SYDNEY HOWARD GAY, Editor.

VOL. X. No. 20. Without Concealment—Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors. WHOLE NUMBER 519.

NEW YORK, THURSDAY, MAY 16, 1850.

PUBLISHED WEEKLY, BY THE AMERICAN A. S. SOCIETY, AT 142 NASSAU STREET, NEW YORK.

TERMS, TWO DOLLARS PER ANNUM.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to S. H. Gay, New York.

☞ Donations to the Treasury of the American Anti-Slavery Society may be Forwarded to Francis Jackson, Treasurer, at Boston; or S. H. Gay, New York.

NORRIS BROTHERS, PRINTERS.

The Annual Meeting

THE ANTI-SLAVERY SOCIETY MEETING.

The twin *Abolition Federal* papers, the *Express* and the *Evening Post*, were out last evening in their accustomed bitterness upon those who are opposed to the dissolution of the Union, and especially upon the *Globe*, which denounced in plain, but true English, the *traitors* who were in this city, with the openly avowed design of dissolving the Union at once: and as an incipient step to that parricide, we imploring the slaves of the South to cut the throats of their masters, and to violate their wives and daughters.

We care little for the insane writings by the call of the meeting referred to, in which it declared, that the object of the Society is, "*the immediate* and unconditional emancipation" of the slaves of the Union. The fanatical spirits who make this avowal, and the partizan presses who abet them, know that, if the immediate emancipation of the slaves should take place, it *must* be by the murder of their masters—that it must *inevitably* lead to insurrection on the part of the blacks, and rebellion on the part of their masters against the Government of the United States, and equally inevitably to the dissolution of this glorious Union.

Because we will not even contemplate such a state of things without horror, and will speak of it and the fanatics who would produce it, in terms of just reprobation, the *Express* holds the following language in reply to our comments of yesterday:

"The above is a most atrocious article, disgraceful to the press, to New York, and to the nation. It is a public invitation to the mob to improse the power of brute force to prevent an assembly of citizens, and a most cowardly appeal to the many to prevent that which the Constitution guarantees without any restriction, to be discussed whatever—We hold the sentiments of Douglass in as much detestation as the *Globe*, but it is the glory of our land that men may speak just such treason as this—and just such atrocity as the *Globe* uses in commenting upon it, and we do not think there is much difference between the two—and he hold amenable only to the Public Opinion which they so outrage and slander.—When the Press cry out for the Mob it is time for the People to cry out for the Law. We appeal to them, and heroically pray that those who are sheltered with the Omnipotence of Law may make men feel the force of its penalties if they should think proper to run counter to its regulations."

When we can be charged with sectionalism with everything else, they lose sight of truth and belie their neighbors and their country.

It is not true that the "Constitution guarantees without any restriction," any such assembly as this Anti-Slavery Society—any such assembly as its ungodly, unchristian, and infamous managers have promoted in its opposition treason; and the *Express* is defined to show any article of the Constitution *permitting*, much less guaranteeing, any such assemblage. Why shall the Union be made responsible for partizanship to fanaticism! The *Express* states an unqualified falsehood, and wilfully and wittingly proclaims it.

The miserable *Post* too, lies about the Police.—They were on hand, and fortunate was it for the bold blasphemer of the Savior of his country, and his white confederates who attended the President of the Union, that the police were out in force. The Mayor ordered and Justice Matsell obeyed; reluctantly indeed, for he has no more patience than we have, with the haters of murder, arson, rape, and treason.—After the morning session at the Tabernacle was ended, the conspirators met in the room under the New York Society Library. There is that small room, was an assemblage, one half females, listening to Mr. Phillips, of Boston, who said in so many words that they who opposed the movements of the Society did not know the evils of Slavery. The Union, he said, was connected by a loose band; but Slavery was deep rooted. It was property that was at stake, and Daniel Webster had said many years ago that all government was based on property. And it was because there was a property in slaves that the Union was anything.

We had sought in these two dogmas to satisfy us that Mr. Phillips was no better than the black whose language we quoted yesterday, and that both were unmitigated and immitigable traitors to this Republic.

Our object was, yesterday and is to-day, to hold up the Society and its object of immediate and unconditional emancipation, to the execration of every man, woman and child in this community and throughout the country; and if we do not succeed, it shall not be for want of nerve to do it.

We repeat part of our language of yesterday, and rejoice that the salutatory orator of the morning was prevented from denouncing the President of the Republic a second time:

"Of the two published orators for this Anniversary is the black Douglass, who, at a public meeting, at *Syracuse*, on the 15th January, 1850, uttered the following infamous exclamation:

"Let the Union be dissolved. I wish to see it immediate—I care—talk to me of the love of liberty of your Washingtons, Jeffersons and Henrys—they were strangers to any just idea of liberty!!!"

"This was uttered, says a contemporary, and no hand was raised to fell the speaker to the earth!

"And this is the man who dares to appear in this city to preach rebellion to the slaves of the South, and we suppose to publish him under the Constitution which permits the peaceable assembling of the people to petition for the redress of grievances.

"What, gentlemen, shall we do now, that did not exist when the Constitution was adopted?

"When the Constitution was adopted Slavery existed in full force, and was not included in the guarantees specifically, but was left to be dealt by Congress, much less by the people *en masse*—and still less by the people of *one section* of the Union in defiance of the *vested rights of another section*.

"We did not, as we said, "brute force" even against the brutes who figured on the stage. *Brute* force did not throw overboard the tea from the Boston tea ships, but the hands of respectable men did.

Brutes would light up the flames of insurrection and civil war, and they must be checked—their teeth must be pulled out before they bite mortally.

The *Express* is a traitor to the Buffalo hunters—a renegade from its faith—and an abettor of treason. The *Express* is true to its parentage, birth and education. It is Federal Whig all out—nought or nothing; but the *Post* is a changeling and an apostate.

The *Express*, not content with its assault upon the *Globe*, thus reads a mischievous lesson to those who would preserve the peace in the only way that peace is worth having

"Riot at the Tabernacle—Garrison put down by Rynders!—Shameful Interference!—As we apprehended, the disturbers of the peace have been successful in getting up a riot at the Tabernacle, upon the occasion of the Anti-Slavery Anniversary. Our reporters give the order of proceedings, and the inflammatory speeches against the Churches, Temperance Societies and all the machinery for the improvement of mankind, at home and abroad. The speech carries its own antidote along with it, and, therefore, should be treated upon as more harmless and foolish than any thing else.

"Any man might see that such blackguardism of the christian church, and the religious societies of the country, could harm nobody but the man or men who give utterance to them.

"The interference of Rynders is without palliation, excuse or defence of any kind, and is, and will, good men everywhere South and North will admit. Supposing his success complete, what is the moral effect of such a proceeding upon community—what but to multiply fourfold the ravings of just such fanatics as Garrison and his supporters! It is just so much Abolition seed sown in the country, and it will spring up a hundred fold; and we fear, if this goes on much longer, we presume that the Abolitionists are delighted with the storm they have raised.

"*Good men*, South and North, never can be made to believe, that the best to save a house from being consumed by the flames, is to let them burn on unheeded.

"You might as well arrest poison by adding to the dose, or cicatrize a wound by fresh irritation. Madness may rave, but forces may not always be the best mode of combating it; but they who continue to only remedy. To tell the fanatics of the day, who boldly denounce Washington and the other patriots who assisted in the quarrel of liberty, to be silent as to the principles of the Constitution, which, if it does have the right—the *Constitutional right* to denounce the Union as a grievance—is as rank treason as is the denunciation itself, and shall not go unrebuked by us.

An evening meeting was attempted at the Library and succeeded in preventing the utterance of scarcely anything being said or sung, by loud shouts and hisses.

Thus ended the first chapter of incendiarism. So will they all end, if any more such shall be commenced.—*Globe, 8th.*

THE PANATICAL CONVENTION—PUBLIC OPINION.

Our columns furnish the reports of the socialist and Abolition convention of yesterday, by which it will be seen that, if there were no dissent from the opinions of the men who have organized these assemblies, a very small portion of public opinion would be given. While we deprecate any interference with free discussion, beyond that cool pleasure which disarms sophistry by truth, and conquers error by persuasive reason, at the same time we are of opinion that, in a Republic, men should be jealous of having any misrepresentations made of the public opinion by organized assemblies. In the meeting invites discussion; and when the tenets of sophistry, knavery, ignorance, or error, are advanced, the moral courage should be exercised only to persuade, and not to menace. It is quite a mistake to suppose that even error can be prostrated by intimidation, but it is quite possible, and very proper, that citizens invite to assemble for deliberation or debate should be entitled to combat argument with argument, and to overthrow absurdity with the lance of satire, or with the power of facts.

The absurd theories, the wild and incoherent views, which were uttered by the Abolitionists and Socialists, yesterday, scarcely demand any animadversion. They speak for themselves, and must remind our readers very forcibly of the existence of a state of things recorded in the second chapter of Acts. Men possessed of the spirit of charity, of charitable, and religious societies, many of which have high practical objects, and which merit the intelligent support of the community, must see a period similar to that chronicled of the time of the man of Uz, who stood in the same relation to the ancient people of the earth as Garrison and his associates do to society. He was sorely tried, and so are we, daily. He lived in the time when the sons and daughters of God came to be by Satan, and so do we now. Perhaps we could find no closer parallel to the aspect which the fanatics of the present day exhibit, in their connection with this country, than that which the Jewish Scribe and Prophet bore.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord.

"And the Lord said unto Satan, from whence comest thou? And Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it."

Here we have the very type of the Satan of Anti-Slavery, ready to afflict this land with all imaginable evils and plagues, going to and fro, walking up and down in the earth, to agitate and distract; to distract people even out of the presence of that Lord whose mercy is the balm of all human woes, and whose the demon comes. Why do we have the evil here? Why not keep it in Boston? Or, is it necessary to spread the leprosy over the whole Union, to destroy all that is beautiful in it, secular and divine, making it the very Job of nations. Is such Satanic rashness worthy of encouragement? Should not the people be ready to help and to defend the sacred ark of the holy political, till the various members of it, the most useful limbs and very arms of it, drop off, leaving only a hideous and useless carcass, as an evidence of triumph? We think not. We believe that an enlightened public sentiment will not permit any portion of this country, or the voice of history, to say that the Northern States of this vast, increasing and powerful confederacy, practically carried out the purposes charged, how truly no one can tell, upon the Nashville Convention. If the spirit yet lell, upon the Nashville Convention. If the spirit of disunion exists anywhere in this country—if the dismemberment of this confederacy is desired by any class, we have found positive and avowed evidence of it, without a doubt, in the Abolitionists, the socialist reformers, Garrison, Greeley, Brisbane, and others weak enough to follow up their crude views of morals, patriotism and liberty—Among these it has existed, and it is with a view of concealing these factionists, their doctrines have been entertained by political parties, till men have become committed to opinions, which they have become ashamed to avow, and patriotism to disavow. The time, however, has come for decision—and public opinion must choose the ground on which it is willing to abide the issue. The evil is at our doors, it is in Congress. It is eating up our very vitality. Shall it continue? or, will men decide firmly not to tamper longer with a monster so aggressive and dangerous? A day can decide the question.—*Herald, May 8th.*

THE SCENES OF YESTERDAY—THE RIGHTS OF SOCIETY.

To the honor of New York be it said that the Abolitionists were allowed to abandon their treasonable meeting yesterday. The people—the honest, true-hearted, patriotic working men of the city—became forth in their strength and crushed the conspirators and disperse peacefully and without violence the advocates of sedition, treason, insurrection and revolution. We say peacefully and without violence. Noise and tumult there necessarily was some; but no violence—no injury in life or limb was perpetrated. The agitators were told that they would not be permitted to proceed, and they consulted the dictates of prudence, and desisted from their profane and impious.

We are not the advocates of mob law. We are as much the friends of free discussion as any of these men who have organized this paper conceited bookworm who has written some contemptible opinions. But we may say there are limits beyond which no community or society or any specie itself—which no organized for decency or the proprieties of civilized life—can permit the abuse of free discussion to proceed.

This city ought not to be made the focus and theatre for treasonable meetings to plot the subversion of the organic law of society. This city ought not to permit itself to be used for purposes of revolution against the Union and Union upon which its prosperity depends. It is greatness is laid, and upon the foundation of which its future prosperity depends. It is the conscious of which the written law cannot, or if those who administer the written law cannot, throw will not stop such influtious proceedings, then throwing ourselves upon that COMMON LAW which we inherited from our ancestors, and which authorizes the abatement of intolerable nuisances, in the exercise of the right of self-protection, society, the case of the right of self-protection, society, the case of the right of self-protection, society, the case

are appointed and paid to preserve peace and good order in the City at all times, and not merely when it pleases Mr. Garrison or Mr. anybody else to secure their services. The fact that the Garrisonians invited their adversaries to attend and speak, and cheerfully accoded them a patient hearing, only gave the strangers a better and stronger right to protection and hospitality. If their adversaries had had the magnanimity of brutes they could not have interrupted and broken up the meeting of men who had treated them so generously.

No, there is no excuse, there can be none, for the conduct of our Authorities in suffering the meetings of Tuesday night and Wednesday to be broken up, and especially the latter, after the fair notice given of the rufflers' designed purpose to interrupt the former. No matter what Mr. Garrison or anybody else may have thought or said—no matter whether the triumph of rowdyism and mobs, and the will of the Abolition cause—the peace and order of our city should have been preserved, if only for the sake of the women who were subjected to beastly insults and the ribaldry of the rioters. Whoever is culpable in the premises ought to resign forthwith or be ejected from his office. We should be glad to know distinctly whether the Mayor did or did not give the requisite orders to the Chief of Police to protect the assembled people from riot and outrage. That the Chief was grossly derelict we have no doubt; we only wish to know whether he was so of his own motion or for want of the necessary orders.—*Tribune* 10th.

THE ABOLITION EXCITEMENT.

The white and black Abolitionists held meetings last week, at various places in this city, and disgusted everybody, including the friends of their cause, by talking blasphemy and—little else. The opponents of the Abolitionists, under the guidance of that perturbed spirit, Rynders, attended these meetings, and disgusted every lover of the freedom of speech, and every admirer or appreciator of the character and spirit of our institutions, by disturbing them, by hooting, hallooing, gesticulating, shaking doubled fists in the very faces of the speakers, and so breaking up these assemblages. We have no very sympathy for the white Abolitionists; they are for the most part mere dunces; but they are not, why, as was asked last week by Ward, the colored preacher and editor, why do they not take the negroes and their families into their orders? I believe the colored race to be of as high an intellectual and moral character as their own, why do they not put them on an equality with them in all rights? The answer is that they see in instincts a their nature rise up against their so acting. The ultra opponents of the black race rush into a foolish and unjustifiable extreme when they contend that it is incapable of intellectual culture. They certainly are human beings, and they have brains in their heads which are just as susceptible of improvement, though perhaps not in so high a degree, as the brains in the skulls of the white race. Let them be surrounded by what Owen calls good circumstances, let their minds be cared for, let their higher objects, and we shall soon see a vast improvement in their moral, intellectual and physical condition. If they are to continue to be slaves to the end of time, of course it will be bad policy to educate them up to a knowledge that they were sent into the world to act as responsible and useful beings. Let a man be a man, at this day, with a grain of common sense in his head, who cannot see that Slavery must become extinct sooner or later. But the white Abolitionists can never destroy it—their insane and disloyal measures do but tend to its prolongation. It will expire by the force of opinion—the growth of the spirit of the age, which is UNIVERSAL CHARITY, will kill it. Time and quiet, straightforward argument and exposture, must do the work, not blasphemy or the quoting of the Scriptures first this way and then that, or vituperation or theft. The Abolitionists are guilty of a piece of rascality in encouraging the running away of slaves, and when they harbor them they are no better than the receivers of stolen goods. The only decent thing said by Rynders, throughout the scenes in which he was so prominent an actor, had reference to this very point. He said, I am not in favor of Slavery. But why don't the Abolitionists follow the advice given by Christ to the gospel: "Sell what thou hast, and give to the poor, and to the poor, and then shalt have treasure in heaven.' I am a poor man, yet I am willing to give something to buy the freedom of the slaves. This is the only honest way to set them free. He is right, and the attacks of the Abolitionists upon the South are as seditious as they are futile. The South has much to complain of at this point.

In connection with this matter, and suggested by it, comes the question, WHO RULES THIS CITY? Who is the ruler of this city? Will the authorities—heaven save us from such authorities!—will they tell us what meeting may not be put down, if Captain Rynders says to his followers that it is time it was put down? Is our boasted freedom of speech—where the liberty of the citizen? The Society Library, where the Abolitionists met in public, was hired by the Society for their own purposes, and the force was performed of having the Sheriff and Chief of Police there to protect them, and yet they were unceremoniously put down. It is said they could not oust the disturbers because they were not guilty of any 'overt act,' or of any assault. What was this but a species of assault? When Douglass, the mulatto, was about to address one of these meetings, Captain Rynders placed himself at his elbow, and with clenched fist, said, "Don't speak disrespectfully; if you do, I'll knock you down;" and when a white spooney, with long, curly hair, like a woman's, and a flowing beard, attempted to succeed Douglass, the latter was given up to him and stroked his hair. If we do not take care what we are about, we shall find ourselves living under a despotism worse than the worst military despotism the world ever knew.—*Sunday Mercury.*

THE scenes enacted yesterday at the Tabernacle, in the disturbance of the Abolition meeting, were disgraceful to our city. If the ultra Abolitionists, or any other lunatics which we have to deal with among themselves, it is their right to do so, so long as they do not break the public peace, and all their violence of sentiment cannot be best subdued by scorn.

We intended to give a brief report of the scenes of intimidation and insult enacted at the meeting, but the press of other news more pleasant we are obliged to preclude it. The best way to destroy fanaticism is to let it exhaust itself, in peace; but rowdy demagogues are the curse of our political agitations.—*Sun*, 8th.

MEETING OF ABOLITIONISTS—GREAT UPROAR AND THREATENED VIOLENCE.

As was anticipated, the highly blamable incitements to the mob, which have emanated from a certain press of this city, had the effect to create no little disturbance at the Anti-Slavery meeting held at the Broadway Tabernacle yesterday morning. After the introductory exercises, Wm. Lloyd Garrison took the floor, and as usual, proceeded to denounce the church as corrupt; to denounce that what was usually considered the tests of Christian character are of no value whatever; to assert that all organizations for the promotion of temperance, peace, &c. are but stumbling blocks in the way; that man's lot lies in the inspiration of the Bible, prove nothing; that the "church until its outcast sons are cleansed, cared than the hat or shoes we wear," and are "offensive in the sight of God; that the observance is a dogma. What he meant, said he, was, that he was a truth and freedom to all. It is deemed a vital matter that men believe in Jesus, but it is any evidence of goodness on the part of the party? (A voice "yes.") Another, "Confine yourself to the Slavery question," and much confusion.) Mr. Garrison then proceeded to speak of our public schools, characterizing Governor Taylor as "a slave-seller, a slave-owner, and man-buyer." This assertion called forth hisses, groans and exclamations, from various parts of the gallery. Captain Rynders, who had stationed himself a little to the right of the speaker, in the gallery, now jumped over the railing in the rear of the speaker's desk, and with a number of his aids proceeded upon the platform fronting the audience, and with a threatening attitude forbade Mr. G. to speak "disrespectfully of the President, or of the Constitution." He said not he supposed to hear his country denounced while it was in his power to defend her." &c.

Great confusion ensued, and many of the female portion of the assemblage, left the house. Simultaneously, the Hutchinson's struck up one of their airs, in a manner not to be mistaken, but fail to have the store order. A violent debate ensued between the rival parties, and between Rynders and a member of the audience named Townsend, when finally, Mr. G. availed himself of a temporary quiet, to announce that Dr. Furness, of Philadelphia, would now speak. Mr. R. interrupted and proposed Dr. Grant, of the Rynders faction. "We want no Dr. Grant, he said, he, "now hear the white." Almost immediately thereafter, discerning an offensive personage seated in the body of the house, Rynders rushed off the stage, and entered the central aisle, followed by a number of his sectarians, with the avowed purpose of "There is a man who wants to vent his spleen on me?" After a shamed stormy interview, which threatened to result in a general fight in the aisle, Rynders mounted the platform, on the stage, and matters were compromised by an agreement that after Mr. Garrison had concluded his speech, Dr. Grant should have the floor. (We should judge that near a hundred persons participated in the disturbances. After the most violent demonstrations, the Chief of Police appeared with his aids, which had the effect to overawe the rioters. During the melee, a young man jumped from near the pulpit and made a threat as to the discharge of a pistol, at the rioters. He was there. He was restrained however, and no serious consequences ensued.

FROM GARRISON. With due thanks to Mr. Garrison and his Abolition friends, for their consenting in giving way to me, I will proceed to illustrate some facts in natural history on which the whole habit of abolitionism rests. It merely revolves in a circle around upon the shades of black and white here represented—Abolitionists assume that all, of whatever color, are alike, and that it is a violation of the law of nature and nature's God. The Professor then made extensive quotations from the writings of eminent naturalists to show that the two species were not of the human species. This, he said, he was prepared to prove, though it was a startling announcement to make. Some Abolitionists were astonished. He proceeded accordingly, through an abstruse scientific argument, in which sundry technical and cabalistic terms were freely interspersed, and concluded by announcing that he had so far advanced what he called the "doctrine of the elevation of the nervous centre," to show by what process the human species was elevated from the horizontal to the perpendicular position. An examination of the head of the negro would tend to confirm the theory. Gentlemen, he said, phrenologists had for years only a higher order of the brute creation. As the monkey is not so perfectly developed in its physical organization as the negro, so the negro is not so perfectly developed as the white man. The speaker maintained, that to consider the negro as belonging to the human species was "abhorrent to nature, and contrary to the laws of God and man." (!)

After addresses had been delivered by Fred. Douglass (colored) and Sam Ward, (do.) the audience dissolved in great confusion.

The Report of the Treasurer showed that the whole amount received during the year was, $7,729; amount paid out, $7,729.

THE EVENING MEETINGS.—We learn from an individual who was present, that the Abolitionists fared rather hard last evening. At the Tabernacle Church, where the disturbance occurred,—the building was well guarded by the Chief of Police and a large number of men; but at the Society Library, we are glad to hear, the Abolitionists were treated with contempt and that matters were pretty effectually in the control of the mob. The ie is all wrong. We are glad to hear that some arrests were made.—*Journal of Commerce, 8th.*

ABOLITION MEETING.

It will be seen by the account, in another column, that there has been quite a disturbance or riot in the Tabernacle at the meeting of the Anti-Slavery convention, yesterday. It is a singular fact that while the Anti-Slavery Conventions are in favor of abolishing Slavery in every State, and avowedly in favor of dissolving the Union, the Abolitionists do not generally, or even, endorse it in any shape. They throw away the means within their reach to make them prosperous, while they are labouring for an impossible and universal result, which cannot be accomplished. If the rude, brutal and wild character of the native African be as it is represented, it would be a miracle if their race and color, educated and intelligent must soften and humanize those people and render them in time good efficient auxiliaries in spreading civilization over Africa, and planting Christianity on that continent, and placing the black race upon an equality of rights in the land of their forefathers. If, therefore, they are so good, and so good, and so full of humanitarian, they would carry seven-eighte of the people with them. It is singular, however, to mark the changes in the Abolitionists. They were, 10 or 15 years, and what cannot be sustained on its own merits, how singularly it becomes powerful with a party endorsement. In the year 1834, we believe some 10 or 15 Abolitionists met in this city, and formed the Anti-Slavery C[illegible]vention met in this city for the same purpose. An abolition then had no connection with the Union, it considered Slavery, and the union of the States, the people determined that they would not be abolitionists. In 1835, the Abolitionists An immense concourse of people went to the church in Laight street, in which they were to meet, and pelted all the parties with rotten eggs and other missiles, and the Abolitionists were glad to run up down, and drove the convention out of doors. The Mayor was compelled to issue his proclamation and arrest the rioters, and put them in jail. The Mayor, of the managers, and threw his furniture out of the windows. It did no good, as far as destroying abolition, but rather increased it, by making it more popular. It proved of the quiet manner in which they were heretofore allowed to transact their business and go hence, for, as Mr. Jefferson, said, "it breaks no bones, nor does it pick any one's pocket." But it was wonderful, if not admirable, to see the patient calmness of the people in permitting men (deemed, and called by them, Christian Abolitionists) to pelt the lution of the Union, and a destruction of our form of government. Abby Foster, Frederick Douglass, the colored preacher, and others, were on occasion, and it went up to him and stroked his hair. If we do not take care what we are about, we shall find ourselves living under a despotism worse than the worst military despotism the world ever knew.—*Sunday Mercury.*

THE scenes enacted yesterday at the Tabernacle, in the disturbance of the Abolition meeting, were disgraceful to our city. If the ultra Abolitionists, or any other lunatics which we have to deal with among themselves, it is their right to do so, so long as they do not break the public peace, and all their violence of sentiment cannot be best subdued by scorn.

We intended to give a brief report of the scenes of intimidation and insult enacted at the meeting, but the press of other news more pleasant we are obliged to preclude it. The best way to destroy fanaticism is to let it exhaust itself, in peace; but rowdy demagogues are the curse of our political agitations.—*Sun*, 8th.

MEETING OF ABOLITIONISTS—GREAT UPROAR AND THREATENED VIOLENCE.

As was anticipated, the highly blamable incitements to the mob, which have emanated from a certain press of this city, had the effect to create no little disturbance at the Anti-Slavery meeting held at the Broadway Tabernacle yesterday morning. After the introductory exercises, Wm. Lloyd Garrison took the floor, and as usual, proceeded to denounce the church as corrupt; to denounce that what was usually considered the tests of Christian character are of no value whatever; to assert that all organizations for the promotion of temperance, peace, &c. are but stumbling blocks in the way; that man's lot lies in the inspiration of the Bible, prove nothing; that the "church until its outcast sons are cleansed, cared than the hat or shoes we wear," and are "offensive in the sight of God; that the observance is a dogma. What he meant, said he, was, that he was a truth and freedom to all. It is deemed a vital matter that men believe in Jesus, but it is any evidence of goodness on the part of the party? (A voice "yes.") Another, "Confine yourself to the Slavery question," and much confusion.) Mr. Garrison then proceeded to speak of our public schools, characterizing Governor Taylor as "a slave-seller, a slave-owner, and man-buyer." This assertion called forth hisses, groans and exclamations, from various parts of the gallery. Captain Rynders, who had stationed himself a little to the right of the speaker, in the gallery, now jumped over the railing in the rear of the speaker's desk, and with a number of his aids proceeded upon the platform fronting the audience, and with a threatening attitude forbade Mr. G. to speak "disrespectfully of the President, or of the Constitution. He said not he supposed to hear his country denounced while it was in his power to defend her." &c.

Great confusion ensued, and many of the female portion of the assemblage, left the house. Simultaneously, the Hutchinson's struck up one of their airs, in a manner not to be mistaken, but fail to have the store order. A violent debate ensued between the rival parties, and between Rynders and a member of the audience named Townsend, when finally, Mr. G. availed himself of a temporary quiet, to announce that Dr. Furness, of Philadelphia, would now speak. Mr. R. interrupted and proposed Dr. Grant, of the Rynders faction. "We want no Dr. Grant, he said, he, "now hear the white." Almost immediately thereafter, discerning an offensive personage seated in the body of the house, Rynders rushed off the stage, and entered the central aisle, followed by a number of his sectarians, with the avowed purpose of "There is a man who wants to vent his spleen on me?" After a shamed stormy interview, which threatened to result in a general fight in the aisle, Rynders mounted the platform on the stage, and matters were compromised by an agreement that after Mr. Garrison had concluded his speech, Dr. Grant should have the floor. (We should judge that near a hundred persons participated in the disturbances. After the most violent demonstrations, the Chief of Police appeared with his aids, which had the effect to overawe the rioters. During the melee, a young man jumped from near the pulpit and made a threat as to the discharge of a pistol, at the rioters. He was there. He was restrained however, and no serious consequences ensued.

FROM GARRISON. With due thanks to Mr. Garrison and his Abolition friends, for their consenting in giving way to me, I will proceed to illustrate some facts in natural history on which the whole habit of abolitionism rests. It merely revolves in a circle around upon the shades of black and white here represented—Abolitionists assume that all, of whatever color, are alike, and that it is a violation of the law of nature and nature's God. The Professor then made extensive quotations from the writings of eminent naturalists to show that the two species were not of the human species. This, he said, he was prepared to prove, though it was a startling announcement to make. Some Abolitionists were astonished. He proceeded accordingly, through an abstruse scientific argument, in which sundry technical and cabalistic terms were freely interspersed, and concluded by announcing that he had so far advanced what he called the "doctrine of the elevation of the nervous centre," to show by what process the human species was elevated from the horizontal to the perpendicular position. An examination of the head of the negro would tend to confirm the theory. Gentlemen, he said, phrenologists had for years only a higher order of the brute creation. As the monkey is not so perfectly developed in its physical organization as the negro, so the negro is not so perfectly developed as the white man. The speaker maintained, that to consider the negro as belonging to the human species was "abhorrent to nature, and contrary to the laws of God and man." (!)

After addresses had been delivered by Fred. Douglass (colored) and Sam Ward, (do.) the audience dissolved in great confusion.

The Report of the Treasurer showed that the whole amount received during the year was, $7,729; amount paid out, $7,729.

THE EVENING MEETINGS.—We learn from an individual who was present, that the Abolitionists fared rather hard last evening. At the Tabernacle Church, where the disturbance occurred,—the building was well guarded by the Chief of Police and a large number of men; but at the Society Library, we are glad to hear, the Abolitionists were treated with contempt and that matters were pretty effectually in the control of the mob. The ie is all wrong. We are glad to hear that some arrests were made.—*Journal of Commerce, 8th.*

ABOLITION MEETING.

It will be seen by the account, in another column, that there has been quite a disturbance or riot in the Tabernacle at the meeting of the Anti-Slavery convention, yesterday. It is a singular fact that while the Anti-Slavery Conventions are in favor of abolishing Slavery in every State, and avowedly in favor of dissolving the Union, the Abolitionists do not generally, or even, endorse it in any shape. They throw away the means within their reach to make them prosperous, while they are labouring for an impossible and universal result, which cannot be accomplished. If the rude, brutal and wild character of the native African be as it is represented, it would be a miracle if their race and color, educated and intelligent must soften and humanize those people and render them in time good efficient auxiliaries in spreading civilization over Africa, and planting Christianity on that continent, and placing the black race upon an equality of rights in the land of their forefathers. If, therefore, they are so good, and so good, and so full of humanitarian, they would carry seven-eighte of the people with them. It is singular, however, to mark the changes in the Abolitionists. They were, 10 or 15 years, and what cannot be sustained on its own merits, how singularly it becomes powerful with a party endorsement. In the year 1834, we believe some 10 or 15 Abolitionists met in this city, and formed the Anti-Slavery C[illegible]vention met in this city for the same purpose. An abolition then had no connection with the Union, it considered Slavery, and the union of the States, the people determined that they would not be abolitionists. In 1835, the Abolitionists An immense concourse of people went to the church in Laight street, in which they were to meet, and pelted all the parties with rotten eggs and other missiles, and the Abolitionists were glad to run up down, and drove the convention out of doors. The Mayor was compelled to issue his proclamation and arrest the rioters, and put them in jail. The Mayor, of the managers, and threw his furniture out of the windows. It did no good, as far as destroying abolition, but rather increased it, by making it more popular. It proved of the quiet manner in which they were heretofore allowed to transact their business and go hence, for, as Mr. Jefferson, said, "it breaks no bones, nor does it pick any one's pocket." But it was wonderful, if not admirable, to see the patient calmness of the people in permitting men (deemed, and called by them, Christian Abolitionists) to pelt the lution of the Union, and a destruction of our form of government. Abby Foster, Frederick Douglass, the colored preacher, and others, were on occasion, and it went up to him and stroked his hair. If we do not take care what we are about, we shall find ourselves living under a despotism worse than the worst military despotism the world ever knew.—*Sunday Mercury.*

THE SCENES enacted yesterday at the Tabernacle, in the disturbance of the Abolition meeting, were disgraceful to our city. If the ultra Abolitionists, or any other lunatics which we have to deal with among themselves, it is their right to do so, so long as they do not break the public peace, and all their violence of sentiment cannot be best subdue

I have examined the vouchers and additions of the above account, and find the sums to be correct, with a balance in the hands of the Treasurer of three hundred and twenty-five 15-100 dollars. J. S. GIBBONS.

New York, May 6th 1850.

Addresses were delivered by Wm. Lloyd Garrison, Wm. H. Furness, Frederick Douglass, and Samuel R. Ward.

The order of exercises was changed from the original arrangement, on account of the disturbance made by a riotous crowd of men and boys, who attempted to break up the meeting. The latter part of Mr. Garrison's speech was frequently interrupted, and, during the speeches which succeeded his, the tumult increased so much that the speakers' voices were often entirely inaudible.

The President repeatedly invited the opponents of the Society to take the platform and meet argument with argument.

At the close of Mr. Furness' speech, Dr. Grant, a champion selected by the mob, addressed the audience in an elaborate speech designed to prove, by physiological argument, that the negro is not a man.

Frederick Douglass and Samuel R. Ward replied to him.

The other speakers, announced in the programme for the day, were prevented from addressing the audience, as the hour of adjournment arrived a few minutes after Mr. Ward finished his reply to Dr. Grant.

The Society adjourned to meet at 8 o'clock, at the Society Library.

TUESDAY AFTERNOON, May 7th.

The Society convened at the Society Library. The President, Wm. L. Garrison, in the chair.

In the absence of the Secretary, Mary Grew was appointed Secretary *pro tem.* On motion, a Committee on the nomination of Officers was appointed by the Chair.

Committee on Nominations.—Edmund Quincy, J. Miller McKim, George Doughty, Cyrus M. Burleigh, Sydney Howard Gay.

On motion, the Chair appointed a Committee on Finance, consisting of the following persons: Samuel Brooke, James W. Walker, Samuel May, Jr.

Abby K. Foster moved that the Chairman appoint a Business Committee, consisting of forty persons, and that the Society proceed to the discussion of the subjects before it. Agreed to.

Wm. L. Garrison read the following resolution:

Resolved, That the Anti-Slavery movement, instead of being "infidel," in an evil sense (as is falsely alleged), is truly Christian, in the primitive meaning of that term, and the special embodiment in this country of whatever is loyal to God and benevolent to man; and that, in view of the palpable enormity of Slavery—of the religious and political professions of the people—of the age in which we live, blazing with the concentrated light of many centuries—indifference or hostility to this movement indicates a state of mind more culpable than was manifested by the Jewish nation, in rejecting Jesus, as the Messiah, eighteen hundred years ago.

Abby K. Foster proposed the following resolutions:

Whereas, It is an undeniable fact in the political history of this country, that there has been going on, for the last half century, a constant struggle between the interests of freedom and the interests of slavery; and

Whereas, Slavery has always been victorious, from the struggle for the Embargo to the struggle against the Wilmot Proviso, at each succeeding conflict meeting with less and less resistance, and

Whereas, In enquiring for the means by which an inconsiderable minority of Southern Slaveholders have been able thus to make "the preservation, propagation and perpetuation of slavery the vital and animating spirit of the National government," we find it in the peculiar character of slave property, which, where it exists, is of transcendant importance, and renders all other property comparatively valueless, and the proprietor of other property comparatively powerless, and which, because of its great importance, inseparably binds together, on all questions vital to itself, the entire South; and yet still more do we find it in the Constitutional compromise, by which the possessor of this property acquires vast political power on his investment; therefore,

Resolved, That the history of American Slavery, its present aspects, its nature and its position in the groundwork of our political institutions, make it evident that, so long as it remains a constituent element of this government, it must be omnipotent, and every other interest must necessarily bow before it.

And whereas, while politicians who really desire the overthrow of Slavery, or at least its restriction, have ever thought to accomplish their object by entering the government, thereby sustaining all its compromises, that have found themselves, on all occasions, most signally defeated, the Abolitionists, on the contrary, repudiating these compromises, and standing outside the government, have gone on conquering and to conquer, and they have recovered the liberty of speech and the press, the right of peaceable assemblage and petition, and have redeemed almost the entire North from the ravages of the slave hunter, thrown into confusion and put to route the political parties, and broken the ranks of the more thoroughly organized and better disciplined pro-slavery churches, and compelled their bitterest enemies to acknowledge the justice of their cause, by professing to desire the abolition of Slavery; therefore,

Resolved, That this Society has renewed cause, on this its sixteenth anniversary, to reiterate its oft-repeated conviction, that a renovation of public sentiment, a regeneration of the national heart by the preaching of the gospel of glad tiding, deliverance to the captive, and the opening of the prison to them that are bound, is the remedy, and the only remedy, for Slavery.

These resolutions were discussed by Wendell Phillips, Abby K. Foster, and Wm. L. Garrison.

The Chair nominated the following persons as a Business Committee:

Wendell Phillips,	Lucretia Mott,
Henry C. Wright,	Edmund Quincy,
Abigail, Mott,	Sydney H. Gay,
Abby K. Foster,	Parker Pillsbury,
Bourne Spooner,	Esther Hayes,
Lydia Mott,	Frederick Douglass,
Samuel Brooke,	J. W. Walker,
Henry Grew,	Mary Grew,
Joseph A Dugdale,	George Doughty,
Francis Jackson,	Edmund Jackson,
Paulina Davis,	Charles C. Burleigh,
Cyrus M. Burleigh,	Joseph Post,
Lucy Stone,	Stephen S. Foster,
Lucia Weston,	Deborah Weston,
Sarah Pugh,	Samuel May, Jr.
Charles L. Remond,	James Whitcomb.

Wm. P. Powell.

After the appointment of this Committee, the meeting adjourned.

EVENING SESSION.

The Society assembled, but, on account of the disturbance of the rioters, no business was transacted, and the meeting adjourned to Wednesday moning, at 10 o'clock.

WEDNESDAY MORNING, May 8th.

The Society being convened, the following resolutions were read by Mr. Garrison

Resolved, That while Daniel Webster has most basely and gratuitously yielded himself to the service of the Slave Power, and betrayed the constitutional rights of his constituents, by pledging his support to Mason's atrocious bill for the seizure of fugitive slaves, and the punishment of those who shall in any manner assist such fugitives—in all that is essentially criminal in slaveholding and slave catching, he is no more blameworthy than William H Seward, Horace Mann, John P. Hale, and the great body of the people of the North, for they concede to the slaveholder the legal right to hunt and recapture his runaway slaves on Northern soil, differing with Mr. Webster only in regard to certain judicial proceedings in such cases, and demanding a jury trial solely for their own personal protection.

Resolved, That it is the highest insult to God, and utterly degrading to our common nature, to allow any human being to be put on trial, whether before judge or jury, as the property of another; for it is not competent for any human tribunal to entertain a question so monstrous and preposterous.

Resolved, That what the North is solemnly bound to do, on the score of absolute justice and common humanity, is to declare that every human being is free as soon as he touches her soil; and that the question of his being the chattel of another shall never be legally entertained, in any case, on any pretence; but this the North cannot constitutionally do, untill she dissolves the bonds which connect her with the slaveholding South.

Mr. Garrison briefly addressed the audience, stating that our meetings were open to the free expression of sentiment, and inviting our opponents, if any were present, to participate in our discussions.

The reading of the first resolution was called for, and, being read, was advocated by Henry Grew and Charles C. Burleigh.

While Charles C. Burleigh was speaking, the meeting was frequently disturbed by a riotous assemblage of men and boys, in the rear of the hall.

Wendell Phillips spoke in defence of freedom of speech, amid much interruption from the mob.

The Hutchinson Family, who were present, attempted to restore order by the influence of their songs, but the effort was ineffectual, and the tumult increased until the hour of adjournment.

AFTERNOON SESSION.

The Society convened at No. 330 Pearl street.

On motion of Edmund Quincy, the following resolution was adopted.

Whereas, The meeting of the American Anti-Slavery Society was this day riotously broken up by a Mob; and *whereas*, no public room could be procured for the Business Meetings, and *whereas*, the Executive Committe have called this Special Meeting of the Society for the purpose of transacting its necessary business:

Therefore, *Resolved*, That this Meeting now proceed to the election of officers and the transaction of other business, in the same manner as if the Annual Meeting had not been interrupted, all irregularities being, in our opinion, cured by the necessities of the case.

On motion of Henry C. Wright, it was resolved that the Executive Committee be instructed to prepare and publish an account of the riotous proceedings which interrupted the morning session of our meeting.

On motion, *Resolved*, That Wm. L. Garrison and Charles C. Burleigh be a Committee to prepare resolutions upon the same subject.

On motion of Samuel Brooke, a Committee of three were appointed to collect donations and pledges of money to the American Anti-Slavery Society. Abby K. Foster addressed the meeting on the importance of expending Anti-Slavery labor in Eastern New York, Connecticut and Vermont.

The following note, addressed to one of the Executive Committee, was read:

"Please consider me down for $100 to the State Society, and $100 to the National—$25 of which I should like devoted to reporting the speeches at the Anniversary, as we are only opposed because our doctrines are not known. The masses are too true to the right to be against it knowingly. If I have anything to say to the Convention, it is to continue earnestly and hopefully to spread our views before the people. In this lies the salvation of our country. We are sure to triumph in spite of the perverseness of the press in their constant misrepresentation of us, or of the Church in her unfaithfulness.

"We are gradually and unconsciously, to the many, moulding the mind of our country to a higher reverence for man. A disregard for his rights is the great obstacle in our way.

"My best wishes attend you.

"Yours, truly,

EDWARD M DAVIS."

PHILADELPHIA, 5th mo. 6th, 1850.

On motion, *Resolved*, That the Treasurer's Report, presented to the Society at its first session, be adopted.

The following resolution was offered and advocated by Henry Grew:

Whereas, all Abolitionists admit that the robbery of the true owner of the fruits of his toil is one of the atrocities of the unrighteous system of Slavery; and, *whereas*, the pecuniary profit derived from the purchasers and consumers of these stolen fruits constitutes the direct support of the whole inhuman institution of oppression; Therefore, *Resolved*, That the voluntary purchase and use of the products of coerced and unrequited toil is inconsistent with our own professions, and building up the thing we profess to destroy.

On motion, it was laid on the table.

Henry C. Wright moved the adoption of the following:

Whereas, Slavery is a violation of the fixed laws of man's social nature, and is a wrong that no power in the universe can make right; therefore,

Resolved, That we deny the existence and abjure the worship of any being as God, that ever did, or ever can, sanction the enslavement of human beings:

Which on motion, was laid on the table.

The Committee on Nominations reported the following list of officers for the ensuing year, who were elected:

President—WILLIAM LLOYD GARRISON.

Vice Presidents—Peter Libby, Maine; Benjamin Comings, Sumner Lincoln, New Hampshire; Patten Davis, Vermont; Francis Jackson, Edmund Quincy, Massachusetts; Asa Fairbanks, Rhode Island; James B. Whitcomb, Connecticut; Samuel J. May, Thomas McClintock, New York; Robert Purvis, Edward M. Davis, Pennsylvania; George Atkinson, New Jersey; Thomas Garrett, Delaware; Thomas Donaldson, William Stedman, Ohio; David Wilson, Indiana; John Wichell, Illinois; James A. Shedd, Iowa; Giles B. Stebbins, Wisconsin; John B. Pierce, California.

Corresponding Secretary—SYDNEY HOWARD GAY.

Recording Secretary—WENDELL PHILLIPS.

Treasurer—FRANCIS JACKSON.

Managers—Newell A. Foster, Ruth Morrill, Maine; Luther Melendy, Parker Pillsbury, Amos Wood, New Hampshire; William P. Tilden, Patten Davis, Vermont; Andrew Robeson, Amos Farnsworth, James N. Buffum, George W. Benson, Bourne Spooner, Charles Lenox Remond, Massachusetts; Daniel Mitchell, Rhode Island; George Sharpe, Butler N. Strong, Luther Bartlett, Connecticut; Joseph Post, Laurens Wetmore, Mary Springstead, Isaac Post, Frederick Douglass, New York; Addison Conger, Andrew Evard, jr., New Jersey; James M. McKim, Elijah Pennypacker, William H. Johnson, John P. Magill, Edwin Fussell, Pennsylvania; Joseph A. Dugdale, David Galbreath. Lydia Irish, Abraham Allen, Ohio; Mary Ann Swain, Clarkson Puckett, Indiana.

Executive Committee—William Lloyd Garrison, Francis Jackson, Edmund Quincy, Maria Weston Chapman, Wendell Phillips, Anne Warren Weston, Sydney Howard Gay, Eliza Lee Follen, James Russell Lowell, Sarah Pugh, Charles F. Hovey, Samuel May, jr.

The Committee on the preparation of resolutions relative to the subject of the riotous disturbance of our meetings, reported the following:

"*Whereas*, the meetings of this Society, at the instigation of Bennett's *Herald*, *The Globe*, and other equally profligate journals, (which are manifestly in the pay of the slaveholding banditti,) have been riotously interrupted, so as to render all orderly proceeding impracticable; and,

Whereas, the Mayor of New York, the Chief of Police, and the High Sheriff, have been cognisant of the fact of this brutal demonstration, but evidently unwilling to make any efforts to restrain it, even so much as by personal appeal and remonstrance, to the utter prostration of the most sacred rights, and to the imminent peril of the lives of peaceful men and women, engaged in a most praiseworthy object; therefore,

Resolved, That we leave the odium of these disgraceful facts to rest upon this city—a broad and black stain, and proclaim to the world, that freedom of speech, and the right peaceably to assemble together, in New York, are enjoyed only to an extent that a lawless mob choose to allow.

Resolved, That when the profane, the drunken, the licentious, the lawless, rally together to break up the meetings of the American Anti-Slavery Society, by groaning, bellowing, and making the most beastly noises, and uttering the foulest language—scoffing at all appeals to reason, decency and manly conduct; and when, at the same time, they give 'three cheers for the Church,' 'three cheers for the Constitution,' and 'three cheers for the Union; we submit to a candid world, whether the highest evidence is not furnished, that the Church, the Constitution and the Union are against God and against Liberty, and have entered into a covenant with Death, and with Hell are at agreement; and that this Society is engaged in a God-like enterprise, and deserves the approbation of every pure and noble spirit.

Resolved, That the progress of the Anti-Slavery enterprise, from the beginning hitherto, amid opposition, persecution, and reproach, from victory to victory, has been furnishing continual illustrations of the truth that it is divinely ordained that all men *must* aid the cause of right, willingly or unwillingly; by the measures which from a love to the cause they employ for its promotion; or by those which, from hatred to it, they blindly use to counteract it; and, therefore, that to falter now in our faith, or let discouragement abate our zeal and activity, because of the many recent demonstrations of the tenacious vitality, the insatiate greediness, the subtle wiles and terrible strength of Slavery, would argue a forgetfulness of our whole past history, no less than a loss of that reliance on principle, that trust in moral power which has thus far sustained and animated us.

Resolved, That the events of the present week, and the events of the past year; the reviving violence of the pro-slavery mob, the seemingly successful struggles of Slavery for a wide extension of its domain, the defection of men of note and influence and powerful intellect, who have claimed to be and ought to be among the foremost and the firmest 'to oppose that extension at all times, under all circumstances, against all inducements, against all supposed limitations of great interests, against all combinations, against all compromises,' instead of disheartening the faithful laborers in the Anti-Slavery Cause, will rather fire them with fresh zeal, and stimulate them to new exertions; teaching them that, under God, the only hope, not of the slave alone, but of the country, is in their fidelity, energy and perseverance.

After discussion by Messrs. Longshore, Garrison, Pillsbury, Brooks, C. C. Burleigh, and C. M. Burleigh, the resolutions were unanimously adopted.

On motion of Joseph Dugdale, the following resolution was unanimously adopted:

Resolved, That a merely *quiet* testimony against the inhuman and diabolical system of Slavery is practical infidelity against the Democratic gospel of glad tidings uttered by the *giant* Son of Mary, whose teachings were intended to kindle moral revolution in the hearts of men in 'proclaiming *liberty* to the captive.' To abolish the infernal system of American Chattelism, the Church which sustains its *fidelity* to God must not only be characterized by an inward faith, but *demonstrate* the same by an outward fruit.

On motion, the following resolution was unanimously adopted.

Resolved, That the thanks of this Society are due, and are hereby presented to William P. Powell for his kindness in opening his house for this meeting of the American Anti-Slavery Society, after the Sovereign Mob had caused every public building in the City of New York to be closed against it.

Adjourned to Thursday morning, at 9 o'clock.

THURSDAY MORNING, MAY 9th.

Mr. Doughty offered the following resolutions, which were discussed by Wm. B. Green, Frederick Douglass, and the mover:

Resolved, That Congress be petitioned to tax slave property enough, at least, to pay the wages of the number of representatives that have their seats in Congress in consequence of their slave property;—and,

Resolved, That a pledge be circulated generally, pledging the signers not to vote for any man unless he is in favor of taxing slave property, and opposed to allowing a fugitive slave to be sent back.

Frederick Douglass moved that these resolutions be published as a suggestion to Abolitionists, rather than adopted as a mode of action.

On motion of Wendell Phillips, they were laid on the table.

The Committee on Collections reported that they had received $99 50.

Abby K. Foster spoke on the present encouragements to Anti-Slavery labor, and the necessity of perseverance.

On motion of Stephen S. Foster, the following resolution was adopted.

"In view of the peculiarly interesting and hopeful aspects of the Anti-Slavery Cause—

Resolved, That the Executive Committee be requested to procure, if possible, the services of some suitable person to act as General Agent of this Society, and that they prepare an Address to the Abolitionists of the country, calling for funds to sustain the Society in a more extended system of operations the current year.

Mr. Garrison read a series of resolutions, offered by Alderman Kelley, at a meeting of the Board of Aldermen, on Wednesday evening, and commented, with just severity, on the course pursued by the City Authorities during the riots.

On account of the riotous interruptions of the meeting, no action was taken upon the first six resolutions, presented on Tuesday and Wednesday, the Society being occupied, during its latter sessions, with the transaction of important business.

Adjourned *sine die.*

MARY GREW, *Sec'y. pro tem.*

PLEDGES MADE AT THE ANNUAL MEETING.

Francis Jackson,	$200
Wendell Phillips,	200
C. F. Hovey,	100
Rev. Theodore Parker,	20
Thomas Donaldson,	100
Joseph A. Dugdale,	150
Edmund Jackson,	25
E. M. Davis,	100
H. Grew, for rent of office,	20
Samuel May, Jr.,	10
Rowland Johnson,	5
P. Lester,	1

COLLECTION AT ANNUAL MEETING,
TO DEFRAY EXPENSES.

Sarah H. Marshall,	1 50
Samuel May, Jr.	5 00
C. M. Burleigh,	1 00
Lucretia Mott,	5 00
Miss Rose,	1 00
Friend,	50
"	1 00
Joseph Smith,	3 50
Richard Willis,	2 00
Rowland Johnson,	1 00
Friend,	1 25
Edmund Jackson,	5 00
C. F. Hovey,	5 00
B. Spooner,	2 00
Thomas McClintock,	2 00
Cash,	1 00
"	50
"	45
Donald Furgusson,	1 00
Cash,	25
Henry Grew,	2 00
Wm. Shew,	50
F. Jackson,	5 00
Wm. Floyd,	1 00
Henry Bowman,	1 00
George Doughty,	5 00
Wm. B. Elliott,	1 00
John Ketchum,	1 00
Martha Ketchum,	2 00
W. Phillips,	5 00
O. R. Potter,	1 00
Cash,	25
Joseph Carpenter,	1 00
Cash,	25
Richard J. Lamborn,	1 00
Dr. E. D. Hudson,	1 00
Cash,	1 00
Mrs. Eliza Eddy,	2 00
Wm. L. Garrison,	1 00
S. H. Gay,	1 00
Elizabeth Gay,	1 00
Miss Weston,	1 00
Edmund Quincy,	5 00
Sarah Pugh,	5 00
A Friend,	50
Ed. Sawyer,	2 00
Lucy Stone,	1 00
Sarah Beams,	1 00
——— Phillips,	1 00
Robert Purvis,	1 00
M. Bernard,	50
Esther Haye,	1 00
A. & L. Mott,	2 00
R. Smith,	50
Mr. Farrington,	1 00
John Ketchum,	10 00

SPEECH OF MR. FURNESS,
AT THE TABERNACLE.

Having been honored with an invitation to take part in this meeting, I wish to say a few words, Mr. President, about the meaning of this thing, this pestilent thing, as it is considered, called Abolition. I wish to speak of the aims or objects of a class of men, every where spoken against, denominated and denounced as Abolitionists. And I shall be most glad if, by anything I can say, I can help any one to a better mind as to what the Abolitionists are about, what they are after, what it is that moves them.

And, first, let me say that if I speak of the Abolitionists in the third person plural instead of the first—if I say, '*they*, the Abolitionists,' instead of *we*, the Abolitionists, it is not because I shrink from assuming the name, or would avoid any obloquy that may attach to it. My reason for speaking thus is directly the reverse. It is because I doubt whether I have a fair right to the name, the most honorable title now current in our land.

I am aware that people generally are not backward in assuming to be Abolitionists, at least in private. Nothing is more common than to hear persons say that they are, and always have been, Abolitionists. But then they are Abolitionists with a very considerable abatement. They are Abolitionists with a *But.*

"I do not like this *But;* it does allay
The good precedence."

It is sure to bring in a qualification, which takes out all the marrow of the meaning of the name of Abolitionist. It reminds one of Hotspur's gentleman, who would himself have been a soldier, *but* for those vile guns. So we have heard many a man say, if not in so many words, yet substantially in effect: 'I am an Abolitionist—always have been; my father was one before me; *but*—it will never do to abolish Slavery. It can't be done; and what's the use of talking about it. You will only irritate the Slaveholders, make the condition of the slave worse than before, rivet their chains, and break up the Union.'

It would be really amusing, if it were not so very serious and melancholy. We ought, in these Free States, all of us, every man and woman and child—we ought to be Abolitionists to the very centre and soul of us. We ought to have the full principle of Abolition in every breath of our nostril, in every drop of blood in our veins, in every fibre of our muscles. But it is not so. Free as the air is which we breathe, we are not *born* Abolitionists. It is only at a great cost that this distinction can be obtained. Hard work and obloquy, and persecution and personal danger—these are the things with which alone this patent of nobility can be purchased. And, in strict truth, it is only the head [pointing to Mr. Garrison] on which a price has been set that can wear the noble name of Abolitionist as a crown of more than imperial glory.—I do not forget Mr. Douglass. He is more than an Abolitionist. An Abolitionist is one who labors to abolish Slavery. Mr. Douglass *has* abolished Slavery—in his own person. But he is not alone. Others have done likewise, and sometimes by strange ways. In one instance, a slave, worth a few hundred dollars, was put into a box. The box was nailed down; and, after being well shaken, and turned over a number of times, it was opened, and out leaped a freeman, whose value no man can compute. That box has magic in it. I have no doubt that if any man who loves and defends slavery could be induced to get into that box, and let himself be nailed down and well shaken for some thirty hours, with an occasional turn, over and over, the result would be the same. We should gain another freeman.

But to return to what I was saying. Although it is very easy to say and to persuade ourselves that we are Abolitionists, yet every man of sense knows, or ought to know, that he has no sufficient reason to believe that his professed principles are real, unless they have been tried, and have stood the trial, and proved their vitality and force. For myself, let me trespass so far on the good will of the assembly as to say, that all the discomfort or annoyance which the utterance of Abolition sentiments has ever cost me has been so trifling, that I cannot consider myself as standing here by right, but only by courtesy, a courtesy which, as it becomes me to do, I do most cordially acknowledge.

And now for the few words upon the meaning of Abolition.

We all know that there is such a thing as an extravagant fondness for hot water; that there are people who love to keep themselves and all about them in hot water, up to the boiling point. This sort of persons is to be found everywhere, in all cities, towns, villages, and neighborhoods. They delight in noise and confusion. They love to shock people and make them stare and fret and fume; riotous persons are they, busy-bodies, meddling with other men's matters.

And we all know, too, that you Abolitionists are generally considered about the choicest specimens to be found of this description of people.

And, sir, if it were—I do not say charitable—but if it were only reasonable to judge you—to infer your motives from some of the consequences of your speech and action, the inference would be inevitable that you are very fond of disorder and uproar, that hot water will by no means content you, that steam is the only atmosphere in which you can breathe with any tolerable comfort. For have you not, sir, almost turned the whole country upside down? Nothing can go on for you. The assembled wisdom of the nation was weeks and weeks in organizing because, through your influence, a little free soil dust got flung into the machinery. And now when those same assembled wise men are getting inspired with a most delightful spirit of conciliation, and are going to fix up a nice little compromise, that shall make all smooth, sacrificing not a dollar of any man's property, only a few trifling abstractions, such as the common dictates of justice and humanity, then they complain that "the Garrisons, and Jays, and Phillipses," come in and spoil all, throwing them into childish fits of passion, not only endangering their compromises, but robbing them of their personal dignity! It is too bad, sir. And you go to work so cunningly, too. It has been discovered; Mr. Clay has found you out—Heaven bless his eyesight—it has been discovered that you avail yourselves of the secrecy of publication. You get your petitions *printed*, and you send them all over the country, and try to induce people to sign them, and beg our rulers just "to re-enact the laws of God." Sir, you are incorrigible. It is to be feared that you never will be quiet or let anybody else be quiet, until justice is done to every man in the land, and the Declaration of American Independence is carried out "in the fulness of its spirit and the letter." Since the world began was there ever anything heard of so unreasonable. I wonder you are not ashamed. For my own part I do not believe there is the slightest hope for you.

Believing this, I would just remark in passing that the course of our legislators at Washington seems to me very plain. Perhaps—perhaps they are coming to the conclusion that these principles of free thought and free speech are very dangerous and mischievous, and had better be put down once for all. But if they are not quite ready for that conclusion, and if they want peace, all they have to do is to instruct the Committee of Thirteen to confer with "the Garrisons, and Jays, and Phillipses," and to compromise with you, if they can, but at all events, to come to terms; and when they have honestly resolved to carry out your counsels, then, sir, I think we can all pledge ourselves for you, that you will keep quiet, as quiet as we all were, before you woke us up, and that was quiet enough, Heaven knows, quiet enough to content any man, quiet as the grave.

But seriously, and yet it is very difficult to be serious, because it is next to impossible to conceive how any man can be so absurd as to suppose that all this agitation which has been going on for years and increasing, and which went into Congress with John Quincy Adams at its head, has been produced by you without rhyme or reason. They who believe this, do so at the entire expense of their own understanding and in most offensive and insulting derogation of common sense and common humanity. What! are the people of this country so indescribably weak and silly as to suffer themselves to be struck up into such a heat, to the interruption of the whole public business of the nation, by a handful of madmen who have no motive but to throw all things into confusion? I for one think a great deal better of my countrymen than that comes to. And this is paying them no very great compliment. They must be weak indeed, if they could be so played upon. So far from being fit for a republican government, we ought never to have crept out of our cradles. We ought to be, every mother's son of us, in our nurse's arms at this instant.

If Abolition stirs the country thus, there must be something in it. And there is something in it. It has got rhyme and reason both, and a great deal more. There is nothing less in Abolition than the fundamental principle of our social order, *the principle of Human Rights*, that principle, to which we are every man of us indebted for whatever of security we enjoy, that principle, upon which our whole civil fabric rests, and which same civil fabric is insecure, shaking in every wind, until this principle is laid broad and deep and universal in the affections of the people. There is nothing less in Abolition than the essential spirit of our common Religion, the very life of Jesus Christ, so dear to him that, for its sake he poured out his blood on the Cross. There is nothing less in Abolition than the eternal law of Almighty God, written by him on the living heart, and commanding us to do justly, to *do* it, and love mercy. This is the meaning of Abolition. It is the Truth, or, which is the same thing, the Power of God to the liberation of the slave, and the salvation of the soul of every man who gives himself without reserve a stipulation to the service of Truth. Here is the reason why Abolition has worked, and is working so mightily in this nation. It is God himself stirring in our midst. It is the brooding of the Creating spirit. It is the process of Creation going on.

The Abolitionists themselves, individually—they are nothing, and all their power consists in their accounting themselves, and in making themselves nothing, in being willing to sacrifice their own ease, and reputation, and life even, if need be, for the sake of the truth. As this is their spirit, they are mighty, and will prove to be altogether irresistible, against all odds. This spirit—it converted the poor fishermen of Galilee into the Apostles of Everlasting Truth, the teachers of the world; and, as there is a God in heaven, it will abolish Slavery.

In maintaining their convictions, and in urging them upon others with all their strength, the Abolitionists only exercise those rights of free thought and and free speech, which as American citizens merely, they are not only at full liberty, but which they are solemnly bound to exercise. The glorious idea that lies at the basis of our institutions is that freedom of thought and spech is safe, that it is our only safety, that give Truth and Error fair play, there can be no doubt of the result. The people will judge rightly. If they do not know how to judge rightly, they must learn, and until they have learned, there is no power in this country that can usurp this inalienable prerogative of the public mind.

THE ANNUAL MEETING.

We need, of course, make no apology that this No. of the Standard is altogether devoted to a report of the events of the past week, as that is just what every body who reads it expects and wishes to see. It is not large enough even to make this report so complete and full as we hoped to make it, as we are compelled, for want of room, to omit the commentaries of several papers, which we intended to copy.

Beside the official report of the meeting on this page, we copy, on the fourth, the report of the *Herald*, to which we have given the preference only because it is a faithful and true account of the proceedings of the mob. Whatever else may be said of the *Herald*, this must be allowed—that it understands and caters faithfully and skillfully to the taste of its readers, and of these it numbers more, probably, than any other paper in this country. They were interested in the success of Rynders and his rabble; like him they are staunch believers in the popular Church, and ardent upholders of the powers that be; like him they regard Abolitionism as infidelity, and Abolitionists as rabid and mischievous fanatics; like him they recognize the necessity of suppressing this Anti-Slavery agitation, and the bold among them openly approve of the measures he resorted to, to that end, and the timid rejoice in them in their secret hearts. We, therefore, copy the *Herald's* report, as it is the report of the mob, and that which the mass of the people most wished to see. Our own readers also, we take it, will wish to have the most faithful account that can be had of the proceedings of those who trampled under foot here, last week, all order and good government, and the freedom of public assemblies and of speech.

We have filled our first and second pages with the commentaries of the city press on these proceedings. We need commend them to nobody's attention, for we are sure they will command it. They will excite surprise. Grouped thus together, and presenting at one view the character of the public press of the largest city in the Union they may excite also some apprehension. It is sad to see their almost entire unanimity. With here and there an exception, there is an evident reluctance to condemn the mob, and, for the most part, when it is condemned, the condemnation is coupled with such abuse of the Abolitionists as would go far to justify such unthinking animals as Rynders and his party in resorting to almost any measures for their suppression. The opinion, it is true, is not always boldly avowed, but is nevertheless apparent, that the riot is not so much to be regretted for what it did as for what it may lead to. If the wild beast that has been let loose on the community would rest satiated with this gorge, and quietly permit itself to be chained up again till just such another meal offers, clearly our wise conservators of public morals would think the matter not so much one to be regretted. But the brute's forbearance cannot be implicitly relied on, and there is no knowing what it may next take a fancy to devour. Under such circumstances we, the press, doubt the expediency of permitting it to be at large!

We should be glad to believe that the press misrepresents public opinion, but we fear it does not. The Abolitionists are obnoxious in this community simply because they are the opponents of chattel Slavery, and seriously threaten its existence. This is the head and front of their offending. The opinions which individuals among them hold on other subjects are not peculiar to them as Abolitionists, nor are they much known, and are still less cared for. These people are ABOLITIONISTS, and that is the whole story. They threaten the peace of trade, and the peace of politics, and the interests of religion; for trade is Southern cotton, politics the reward the slave-power gives to faithful servants, and religion anything the slaveholders please. This is the New York Confession of Faith, and anything that can disturb it, or seems likely to disturb it, is heretical, and fanatical, and incendiary. So the press seizes with avidity any palliation of the conduct of the rioters, notwithstanding its dread of the assumption of plenary temporal and spiritual power over the city by Captain Rynders. That the Abolitionists invite discussion at their meetings is reason enough for repressing all discussion! That Garrison said to Matsell it was not worth while to arrest Rynders, when it was not necessary, and because he—Garrison—is a non-resistant, is justification enough of the police in standing quietly by, and permitting all law and order to be set at defiance! As if Garrison, and not Matsell, were Chief of Police!

There is nevertheless another public opinion here which we do not overlook. The *Tribune* and *Post* also have their readers as well as the *Journal of Commerce*, the *Herald*, and the *Globe*. Justice has not altogether fled to brutish beasts, nor have all men lost their reason. This, doubtless, Rynders, or rather the men who used him, for he is hardly more a responsible moral agent than the slung-shot he carries,—those then who slung him among the Abolitionists see doubtless plainly enough, by this time, that the missive passed over us without harming us, and hit the crowd beyond. The blow has been struck at the peace and good order of the city, and the time will surely come when the stupid and short-sighted people will remember the past week's work with heaviness of heart. But to the Anti-Slavery Cause great good has come out of this evil. Men in the habit of calculating other consequences than those coming from the crop of cotton, men who love justice, men who believe in a higher gospel than that preached by the *Journal of Commerce* and practised by the Board of Brokers, all are moved to ask why it is that a public discussion of such a thing as Chattel Slavery is forbidden in New York by a mob, supported by the Mayor, and approved of by the citizens at large. The conclusion which they come to has brought new faces into the Anti-Slavery office, faces bright and gleaming with a new-born zeal, and in many a family circle a new thought has entered which will not fail to grow, in due time, into act.

Of course we have no room for comment upon, or reply to the articles from the city papers which we copy. They hardly need it. We have not, we are sure, among our readers one who needs to be set right on the point here at issue. But one statement of the *Journal of Commerce* we will not let pass without correction. It is that a pistol was presented at the Tabernacle by a friend of the Anti-Slavery Society. We pronounce this a lie and a slander of the pious editor of that paper. We would call it a mistake and so let it pass had not the gentleman referred to called himself upon the editors of the *Journal* and assured them that they were in error. They have not corrected the statement, and therefore whether it was at first an unintentional mistake or not, it has become now an intentional slander and lie.

The proceedings of the City, so far as Rynders and the other authorities were concerned, were fitly closed by the following resolutions in the Board of Aldermen, where a motion to lay them on the table was lost by a vote of 6 to 8, and their passage only prevented, so far as it is known, by their withdrawal by the mover, one Alderman Kelley:

Whereas, There are now being held in this City meetings in various places of what is called "The American Anti-Slavery Society;" and whereas the proceedings of these meetings and the language used by the officers and speakers at said meetings and assemblages is blasphemous and irreligious, and calculated to create a breach of the peace, if persevered in; and whereas, we have had already fearful evidence of the result of the excited feelings of an outraged community—Therefore,

Resolved, That it is the opinion of this Board that such meetings as were held at the Tabernacle and Society Library Rooms in Broadway in this city on the 7th and 8th instant, and which it is understood are to be protracted from day to day during this week, are calculated to excite the passions of the community, and may tend to a serious breach of the peace, pregnant with the worst consequences.

Resolved, That his honor the Mayor be requested to take immediate measures to suppress the meetings alluded to, if, in his judgment a breach of the peace is likely to take place.

MARRIAGES.

WRIGHT—COOK.—In this city, May 7, by Friends' Ceremony, James A. Wright, of Philadelphia, to Mary L. Cook, daughter of Edward Cook, of this city.

INCHES—WELLS.—In Poughkeepsie, April 25, by Rev. B. Jones, Martin Brimmer Inches, of Boston, to Mary Wells, daughter of the late Rev. Dr. Chester.

BAKER—SAMPSON.—In Boston, May 8th, by Rev. S. K. Lothrop, James L. Baker, Esq., to Nancy R., daughter of the late Hon. Zabdiel Sampson, of Plymouth.

DEATHS.

DAVIS.—In this city, May 8, George, son of Mathew L. Davis, late a Deputy Collector of N. Y.

OSGOOD.—On the 12th inst., Mrs. Frances S. Osgood, wife of Samuel S. Osgood, aged 37.

OTIS.—At Forestburgh, Sullivan county, N. Y. on Sunday, the 5th inst., Mr. Jacob Otis, in the 92d year of his age.

CHIPMAN.—In Ripton, Vt., Hon. Daniel Chipman, for many years a resident of Middlebury, and one of the oldest and most distinguished citizens of that State, 83.

BOOTT.—At the residence of his brother, Dr. Francis Boott, in London, James Boott, Esq., fourth son of the late Kirk Boott, Esq., of Boston, Mass., on the 14th ult.

NEW ENGLAND A. S CONVENTION.

The New England Anti-Slavery Convention will hold its Annual Meeting in Boston, on TUESDAY, May 28th, commencing at 10 o'clock, A. M., and continuing in session, day and evening, (as usual,) for three days,—Hitherto, unequalled among all the anniversary meetings, whatever their object or wherever held in this country, in regard to the interest awakened by it, and the absorbing nature of its proceedings, there is every reason to believe its reputation will be heightened and the attendance upon it augmented at its approaching anniversary. Of the many crises that have arisen since the Anti-Slavery agitation was commenced, the present is obviously the most stirring and momentous, and therefore an unprecedented mustering of the friends of Freedom and Emancipation should be witnessed on that occasion.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

FRANCIS JACKSON, *President.*

EDMUND QUINCY, *Secretary.*

ANTI-SLAVERY MEETINGS.

At the instance of the Bucks County Anti-Slavery Society, Parker Pillsbury, of New Hampshire, an able and well tried advocate in the cause of human rights, will devote two week's time in this county, in lecturing; and arrangements have been made for meetings at the following places:

First day, May 12th, at Tullytown, in Temperance Hall, at 3 P. M.

Second day, 13th, Morrisville, in Temperance Hall, at 3 and 7 P. M.

Third day, 14th, Yardleyville, in William Yardley's mill, at 3 and 7 P. M.

Fourth day, 15th, Dolington, in Temperance House, at 3 and 7 P. M.

Fifth day, 16th, Taylorsville, in Temperance House, at 7 P. M.

Sixth day 17th, Paxson's Corner, Solebury, at 3 P. M., and Phillips's School House, at 7 P. M.

Seventh day, 18th, Cottageville School House, at 3 and 7. P. M.

First day, 19th, Pineville Hall, at 3 P. M.

Second day, 20th, Doylestown Beneficial Hall, at 3 P. M.

Third day, 21st, Concord School House, at 3 P. M., and at Thompson's School House, at 7 P. M.

Fourth day, 22d, Byberry Hall, at 3 P. M.

Fifth day, 23d, Bristol Hall, at 7 P. M.

Sixth day, 24th, Attleborough, at 7 P. M.

Seventh day, 25th Newtown, Annual Meeting Bucks County Anti Slavery Society.

First day, 26th, " " "

Persons interested in these meetings of reform are earnestly invited to spread information through schools and such other means as can be employed in their respective vicinities. M. B. LINTON,

On behalf of the Committee of Arrangements.

NORRIS & BROTHER, PRINTERS,
21 *Spruce street, New York.*

From the Herald.

American Anti-Slavery Meeting.

GREAT SCENES AND EXCITEMENT AT THE TABERNACLE.

W. LLOYD GARRISON AND CAPT. RYNDERS.

BLASPHEMY AGAINST RELIGION, AND AN ATTACK ON THE PRESIDENT OF THE UNITED STATES.

The sixteenth anniversary of the Anti-Slavery Society was held yesterday forenoon, at 10 o'clock, in the Tabernacle, Broadway. At the appointed hour the building was crowded in every part. Judging from the faces of those present, we should say the majority were not citizens of New York, but arrivals from other States. At least one-half consisted of ladies, old, middle-aged, and young. The audience were of a mixed character. Some attended from curiosity, some to oppose, and, of course, a large number to stand by abolition; but it is a curious fact that the race for whom all the excitement was got up, took so little interest in the proceedings that we could not count six negroes present. Formerly, a large proportion of the audience consisted of the ladies and gentlemen of color. This time, they absented themselves, from some cause or other, and the three or four we saw occupied a position in the back-ground, far apart from the rest of the assemblage. To this arrangement, or design, Fredrick Douglass formed an exception. He took his seat boldly in the front of the platform till the first skirmish took place, and then he made himself scarce. He sat with brows knit, fiery eyes looking daggers, scorn upon his thick curled lip, and, lurking in his sable, wo-begone visage, the traces of malignity, disappointment and despair. Indeed his features and aspect presented a remarkable contrast to the jolly good-humor that generally plays on the shiny jet of the African face. We also remarked, on this occasion, an absence of those lady performers, who, in days gone by, acted such prominent parts in the drama of abolition. There was one white man, of very singular appearance, who figured at the meeting. Shortly after the proceedings commenced, he stalked up the aisle, and on the platform, with some ladies, whom he was stowing away in the rear. He was a young man, and evidently a foreigner. His fair hair flowed down his back in a profusion of curls, while in front a foxy beard stood out a foot in length, and a pair of small red eyes flashed fire. These indications, with a neglected appearance, closely resembling the philosopher with the white coat, presented to the audience the very impersonation of red-republicanism and socialist reform; and, accordingly, all eyes were turned upon him, the very reporters forgetting to take their notes while this strange genius moved before their bewildered vision. Among those on the platform were William Lloyd Garrison, Wendell Phillips, Sidney Howard Gay, Abby Kelly, Theodore Parker, &c., &c., all of Boston.

Mr. W. LLOYD GARRISON called the meeting to order. He said if any one feels moved to offer prayer to the God of the oppressed, he has now an opportunity.

Mr GREW, an aged member of the Society of Friends, being then moved in spirit, offered a prayer for the success of the cause of the slaves, who, he said, were of the same blood as the white man, but of darker hue.

Mr W. L. GARRISON then read a chapter from the Bible, directed against oppressors, who beat the people and grind the faces of the poor.

The treasurer of the society, FRANCIS JACKSON, of Boston, then read his account, from which it appeared that the receipts of the society for the last year, from publications and donations, amounted to $7,719, and that $7.403 had been expended on newspapers and agents, &c.; thus leaving the society out of debt, and some $300 in hand. The account was audited by James S. Gibbons, Esq., and by him declared to be all straight.

The report was ordered to lie on the table, upon the motion of Mr. GARRISON, who stated that the report from the secretaries would be read at the business meeting.

PRESIDENT—Mr. William Lloyd Garrison has the floor. (Cheers.)

Mr. W. L. GARRISON then addressed the meeting as follows:—The object of the American Anti-Slavery Society is beneficent, glorious, Christ-like—the entire abolition of slavery in the United States, not by brute force, not by physical compulsion, but by the utterance of truth and its application to the consciences and hearts of the American people. Glorious and good as that object is, still it labors under great popular odium. The very air is filled with misrepresentations of the motives and purposes of the abolitionists—all manner of things said against them for the purpose of inflaming the vile, and misleading the ignorant. It is stated that we are infidels in our views and designs, and that all our purposes and aims have but one object—the subversion of the church of Jesus Christ. Now, I stand here to take this ecclesiastical bull by the horns, and to show that so far from ours being an infidel movement, it is the great primitive Christian movement of the nineteenth century. In order to show this I must do something else. The popular tests of piety in all churches in this community, are utterly worthless as indications of the love of God or man. As showing real Christian character, they are not of the slightest value in this age of the world, whatever they may have been in times past. Unless I can prove this, it is in vain for me to exhibit Anti-Slavery as the preeminent and only sure test of a Christian. Slavery is not a source of national prosperity, but of weakness and dishonor, and it ought, therefore, to be abolished. But how is this to be accomplished? Where are the three millions in chains to look for hope and aid? The work of abolition must be done by some society. Shall we look to the Romish Church? Protestants, I appeal to you—is the hope of the slave to be found in the Romish church? You, as Protestants, say there is no progress in that church. There is no hope from her. I say this not in a sectarian spirit, but as an undisputed fact. That which the church sanctions she will not put down. The Romish church, in this country, is a slaveholding church. The Catholic priest buy and sell slaves, and the Catholic laity do the same. The church does not consider it any wrong to hold slaves; and so long, therefore, as she is a slaveholding, slave breeding church there is no chance for the slave from her. (Murmurs of disapprobation.)

CAPTAIN RYNDERS, who occupied a position in the back ground, at one side of the organ loft, and commanding a birds eye view of the whole scene beneath,) here said: Will you allow me to ask you a question? (Excitement and confusion.)

Mr. GARRISON—Yes, sir.

CAPTAIN RYNDERS—The question I would ask is, whether there are no other churches, as well as the Catholic church, whose clergy and lay members hold slaves?

Mr. GARRISON—Will the friend wait for a moment, and I will answer him in reference to other churches. (Cheers.)

Captain Rynders then resumed his seat.

Mr. GARRISON then proceeded—Will we look to the Episcopal church for hope? It was the boast of John C. Calhoun, shortly before his death, that that church was impregnable to anti-slavery. That vaunt was founded on truth, for the Episcopal clergy and laity are buyers and sellers of human flesh—in fact, manologers. We shall not, therefore, look to them. Shall we look to the Presbyterian Church? The whole weight of the church is on the side of the slave trade and oppression. Ministers and people buy and sell slaves, without any compunctious visitings of conscience. We cannot, therefore, look to them, nor to the Baptists, nor the Methodists, for they, too, are against the slave; and all the sects are combined to prevent that jubilee which it is the will of God should come. I have said that these religious denominations propose tests of Christian character and piety, which are of no value in the sight of God. The character of the church of Christ is purity; and it is an ever-living test against licentiousness. It is pure as Christ is pure. But now, when a lava tide of desolation sweeps over the land, burning and devastating everything, where is the church that shows any zeal for the great cause of purity? All the churches are against it; and it is only here and there among those sects that pure men are to be met, who come out from among them to organize with kindred spirits from other churches, to serve the cause of God and truth. Again, with regard to the peace principle, where will we get any of the churches to stand up for it? They all believe in war, not offensive, but defensive war. They believe in an army and navy for protection, not in the arm of God. Among the churches there are friends of peace, and they have to overleap the barriers of their different sects, and organize for peace. So in reference to the temperance cause. The churches are all against it. But here and there the friends of temperance come out from the churches, and organize temperance societies. Lastly, with regard to the slave, who is a market commodity, and deprived of everything, will they do anything for him? No, they will not. The slave may stand knocking all day at the door of the Baptists and the Presbyterians, and all the other sects. They will not listen to him. They all deny practically that he belongs to the human race. But here and there some will be found in all churches, to acknowledge his rights, and recognize the justice of his claims. Thus the Baptist takes the head of the Unitarian, and the members of one sect unite with another, and they all organize for the slave. What, then, are all these societies, but swift witnesses against the churches?—biting satires against them, because of the very necessity for such societies, in the face of the universal corruption that exists in all the religious bodies? Redemption for the slave is not, therefore, to be wrought out by the churches, but in despite of them. Anti-slavery is in conflict with them; but we occupy no singular position, if, engaged in a great reform, we stand where Moses, Christ and his Apostles, and Martin Luther stood—denounced with all manner of opprobrious names, and denied the religious character. (Mingled applause and hissing.) We must find out, then, who are for or against the question, not in the way in which Christian character is tested by our adversaries. They propose, for instance, as a test: Do you believe in the inspiration of the Bible? This test is worth nothing in this age, for it proves nothing. In the first place any amount of corruption is compatible with veneration. Men may venerate a book, or bow down to an idol and be guilty of great crimes against mankind and, God So that, though you excite the organ of veneration, you do not improve the character of men by it. The Bible is the most popular book in the United States. It goes every where. Every body speaks well of it. It is very fashionable, very reputable; and when men say they believe in what is fashionable, it is an evidence that they love God. Who does not go with the majority, or swim with the popular current? When a person professes to believe in the Bible, you are nothing the wiser, for you have only ascertained, in point of fact, what he thinks the book is. His thinking or saying it is such a book, does not make it so; and we Protestants don't allow any man to play the Pope over us, as regards the Bible or anything else. The depravity of man, the atonement, redemption by the blood of Christ, and other kindred doctrines, are worthless as tests. (Murmurs of disapprobation.) The men who, at New Orleans, take babes and sell them, believe in the doctrine of human depravity, and, it must be admitted, they go far to prove it. (Laughter and cheers, drowned in a storm of hisses.) I will tell you the reason why these doctrines are no test. There is no trial, no cross, in professing belief in them. They are very evangelical in the slave States. The slaveholding States are remarkable for orthodox doctrines. The Unitarian societies make but little headway in the South, which is rather to their credit. The magnetic telegraph has done more for the slave, and for man, than all the discussions about religion since the world began. There is something definite about it. The telegraph is the Lord's lightning, and it communicates knowledge from man to man, throughout this continent, with its own rapidity. The ordinances of religion—baptism and the Lord's supper—are no tests of Christian character. No one objects to them. The devil himself has no objection to the ordinances. [Murmurs of disapprobation.] Let me tell you an anecdote. When I was in London, Rev. Henry Coleman, who is regarded as one of the greatest lights of that great city, remarked to me, what a capital thing it would be if we could catch a live apostle. He would be surrounded by the Anabaptists, the Pædobaptists, the sprinklers, those who sprinkle three times, those who deem the addition of holy oil necessary, and those who regard the sign of the cross as indispensable. If the apostle gave any decision they would all dispute about the meaning of his words; and if he cleared up the meaning of his words, so as to support any one of the sects, the rest would say he was the wrong apostle. [Laughter.] Mere formal ordinances, therefore, are no test. Then, "Do you attend public worship?" another test. This is equally false. This going to Samaria or the temple of Jerusalem, is nothing, because it is everywhere done. Men of the largest ambition will do these things, because they find it is the easiest way to gratify their passions. All these tests, then, are of no value now. I do not say they were worthless formerly, for circumstances change. When men come together, vote themselves a church, and make an acquisition, does that bind men? No, it is merely human, and has nothing of divine or sacred about it, any more than the boots you manufacture, or the hats you wear. Then the Sabbath—is this a test question? Everywhere the observance of the Sabbath is popular. It is so popular, that we find united Church and State to make its violation penal, and laws enacted to shut you up in prison or take money out of your pocket. In this country, then, there is a reverence for the Sabbath; yet one-sixth of the population continue in chains, mere market commodities. Dr. Watts, in his hymns, says:

> This is the day the Lord hath made,
> He call the hours his own.

The Lord hath made the Sabbath day; who has made the other six days? Instead of saying this is the day the Lord hath made, if they could say this is the man the Lord had made, he ought to be held sacred from chains and harm, they would give some evidence of reverence for God. This sabbath observance will damn this nation, as it did the Jews of old, for they never observed it so religiously as immediately before their doom. "Do you believe in Jesus?" Be not startled when I say that this belief in Jesus is no evidence of goodness; [hisses] no, friends.

Voice—Yes it is.

Mr. GARRISON—Our friend says "yes;" my position is "no." It is worthless as a test, for the reason I have already assigned in reference to the other tests. His praises are sung in Louisiana, Alabama, and the other Southern States, just as well as in Massachusetts.

Captain RYNDERS—Are you aware that the slaves in the South have their prayer meetings in honor of Christ?

Mr. GARRISON—Not a slave-holding or a slave-breeding Jesus [sensation]. The slaves believe in a Jesus that strikes off chains. In this country Jesus has become obsolete. A profession in him is no longer a test. Who objects to his course in Judea? The old Pharisees are lineally extinct, the old scoundrels! Jesus is the most respectable person in the United States. [Great sensation and murmurs of disapprobation.] Jesus sits in the President's chair of the United States. [A thrill of horror here seemed to run through the assembly.] Zachary Taylor sits there, which is the same thing, for he believes in Jesus. He believes in war, and the Jesus that gave the Mexicans hell. [Sensation, uproar and confusion.]

Captain RYNDERS, [clenching his fist]—I will not allow you to assail the President of the United States. You shan't do it—[shaking his first at Garrison.]

Many Voices—Turn him out, turn him out.

Captain RYNDERS—If a million of you were there, I would not allow the President of the United States to be insulted. As long as you confined yourself to your subject, I did not interrupt; but I will not permit you or any other man to misrepresent the President.

Here he leaped down upon the platform in a state of great excitement, and a scene of great confusion followed. Some four or five of the abolitionists rushed towards him in a menacing manner, as if to put him out, upon which Captain Rynders stood in an attitude of defence, with his fist extended, and, at the same moment, "troops of friends" rushed from all parts of the house on the platform, when it soon became evident he had got possession of the stronghold, and might just do as he pleased. The meeting was, in point of fact, at that moment put down, amidst cheering and jeering, when Captain Rynders approached Mr. Garrison, and shook him by the hand, and said: "All I want is that you confine yourself to the subject of the meeting."

The storm then seemed to subside, when, in an unlucky moment, an aged gentleman, calling himself Robert Townsend, jun., addressed Captain Rynders, and said "You have no respect for yourself. You have come here to create a riot."

Captain RYNDERS—You are a liar, old as you are.

Mr. TOWNSEND—It is better for me to be a liar than you should lose your good manners. Why did you come here to make a disturbance?

Captain RYNDERS—Why did that renegade from the other side of the water insult the President of the United States?

Mr. TOWNSEND—I expected this, when I saw in yesterday's *Herald* a call to create a riot. Is not General Taylor a slaveholder and don't you hold office in the Custom-House under him?

Captain RYNDERS—It is false. He put me out, because I was a Democrat, immediately after he came into office (cheers.) You are old, but if you have a son, I am ready to give him satisfaction.

Mr. TOWNSEND—I should be ashamed if I had a son like you.

Captain RYNDERS—If I were your son, I would hide my head in darkness, (cheers.)

Mr. TOWNSEND—I am an American and know how to conduct myself.

Captain RYNDERS—You were born by accident in America; but in heart you belong to the other side; and in feeling you are opposed to the constitution, laws and institutions of this country, you old villain, (shaking his fist at him.)

A VOICE—Have some respect for the ladies.

Captain RYNDERS—I have always respected the presence of ladies but I doubt very much whether white women, who cohabit and mix with the woolly-headed negro, are entitled to any respect from a white man.

Meantime the audience had become very much excited, the majority standing, and the more timid of the ladies having retreated into the area in front of the Tabernacle. In the midst of the din, some long visaged individual struck up a hymn, in which he was joined by some females, as if to drown the rough music beneath. This created much merriment and laughter, and put the audience in a good humor. Some one cried out that the singers were the Hutchinson family, which excited another laugh. At length the tempest calmed down, and

Mr. GARRISON resumed the thread of his discourse. He said, I was going on to say, when I was interrupted, that the Jews had a great veneration for the prophets and Moses, and pointed to their tombs in proof. But Jesus said to them, you are of your father the devil, whose works you do. It was evident they did not regard the prophets at all. In regard to a profession of belief in Jesus Christ, it is common all over the country. Nobody objects to him. He lived 1,800 years ago. Your historical Jesus has ceased to be a test. There is no cross now in this profession. But what is the difficulty in regard to the Anti-Slavery cause? It is this. Everybody knows that the safe and popular side is that of Slavery. Men would lose their religious character, or suffer in their business, or be baffled in their hopes of political preferment, if they attached themselves to the opposite side. This question, therefore, makes them cowards. They can go to church on Sunday, and one would think they were the greatest fire eaters in the world, when they sing "still I can smile at Satan's rage." But they can do nothing but sing. There is no fight in them. The modern Jesus, then, is a most estimable being. Do you not see that times are changed.

"'Tis distance lends enchantment to the view.'"

Christ is now very God, and he is everywhere. This is a free country, they say, and we are told that we have freedom of speech. But the Anti-Slavery movement is, to this country, what the advent of Jesus was to Judea 1,800 years ago, proving the sects and all parties as truly as—

Here a man of respectable appearance in the body of the house, who had some ladies with him, and was evidently a stranger in New York, and at the same time seemed to be afraid of the abolition cause, rose in his seat and said—Shame, you are injuring the cause you profess to serve, by speaking disrespectfully of the churches, and using the name of Christ with so much levity.—(Loud cheers mingled with hisses.)

Mr. GARRISON.—This cause is like Jesus, (cries of shame), who was denied a hearing, and had nowhere to lay his head. It is in peril on the right hand and on the left; and is not this a positive evidence of fidelity to the Jesus of 1,800 years ago? (Hisses and cheers.) Mr. Garrison concluded by proposing a resolution which he held in his hand, against Slavery and the sects.

The CHAIRMAN said—I now give place to Mr. Furness, of Philadelphia.

Captain RYNDERS (from the upper part of the gallery, behind the chair)—I want Mr. Grant to speak first.

(Cries of "put him out," meaning Rynders.)

Captain RYNDERS—We have had the black folks first, now let's hear the white.

An old lady in specs jumped up, and sharply reproved Captain R.

Captain RYNDERS—There's the old lady in specs; let her speak.

An old gentleman in the crowd cried out, I hope Mr. Rynders is more of a man than to interfere; he makes me ashamed to be a man.

Captain RYNDERS—You meant all your shame for yourself, old man.

Here a sudden rush was made to the middle of the aisle, by Captain Rynders who singled out a man that gesticulated against him. A slight tumult arose.—There was an altercation. Captain Rynders returned back to his former position.

After some tumult, Dr. Furness came, and spoke as follows:

Having been honored with an invitation to take a place in this meeting—[Here a fresh interruption took place. Captain Rynders insisted upon Mr. Grant being heard. The Chairman said, This is the last meeting which ought to be disturbed, because, in all our meetings, we always allow those who are opposed to us to reply. We are not afraid of light and of discussion, therefore we hope that no one will interrupt the speakers. Is it manly? Is it right? No it is not. (Loud cheers; cries of Grant, Grant.)]

Captain RYNDERS—Having now had a long conference with the devil, we want to hear the right side, in its turn.

Mr. GRANT—Ladies and gentlemen, I do not wish to disturb this meeting. I do not wish to interfere in any way with the rights of individuals. (Cheers.) The gentleman has said it has been appointed in the programme, that Mr. Furness should next speak. I wish only to give utterance to a few simple facts, and urge a little sound reason, which seems to have left this meeting. (Cheers.) Rather than interrupt, I should prefer that Mr. Furness speak first; but I want him to limit himself to fifteen or twenty minutes, so that we may know when he will stop.

[Mr. Furness then continued his speech, with occasional interruptions from Captain Rynders, but as we give a full report of it elsewhere, we omit that of the *Herald*.—ED. *Standard*.

The Chairman hereupon said, "Mr. Grant can now address the meeting, without interruption."

Mr. GRANT then came forward and said—The assertions made about the colored race being equal to the white man, were an outrage upon our heaven-born institutions—an imposition upon those refined promptings of our inner nature, which exemplify the voice of God in the laws of man. It had been assumed that the black was a man, in the full sense of the word. This he respectfully begged leave to deny. It was a ridiculous pretension, which had been tolerated too long. The speaker then entered into proofs, drawn from nature and reason, to show the inferiority of the negro race, and that the Creator had designed the negroes to be inferior in their original formation. In conclusion he said, I repudiate this most obnoxious abolition gathering and movement, as unworthy the age in which we life, and that goodly land where we were born. And I entreat you all to leave your wild speculations in view of transcendental negro elevation, and confine your efforts to the elevation of those capable of being elevated; and, as sure as the sun shall rise, will success then crown your efforts; while, as certainly as he sets at night, will defeat, degradation, and ruin overwhelm those who, in their insane course, violate their own glorious instincts, and the laws of nature and of "nature's God."

The above speech of Mr. Grant, produced a curious sensation. It was listened to with deep attention and great good humor. The learned array of philosophical words and expressions caused hearty bursts of loud laughter, and there were hearty shouts of "Oh, don't give us a medical lecture." Every strange word operated like a comedy to produce uncontrollable laughter; at one passage, where the speaker mentioned the color and shades of hair, a loud voice from the extreme gallery, cried out "Well vot of it?" which raised again an immense laughter. The speaker then came off better, and acquitted himself better than was to have been expected in such an assembly, with such a topic for his discourse.

Loud cries for Douglass were now raised.—Frederick Douglass came forward to speak to Captain Rynders, and a crowd behind him stood close by at his elbow. Some talking took place, *sotto voce*. As Douglass was about to begin, Captain Rynders was heard to say, "Don't speak disrespectfully—if you do, I'll knock you down." Douglass replied, "No I won't," which at first we thought was, "No you won't." We understand Captain R. said that if he spoke disrespectfully of the South, or Washington or Patrick Henry, or of the President, then he would knock him down.)

F. DOUGLASS then, with Captain Rynders at his elbow, began as follows:—There is not much danger of this meeting being be disturbed by a monkey—it would be quite discreditable for so large an assembly as this if it could be disturbed by a monkey. I am here, one of the representatives of an enslaved and of a slandered people.

Captain RYNDERS—That's a lie. You are not slandered—you may be enslaved, but you are not slandered.

F. DOUGLASS proceeded—I belong to that enslaved people; a people so low, that the lowest of men would not insult a black man. In the community at Rochester, there is not a white man would insult a black man; a negro is too low work for their dignity. I make this remark in order that you may see in what light I regard the man who would insult a negro. I, who have endured the whip, who bear the marks of the lash upon my back, who have been driven to the slave market in Talbot county, Maryland, and put up for sale to the highest bidder, like the brute beasts—I cannot well appreciate an insult! Therefore let no man hope for success, if he tries to insult me. You have heard a person call upon you to examine if we are men. I invite you to the examination, and ask the audience to be a judge whether I am a man.

Captain RYNDERS—You are not a black man you are a half-brother; you are only half a negro.

F. DOUGLASS—He is correct. I am indeed, only half a negro, and am half a white man—a half-brother to Mr. Rynders. [Loud laughter.] Now, here I would call for your special attention: stick a pin here—make a mark here. I was not bred among Abolitionists, but among slaveholders. Yes, the son of a slaveholder stands before you, by a colored mother—a mother as dearly beloved as if she had been white as snow. I am the son of a Southern slaveholder. To whom do the remarks apply which are made in relation to amalgamation in this country? Not to the North but to the South. The whole country South of Mason's and Dixon's line is given up to amalgamation. The Southerners hold to it, and have so contrived it, by their laws, to uphold and support it, that if a black woman was to lift up her hand in defence of her virtue, the Southerner would be permitted by the law to strike her dead. [Sensation.]

Captain RYNDERS—There is no such law in the South.

F. DOUGLASS—Yes, in Virginia, if a black should raise the hand to strike a white man, the white man might strike the black dead. We are not only an enslaved, but we are a slandered people; we are said to be incapable of improvement. The press in this city, as in other cities, comes down upon us. They ask us why we do not leave the country. The reason why we are degraded in the North, is because of the prejudices which presses upon us wherever we go—in the school-house, in the highways, in the by-ways, in the church, in every place—depressing and degrading us. I should presume too much upon the ignorance of Mr. Greeley, the editor of the *Tribune*, who asks why we do not leave the country and prove that we are men, if I thought he did not know the reason why we are degraded. I say to those who taunt us, remove the obstacles; I say it not in disrespect to any man. When I was a slave in the South, belonging to Captain Stannere, I earned nine dollars a week for him as a caulker; but the moment I landed in New Bedford, eleven years ago, and asked to get work, I was told by a shipbuilder there that he dared not employ me, for if he did, all the white men would quit the work, and he would not be able to finish the job. This is the case in the North with hundreds of fugitives. Yes, I am a fugitive. I glory in the name. Kossuth is a fugitive. There is prejudice, however, against fugitives, even against Daniel Webster, another half-brother of mine—

Captain RYNDERS—He's a three-quarter brother of yours; he's as black as you are.

F. DOUGLASS, in continuation—Excluded as we are by prejudice, it is a marvel to me that we are as respectable as we are. The Irish laborer, when just landed, has more privileges than we have, who are born in the country. (A voice—What! compare a nigger to an Irishman?) The black man's blood was the first spouted at Bunker's Hill. (Cry—what color was it?) A little darker than yourself. If the North is not indebted to the South, to whom is it indebted? Whose labor raises the cotton for the shirts on your backs? Whose labor raises the sugar to sweeten your coffee? The negro's, and you know it. And if we had a chance, we would do more for you. (A voice—Yes, you'd cut our throats.) No, indeed, we would cut your hair for you. (Great laughter.) The idea of cutting your throats is out of the question; for we have been handling the razor half a century. The negro is not disdained to be in the company of the whites when he appears in livery as a servant; then our offensiveness all disappears, when we are decorated as servants. That shows that the condition, not the man, is regarded, and that labor is dishonored. As to Mr. Grant's theory, he says we are doomed to die out. How can that be? In the war of the revolution we were only 600,000, and now we are over three millions. (A voice, "mongrels and all.") Oh yes, you mix us up terribly, all the mongrels belong to us. You lash us, you make us toil, that others may reap, you sell our wives and children in the market, yet we live, we do not die out. (Captain Rynders here spoke something to Douglass.) He says I am mistaken, that we decrease in the North, it is only in the South we are increased. I do not know if that is true; but what of it, it makes no real difference; we do not die out as Mr. Grant says, and by the blessing of God, we mean to stay, not to hurt any men, but to do our part as good citizens. But, if what Mr. Grant says is true, why trouble us? why urge us to leave the country? Let us die out without cuffing and kicking us about. As to what Mr. Grant says about our descent and our powers, our lengthened jaws, our curved spine, our powers of procreation, and so forth—

Captain RYNDERS—I advise you to address yourself to the ladies on that subject, as they understand, and can appreciate your powers in that line.

F. D., in continuation—I don't care if I am a monkey; I have eyes; I see; therefore God has given me to see; I have a head to think, therefore I have a right to think as long as I have language to speak and a heart to feel; and, as long as God enables me, I will exercise my thoughts, my tongue, and all my powers, on the behalf of freedom and justice for every man. (Cheers.)

SAM BROWN, [Ward] deep glossy jet black negro of the darkest hue, a man of gigantic stature, and a fine commanding countenance, *quand meme*, came forward upon repeated calls, and addressed the assemblage as follows: "My friends, hear me for my cause, and be silent that you may hear me. I too have read medicine, and studied dead men's bones, as well as Mr. Grant. I have often heard of the magnanimity of Captain Rynders, but the half has never been told me. I agree with F. Douglass; it makes no odds if the chin protrudes or the forehead retires. I don't come here to find fault with Captain Rynders; but he is a democrat; a friend of Jefferson, who wrote the Declaration of Independence, and says that every man is born free and equal, and has the inalienable right to life, liberty, and the pursuit of happiness. All I ask of Americans is, that they should stick to that, to their own doctrine. As to the learned theory we have heard, I think Mr. Grant once discussed his doctrine with one John Smith. I made up my opinion at the time about both speakers. Euclid was a black man, had the elliptical head, the protruding jaw, and if he was not a man, then there are no men, white or black (applause.) I might quote Mr. Everett, who says we derive our knowledge from the Romans, they from the Greeks, they from the Jews, and lastly, they from the Egyptians. Now the Egyptians were blacks. Herodotus, the father of history, says so, and he would not lie. He knew black from white. I am but a poor specimen of a negro. I ran about the streets of New York a little boy, fifteen years ago; they often told me I was a nigger, and tried to make me believe it, but I would not believe it. I kept school in New York and New Jersey, and had all complexions among my scholars, from the unmistakable jet black down to the nicest dissolving views, and I have found white men as niggerish as black men; and men, that if you knocked, at the door of their head—as a writer says—there was nobody at home. (Laughter.) One word about natural instinct, because the *Herald* speaks of spirits black, white and grey, as if he saw them. I never pretended to see or speak of them, if they are contrary to instinct;—but, have you a Bible here? In Acts, chapter 13, verse—, you will find whites and blacks in close propinquity. There was a number of prophets in the church at Antioch, and one of them was Simeon, who was called Niger—and that is the Latin for a black man. If that which they have told us is instinct tell me why such an instinct is only known in America? It is an instinct of American origin; a Yankee invention; something like pine-wood hams and wooden nutmegs. I am going to speak this evening to colored people on their rights and duties; and if they don't behave better than some white men, why, it will be time for me to give up my argument.

The hour of adjournment having now arrived, and other societies waiting for admission, the chairman adjourned the meeting, which dispersed in great quietness and order.

ADJOURNMENT TO THE SOCIETY LIBRARY.

As it was necessary to give up the Tabernacle, according to agreement, to the other Anti-Slavery society, at 3 o'clock, Lloyd Garrison and his party adjourned to the lecture room of the Society Library, where he took the chair.

The gathering was very small, and appeared to be attended only by negroes and the male and female agitators from Massachusetts. The singular long-haired, long-bearded individual who was present at the Tabernacle, attended here also.

Mr. PHILLIPS addressed the assembly, and alluded to Horace Mann, and Seward, and Giddings, and Webster, all of whom, he said, raised an argument against the constitution, for they threw the odium of Slavery, which they condemned, upon the constitution.

Mrs. FOSTER next took the stand, and debated upon the immense power which the Slavery party had got into their hands. They had more power than whigs and democrats combined, for they turn the scale as they please; for or against either party. They had more power than any political party in any other part of the world. The lady, who was very energetic in her action, then went on to attack Daniel Webster, whom she did not blame for compromise, but for swearing to uphold the constitution. He did not, however, rule in Massachusetts, neither did the Senate of Massachusetts rule in that State; but Lloyd Garrison did. It was not long since the watchdogs of the southern planters came to Massachusetts, where they got as much help as they wanted to take back the runaway slaves. These two-legged bloodhounds the handful of fanatics in Boston had converted into perjured men. Might they not do more, and convert the perjured men to honest men. This lady having withdrawn,

Mr. GARRISON addressed the meeting in reference to Daniel Webster, whose guilt was gratuitous. The constitution requires that slaves be delivered up; but it is not in the constitution, that free people be given up—that is not in the bond. The enormity of the bill of Mason is that the slave-driver may go anywhere, and carry off whites as well as blacks, for there is no distinction of color mentioned in the bill. Webster says, there must be trial by jury. This then is his consummate wickedness, for he wanted to make the highest bid for the Presidency. (Cheers.) Just think of 1,200 or 1,500 millions of dollars being all concentrated upon slave property. Who are the Anti-Slavery party, that they hope to overcome all these resources, and destroy all this property. But Abolitionists do not wish to destroy, or even diminish the property. In the North, there is a tenfold greater amount of property without any slaves. The Abolitionists do not mean to abolish property; they don't abolish the men. A free laborer is worth half a dozen of slaves. Without disturbing anything, without stirring an inch, it is only necessary to utter the word freedom, to change three millions of bondmen into three millions of freemen, and then that southern country, now blasted, would become as the garden of God. The most fertile soil becomes ashes under the slave; hence the necessity of seeking for new soil. Mr. Garrison, in conclusion, nominated among others, as a committee, Mr. Philips, Lucretia Mott, Abigail Mott, Mrs. Foster, and Mrs. Rose.

The man with the long beard (we were informed he is a poet) here handed up some documents to the chairman, after which he shook hands with some negro ladies.

Mr. FOSTER said he thought they ought to hold a meeting at night, that they might catch the working men; not the class that is appealed to in Bennett's *Herald*; not the wire-pullers, but the wires pulled; not the forenoon men, but the evening men. In Boston, the evening meetings have been most interesting, and most successful. If the same plan were adopted here, a great local impression might be made, and he would therefore move that this meeting adjourn to a quarter to 8 o'clock, in the evening.

The motion was adopted, and the meeting then separated.

SECOND ADJOURNED MEETING.

At 8 o'clock, the adjourned meeting was called to order, and

Mr. PARKER PILLSBURY addressed the audience in favor of freedom of speech.

Mr. FOSTER was the next speaker. He said, "I have read an appeal in Bennett's *Herald*, printed at the North; it ought to have been printed in the South, whose interests it advocates. It calls upon the merchants and men of influence to break up our meetings, and by mob violence prevent our speaking."

Here there were loud cries of "read the article, read, read, and speak the truth."

Mr. FOSTER—Was it not a call to the wealth and influence?

Voice—Read; here is the *Herald*. Speak the truth.

Mr. FOSTER—I am not surprised that this class; the men of wealth and influence, would attempt to put us down. But I do not see what motive you, the working-men, can have. I have watched very attentively those who disturbed the meeting in the Tabernacle, this morning, and those who have been interrupting us here, this evening, and I am sorry to say they are of the working-class.

A Voice—What trade are you?

Mr. FOSTER—I am a working man.

[Here the *Herald* was handed to Mr. Foster by a person in the body of the meeting.]

Mr. FOSTER—I have been educated for a profession, but I have turned my back upon it for a farm.

A Voice—Do you ever work from day to dark? (Roars of laughter.)

Another Voice—Read the article.

A Third Voice—Redeem the white slaves first.

A Fourth Voice—You are a nigger-driver. (Roars of laughter.)

Mr. FOSTER—What said the Hon. Mr. Clemens, in Congress, of you? He told the world that the working men of New York were as low as the slaves of Carolina.

A Voice—Read the *Herald*.

Mr. FOSTER—Has not another Senator referred to such a meeting as this, to prove the truth of his sentiments. If there was a slaveholder here to-night, he would say what a slaveholder said to me after a similar meeting in Boston. I asked him what he thought of the men who had so conducted themselves? He said they would make very good slaves if he had them in Louisiana. (Hisses.) If he were here to-night, he would say the same thing to you. (Hisses.) You are wanting in self-respect. This platform is the only one in the city where any one can come.

Several Voices—That is not true.

Mr. FOSTER—If there be any other, I would be glad to know it.

Voice—Read the *Herald*.

Mr. FOSTER—I am no whig, and if I were to go to a whig meeting, would the whigs allow me to speak? If a whig were to go to a democratic meeting, he would not be allowed to speak. Is it then honorable on your part, who are invited to speak in reply, to disturb the meeting?

A Voice—Your time is up.

Another Voice—Sit down. Your time is up.

FOSTER—I shall sit down when the audience do not want to hear me. I will not yield the platform to any white nigger.

A Voice—You misrepresented the *Herald*. Why don't you read?

Mr FOSTER—Bennett knows you are here. He has induced you to come. He can barter away your character to-morrow for solid gold. The merchants of the city know why you are here. They induced you to come. It is for their interest. They will sell many an extra bale of goods by it. They would not do it themselves, but they sent you the working man. (Cheers and jeers and laughter intermingled.) You came to disturb the meeting, as my dog goes out to drive away my neighbor's cattle who trespass on my land. I tell him to bark and he barks. I tell him to bite them and he does so. So it is with you.

Here there was barking and crowing, and roars of laughter, and the speaker gave indications of retiring.

Mr. JENKINS, (ex-policeman of the Sixth ward)—Before you sit down, read the article in the *Herald*.

Mr. FOSTER—I have not come here to read the *Herald*.

Mr. JENKINS—Then why do you make the assertion that the *Herald* contains what it does not? (Cheers.)

Here Mr. Foster retired, amidst the hootings of a considerable portion of the assembly, and straightway

Mrs. ROSE took his place, and proceeded to address the meeting, amidst hisses and cheers. She said, when I came here this evening, I assure you I had no idea of saying anything. (Renewed hisses and clamor.)

Voice, [Ironically]—Woman's rights, boys! [Laughter.]

Mrs. ROSE—You are worthy Americans, [shouts of laughter.] either by birth or by adoption. You read the papers. Have you not read of the way in which freedom of speech has been prohibited in Ireland?

A Voice—Three cheers for George Washington.

This call was loudly responded to, also, three cheers for the *Herald*.

The cheering and merriment continued for a quarter of an hour, Mrs. Rose all the time standing in the pulpit, looking like patience on a monument. At length she said, good humoredly—Are you done! [jeers] My friends, you have had your say out. [Jeers.]

Finding she could not obtain a hearing, as Mr. Foster would not read the article he misrepresented, she at last retired.

There was then a pause, and the Abolitionist leaders put their heads together. After a deliberation of some minutes, during which a running fire of wit and fun was kept up, they moved an adjournment of the meeting amidst cries of yes and no. The chairman declared the motion carried, and the meeting broke up. There were several Captains of police, and men under their charge, but they could not, of course, keep the mouths of the boys shut.

The individual with the long beard, whom some of the audience described as a poet and a philosopher, was also present on this occasion. Captain Rynders did not attend.

COLORED MEETING.

The meeting held in the Shiloh Church, corner of Prince and Marion streets, entitled "The Rights and Duties of the Colored People," passed off smoothly, although a preparation and strong demonstrations were made to raise a disturbance; but the early arrival of the Chief of Police, and a large force of policemen, kept the assault from taking place. Nevertheless, the Dutch grocers in the neighborhood did well, as all their eggs were bought up, and considerable flour besides, with a determination evidently of sprinkling the colored folks with eggs and flour. However, none were used, and, at 10 o'clock, the meeting adjourned.

The Christianity of the Nineteenth Century.

THE RELIGIOUS ANNIVERSARY MEETINGS.

NEW YORK A. D., 1850.

THE ANTI-SLAVERY MEETING.

THE ABOLITION FANATICS AND PUBLIC OPINION.

AMUSING SCENES.

ADJOURNEMENT SINE DIE.

Yesterday forenoon, at ten o'clock, the abolitionists held another meeting, in the Lecture Room of the Society Library, Broadway. There were not so many pretty females present as on the day before, and those who did attend got together in one of the inner corners of the building, probably in anticipation of what was brewing, for "coming events cast their shadows before." There was a considerable number of the colored race in attendance, of both sexes. Nearly all the abolitionists present, except the negroes, were strangers. There was a large attendance of the young men of our city, who are not abolitionists; and Captain Rynders led the opposition. The police were posted all round the building, beneath the building, and in the building. The Sheriff, Tom Carnley, was there, and his *posse comitatus*, yet, all combined, could not get a hearing for the abolition leaders.

The meeting was called to order by Mr. Garrison, who re-read the resolution offered on Tuesday in the Tabernacle, with two or three others, declaring that abolition was the true test of a Christian in these latter days, and that all other tests were "leather and prunella." He then introduced Rev. Mr. May, one of the Secretaries, who advocated the resolutions, and concluded by saying he had in his possession a quantity of Phillips's Review of Daniel Webster's speech in the Senate, which he would sell at $3 per 100. (Roars of laughter.) He had also a bundle of Rev. Theodore Parker's speech on slavery, but he could not tell the price, as he had not yet opened it. (Renewed laughter and whistling.) Mr. Garrison then read another resolution, denouncing Daniel Webster as a traitor to the cause of freedom in giving his support to Mason's slave-catching bill, and declaring that it was a high crime against God to subject a negro to trial by jury for his freedom. After reading the resolution, he invited any one in the meeting to come on the platform and express his sentiments.

After a pause—

Mr. GREW, of the society of Friends, from the Quaker City, proceeded to address the meeting. He said he would not contend that all Abolitionists were Christians; neither would he maintain that all who were opposed to Abolition were not Christians.

The vociferations of ironical applause were so loud that the feeble voice of the old man was drowned. When he concluded, there were loud calls for "Douglass" from all parts of the room; but it was like calling a black spirit from the vasty deep; Douglass would not come. In the meantime, "the pressure from without," was continually increasing, and the room became densely crowded. At this stage of the proceedings,

Mr. C. C. BURLEIGH, editor of a Hartford paper, and a poet; the same strange-looking individual whom we mentioned yesterday, as being present at all the meetings of Tuesday; came in, and ascended the platform, amidst the most uproarious shouts of derision. It will be recollected that this is the person we took for a red Republican or socialist reformer, lately imported from Europe. We understand he imagines he is very much like Jesus Christ in his physiognomy and appearance. An Abolition paper describes him as having beautiful auburn hair flowing over his shoulder, but adds that he bas a very *outre* appearance. As far the "beautiful auburn," it is exactly the color of a fox's tail.

There was much merriment and laughter, and cheering. One said, "Where's the man that cheated the barber?" Another cried, "Pay your barber's bill." A third addressing Garrison, "Say, Judge, tell us whether that is a man or a woman." (Great laughter and excitement.) Here some person said, *sotto voce*, to the Chairman, "The Chief of Police is in the room."

Mr. GARRISON—I understand the Chief of Police is here.

Voice—Three cheers for General Taylor. (Great cheering.)

Mr. GARRISON—If the Chief of Police is here, I hope he knows his duty, and that he will fulfil the oath he has taken.

Here a darkey with a white hat entered the room, and some of the wags struck it down over his face, making it as flat as a pancake, amidst roars of laughter. Captain Rynders, however, cleared the way for him and brought him forward.

Mr. GARRISON—[wishing to get rid of Burleigh]—Perhaps Mr. Philips will now take the floor?

Mr. PHILIPS gave his head a very significant shake in the negative.

Mr GARRISON—Will any one else speak?

Man in the Crowd—[Addressing Garrison]—Say, Judge, shall I go and bring you a new wig?

Another Voice—Why don't Douglass shave that tall Christ [Burleigh] and make a wig for him? [Roars of laughter.]

All this time Burleigh stood vociferating with outstretched arms; but no one could hear a word he said.

Just at this conjuncture of affairs, some individual was "crowned" like the negro with the white hat, and a small row ensued. The women stood up affrighted, and at the same moment Burleigh screamed at the top of his voice, "You are a God-abandoned people."

A scene of anarchy and confusion reigned for several minutes, and in the midst of it,

GARRISON shouted—Is the Chief of Police in the room?

Voice—Where is Abby Folsom?

Mr. GARRISON—There is no Chief of Police here, and if he were here he would not do his duty. These are your beautiful laws!

Voice—Are you going to give your daughter to nigger Douglass? (Shouts of laughter.)

BURLEIGH—Wretches, you know not what you do. (Renewed laughter.)

Voice—Sit down, long beard.

Another Voice—Shut up, Jerusalem.

Burleigh retired.

GARRISON rose—You are behaving like brutes; there is not a man of you could say "boo to a goose." (Hisses and shouting.) You are worse than the Southern Planters. They are sincere and consistent; you are hypocrites and slaves. (Increased confusion.) Go on with your brutal conduct.

Cries of "Douglass, Douglass."

GARRISON—No you shant hear Douglass till you learn to behave yourselves as well as Douglass. (Great uproar, excitement, and confusion.)

Here some one said, "The police are coming." Shouts of derision followed this announcement.

Mr. Philips here got upon the rostrum, when an outbreak of dissatisfaction followed.

One man sung out—"Here, Judge, this is an imposition to put a whitewashed nigger to speak, instead of a black man."

Mr. PHILIPS—If there are any Southerners here, and I think I see some before me—

A Voice—You see plenty of friends of the South. (Immense cheering.)

Mr PHILIPS—The Southern men here, who are leading on this riot, are not to blame; but I despise the Northern men who call themselves the friends of the South, and say this is liberty, that prevent the free expression of opinion. You call the constitution sacred. Well, then, the constitution grants the right of free speech. You profess to love the constitution; I place it under my feet, where it ought to be.

[Great applause from the negroes, and great excitement among the white men.]

A Voice—Three cheers for the constitution. [Great cheering.]

Mr. PHILIPS then went on to comment on the course of Seward and Webster in the Senate. They were renegades and traitors. He then appealed to the Abolition part of the audience, as follows: Let it not be said at the other side of the water that there were not enough of the friends of the slave in New York to brave a riot of so contemptible a character as this. You should not submit to the control of such a rabble. [Great excitement and shouting.] Let Seward continue at Washington——[Remainder of the sentence lost in the noise.]

A man in the crowd, on hearing the word Washington and thinking Philips referred to the father of her country, cried out, "Three cheers for Washington," which were vehemently responded to.

Mr. GARRISON—Yes, give three cheers for Washington; he emancipated his slaves, and died an Abolitionist. [Laughter, and cries of "Oh, Oh!"]

Here three cheers were called for Mississippi, for Lewis Cass, for Henry Clay, for Foote, and for the Empire State, all of which elicited enthusiastic cheering.

A grey-haired old gentleman, who appeared to be a peace-maker, got upon the rostrum and said he had a proposition to make on the part of the crowd. They wished to hear Douglass speak, and on their behalf he respectfully called upon him to address them.

Captain RYNDERS—Yes, we want him to speak.

Douglass was silent.

GARRISON here extended his hand to Captain Rynders and said:—Come up and speak yourself.

Captain RYNDERS—(Shaking his head)—No, I can hardly hear myself think now. (Laughter.)

GARRISON—I am a friend of liberty.

Captain RYNDERS—So am I. I am not in favor of Slavery. But why don't the Abolitionists follow the advice given by Christ to the young men in the Gospel—"sell all thou hast and give thy goods to the poor, and thou shalt have treasure in Heaven." I am a poor man; yet I am willing to give something to buy the freedom of the slaves. This is the only honest way to set them free.

Here there were loud calls for Professor Grant, which were drowned in cries for Douglass.

A stalworth nigger jet black, here said—Captain, will you let Professor Grant speak? (Laughter.)

Professor Grant appealed for order.

Captain RYNDERS—We are willing to hear you or any one else; but no American can stand here and hear the country abused. [Tremendous cheering.]

Professor GRANT—Shall I speak?

Captain RYNDERS—I want all to remember that if you are heard, they must listen to every one else that speaks after you. I speak only for myself; but I for one am not opposed to you, Professor, but only to hearing you. For I cannot conscientiously demand order for you, without doing it for others.

The calls for Douglass were here again renewed; but he would not come forth.

Mr. THOMAS MOORE here proposed the following resolution:

"Resolved, That this meeting does not see sufficient reasons for interfering with the domestic institutions of the South, even if it were constitutional—which it is not—and therefore will not countenance fanatical agitation, whose aims and ends are the overthrow of the churches, a reign of anarchy, a division of interests, the supremacy of a hypocritical atheism, a general amalgamation, and a dissolution of the Union. For these reasons this meeting recommends to these humanity-mongers the confining of its investigations to the progress of degradation among the negroes of the North, and the increasing inequality and poverty of the free whites and blacks of New York, and similar places, instead of dealing in scurrility, blasphemy, and vituperation."

This resolution was seconded by a dozen together, and received with shouts of applause.

Mr. GARRISON [endeavoring to be heard above the tumult]—Remember, Abolitionists, this resolution is not yours.

Captain RYNDERS—You have heard the resolution, and you can act as you choose. [Cries of "question, question."] As many of you as are in favor of it will say aye. [A thunder shout of ayes followed.] As many as are of the contrary opinion will say "no." [A few faint noes followed: but it was evident that the spirit of the Abolitionists was broken, and they did not generally oppose the resolution, or call for a division. Captain Rynders, therefore, declared the resolution carried amidst loud cheers.

Mr. GARRISON—Have you any more resolutions to carry gentlemen?

BURLEIGH here came to the front of the rostrum and shook hands with Captain Rynders, who stood opposite, and then went on to say—"We have listened to you. Will you now listen to us?"

MAN IN THE CROWD—Sit down. [Cries for Douglass.]

A VOICE—Three cheers for the *New York Herald*. [Immense cheering.]

"Three cheers for the *Globe*." [Great cheering.]

Then followed a call for "Three cheers for the *Sun*," which was followed by hissing.

The HUTCHINSON family here rose—namely, Jesse, John and Abby—and commenced singing "The Friends of Humanity," amidst jeers and shouts, and an Irishman called for "The Bould Soldier Boy." At length the sweetness of melody prevailed and the song was heard out. One of the singers was an interesting, mild young woman, whose position was painful in such a stormy meeting.

The cries for "Douglass" were renewed.

VAN RENSSALAER, [an aged colored man, with grey hair] came forward amidst a volley of jeers. He said: You see by my skin that I am one of the proscribed race. Suppose the blacks came into your meeting and disturbed them, what would you think of them? Why, you are worse than blacks. Are you the enlightened race that we negroes are to follow? I am ashamed of you. [Immense laughter.] I am ashamed to be in company with men who act like brutes. [Renewed laughter.]

During this speech there was an underplot going on under the rostrum between Tom Carnley, the Sheriff, Tom Burns, and one or two others. The result was that the Sheriff arrested Burns, when he would have been rescued, but he insisted on going out quietly with the Sheriff.

Mr. HAVILAND then mounted the rostrum and said—The Sheriff has taken out one man—he will take more of you, if you don't conduct yourself better. [Shouts of derision.]

Captain RYNDERS—Will you take any one?

Mr. HAVILAND—You ought to be more of a gentleman. [Confusion and uproar.]

Captain RYNDERS—It is you that ought to be arrested next, for you are intimidating the meeting. But don't imagine you or the Sheriff either can intimidate me. I came here at the Sheriff's request, to keep order.

Here there were renewed cries for Douglass; when

Mr GARRISON called for order for a moment. He said—The proprietors of this building are afraid of the property overhead being injured by you. They are unwilling to trust it in your hands. [Cries of "humbug," "humbug."] In our judgment, the time is come to apply the precept in scripture, "Cast not your pearls before swine." (Hisses.) As we are without protection, without law, and as the proprietors of the building are unwilling to give us the use of the place any longer, we now adjourn this meeting, *sine die*. Great cheering.

Captain RYNDERS—Before the meeting separates I wish the reporter of the *Herald* to notice the fact that I brand the statement in the *Tribune* against me as a falsehood—the wilful lie of a black hearted mealy mouthed, white faced liar. Laughter and cheers.

The meeting then parted to meet no more, and the Massachusetts men retired to their quarters, duly impressed with a feeling of horror at the incorrigible wickedness of the New York boys.

Sic transit gloria Abolitionis.

LOCAL AGENTS FOR THE STANDARD.

DR. DAVID M. DAVIS, Woodstown, N. J.
CHARLES ATKINSON, Marian, Grant co., Ia.
J. MILLER M'KIM, Philadelphia, Pa.
AMARANCY PAINE, Providence R. I.
PLINY SEXTON, Palmyra, N. Y.,
J. C. HATHAWAY, Farmington, Ontario co., N. Y.
THOMAS M'CLINTOCK, Waterloo, "
S. HOWLAND, Sherwood's Corners, Cayuga co., "
S. STAMFORD ASHLEY, Oberlin, Ohio.
ROBERT F. WALLCUT, Boston, Mass. "
JESSE HOLMES, New Lisbon, Columbiana co., Ohio.
K. G. THOMAS, Marlborough, Stark, co., "
ISAAC LEWIS, Short Creek, Harrison co., "
E. D. HUDSON, Springfield, Mass.
JAMES A. BURR, Ludlowville, N. Y. "
ROBERT C. MARSHALL, Hiram, Portage co. "
WILLIAM CRONK, Buffalo, "
GEORGE W. EASTON, Bridgewater, Mass.
DAVID K. COOK, Johnson's Creek, Niagara co., N. Y.
A. H. BIGELOW, Concord Mass.
L. G. THOMAS, West Winfield, N. Y.
JOHN W. LYON, Hastings, Oswego co. N. Y.
CHARLES DOUGLASS, Caughenwa, "
ALEX. FOREMAN, Pulaski, "
JOHN P. DICKINSON, Cleveland "
SOLOMON PECK, Mexicoville, "
JOHN WILBUR, 2d. North Easton Washington co.,
JONATHAN WILDE, Quaker Springs, Saratoga co.
SAMUEL MAY, jr. Leicester, Mass.