

shall come to pass.

## CONFIDENTIALITY IN BOSTON!!

'We are all opposed to slavery!'

Send, Posterity!!

At a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, April 11th, the following gentlemen were appointed on committees to make application for all the houses of worship in Boston, for the use of the New-England A. S. Convention—with power to enlarge their number:

*Unitarians.*—William C. Brown, David H. Ellis, John Horton.

*Catholics.*—Francis Jackson, Samuel E. Sewall, Ellis Gray Loring, Wendell Phillips.

*Baptists.*—Dea. John Sullivan, S. G. Ripley, Thomas Gould, Charles T. Hildreth.

*Orthodox Congregationalists.*—Charles Fitch, Drury Fairbanks, Amasa Walker, John K. Follen.

*Universalists.*—B. B. Muzzey, Dunbar Harris, P. H. Sawyer, Thomas P. King.

*Friends.*—William Barrett, John G. Whittier, Nathan Reed, James N. Buffum.

*Episcopalians.*—E. M. P. Wells, Wendell Phillips.

These committees promptly attended to the duty assigned to them, and have received, in reply to their applications, (which were, in every case, addressed to the minister of each church and congregation, with a request that he would lay them before the Standing Committee, if he did not feel authorised to open his house,) the following direct and positive refusals—with one exception,—which, by order of the Mass. A. S. Society, are herewith placed on public record, for the astonishment of posterity.

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## Episcopalian Sanctity.

*School for Moral Discipline,* }  
Boston, April 24th, 1837. }

DEAR SIR:—I have just returned from New York, and find your letter of 13th has been some time in waiting. By the canons of the Protestant Episcopal Church, after the Church has been consecrated by the Bishop, a deed of consecration is given, by which the church is put into the hands of the Bishop, never to be used except for sacred or religious purposes. Now, though the Anti-Slavery Society is highly benevolent and religious in its object, yet the meeting of the Convention being for business and popular assembling, it would be considered inconsistent to use it for such purposes, as it would also for a temperance convention, moral reform, or any other purpose not ecclesiastical. If, however, the Society think it best to make the application, I will do it in their name, although I know what must be the result.

Will you inform me of their wishes?

Your friend,

E. M. P. WELLS.