

we can for the souls of our servants. How can we pretend to Christianity, when we do no more to christianize our servants?"

"By turning to the correct edition of the Massachusetts Sabbath School Society, page 102, it will be seen that Cotton Mather wrote '*slaves*,' and not '*servants*,' in those sentences, and that between the two you have suppressed these words:

"And not using them as if they had no souls! That the poor slaves and blacks which live with us, may by our means be made the candidates of the heavenly life!"

"As we do not find this book on your recent lists, and as your edition was severely criticised a few years since for *doctrinal* omissions and alterations, we suppose the offensiveness of those doctrinal changes has led to its entire suppression.

"There is a curious fact in connection with the different editions to which we may properly refer. After its publication by the author, the work remained out of print, we believe till issued in England, under the editorship of Rev. Mr. Burder, who undertook to modernize the phraseology. When he came to the passages above, he omitted them, stating, however, in a note at the bottom of the page, that the author had there made remarks concerning slavery, which, being happily inapplicable to that country, (England,) were omitted. Mr. Burder's edition was followed in the reprints in this country, all of which inserted his note. But your edition suppressed the note, and thus left the reader in ignorance of what the author had done. The English editor made omissions because they were *inapplicable* to his country; but you suppress the same passages because they were *applicable to yours!*"

Referring to a work of Mrs. Lundie Duncan, which the Society has republished with the omission of sundry passages, amongst others, some anti-slavery verses by her daughter, it is said:—

"We learn that Mrs. Lundie, while in this country, was seen by one of your secretaries before the Society re-published the work, and though urged to consent to this mutilation, absolutely refused, declaring that the lines sought to be suppressed, were precious to her for their sentiment and for her daughter's sake; that the secretary then reminded her that, as there was no copyright for it in this country, the Society could go on and publish it in such form as they wished; and that she replied, that she knew she was in their power, and they could do as they pleased."

In the original edition of J. J. Gurney's "*Habitual Exercise of Love to God*," the following passage occurs:—

"If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the African slave trade? Where the odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels?"

In the Society's edition the above is thus changed after the word "*crusader*":—

"Where the tortures of the Inquisition? Where every system of oppression and wrong by which he who has the power revels in luxury and ease at the expense of his fellow-men?"

The most plausible excuse for the Society is thus met:—

"It is alleged, that to publish on the subject of slavery, would be to turn aside from the specific object of the Society. Were this the case, we should acknowledge the sufficiency of the defence. We would not have the Society undertake a work for which it was not organized. We do not propose to have it become specifically an anti-slavery Society, any more than an Anti-Gambling Society, or a Temperance Society. But as it does not shrink from uttering