nothing to do with the subject." I have never
been able to account for the irritability which
the discussion of this subject produces in
the minds of multitudes at the north, if they are
all really opposed to the system of
slave.;

There is scarcely any other subject which
makes such bad feelings, and sure I am that
no other subject, in which all are profes-
sely agreed, is so exciting. If the slave-
holders claim all "sensible men at the north" as
on their side, they have founded their claim
upon something besides the accusation of
abolitionists; and it would be a very easy
thing to undeceive them. It must be done
by some kind of action which bears upon
their "domestic institutions." They never
suspect decided abolitionists as favoring
their cause; but if the measures of the abo-
licationists have put back the cause of emanci-
pation fifty or a hundred years, why
should not they be accounted the friends of
slave.; So long as the south entertain a belief that niobs, indirectly encour-
age by respectable men at the north, would
put to silence the discussions of the abo-

tionists, they remained quiet, in a good degree. They felt that their friends here were working for their interests. They would occasionally tar and feather and whip some young man, who ventured into the slave States, and was suspected of being infested with the abolition doctrines, however peaceably he might conduct. They were confidentially told by their friends here, that abolition was a weak affair; that was sustained by a few misguided zealots and would soon cease. This they believed, for a considerable time, until evidence began to pour in upon them of a serious character. They now begin to understand the subject better, and notwithstanding the assertion of your friend from Alabama, "that they consider every sensible man at the north to agree with them," they believe no such thing.—Let the letter of the Hon. Mr. Rhett to his constituents, speak upon this subject.

Yours respectfully,

S. Osgood.