

Robert F. Wallcut, General Agent

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W. M. LLOYD GARRISON, EDITOR.

VOL. XX. NO. 20.

Selections.

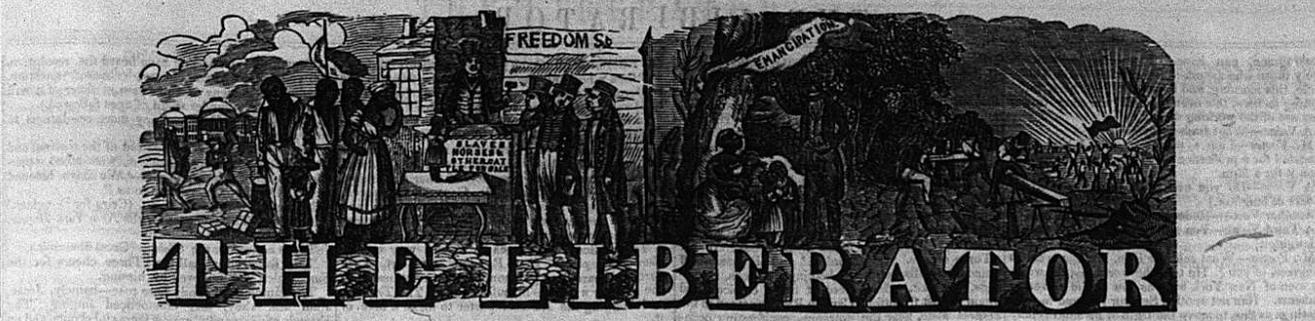
From the N. Y. Globe, May 7th. THE ANTI-SLAVERY ANNIVERSARY. We know not, neither is it important to know, who is the author of the article which we extract from the Herald of yesterday, on the subject of the projected meetings to be held here to take incipient steps for the dissolution of the Union of this glorious Republic; but we do know that the writer knows and understands the object of the Society, and the motives which impel us to our present course.

One of the heralded 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 SHATTERED AT ONCE. Talk to me of the love of Liberty of your Washingtons, Jeffersons and Henrys—THEY WERE STRANGERS TO ANY JUST IDEA OF LIBERTY!"

THE GREAT ANNUAL CONVENTION OF THE BLACKS AND WHITES.—WHO ARE THE REAL DISUNIONISTS? The newspaper organ of the abolitionists—the Liberator, of Boston—is out in favor of the immediate dissolution of the Union, and the abolition of slavery. It comes boldly and manfully up to the issue.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. BOSTON, MASS., FRIDAY, MAY 17, 1850. WHOLE NO. 1010.

teristics of the race—black, ignorant, brutal, blood-thirsty, lustful, vain, and stupid, without a redeeming feature of white humanity. Look at him in the Northern States—lazy, indolent, ignorant, and if honest, the slave of any employer who will work him and give him bread—as much and more so than his colored brethren in the South; for there, when sick, he has a home and the comforts of life; here, when sick, he may starve or die. Those who are not honest, parade the Five Points, Elm street and other resorts, ragged, dirty, and destitute; their food the refuse of the streets, and their condition only bettered when sent to the Penitentiary or State Prison.

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When freed discussion does not promote the public good, it has no more right to exist than a bad government, that is dangerous and oppressive to the common weal. It should be overthrown. On the question of usefulness to the public, of the packed, organized meetings of these abolitionists, socialists, Sabbath-breakers and anarchists, there can be but one result arrived at by prudence and patriotism. They are dangerous assemblies—calculated for mischief, and reasonable in their character and purposes. Though the law cannot reach them, a public opinion can; and, as in England a peaceful dissent from such doctrines as these fellows would promulgate—a strong expression of dissent from them—would be conveyed by hisses and by counter statements and exhibitions, so here in New York we may anticipate that there are those who will enter the arena of discussion, and send out the true opinion of the public. That half a dozen madmen should manufacture an opinion for the purpose of being talked, is not to be tolerated. It is to be hoped that before long, we shall learn what public opinion upon the Union, truly is—and what interest all the masses have in the perpetuity of the Sabbath and our institutions.

From the N. Y. Globe of May 8th. GRAND ANTI-SLAVERY MEETING.—MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY. This body of agitators had a glorious meeting at the Broadway Tabernacle yesterday. It was a sort of serio-comic performance. On reaching the building, we found it thronged with a miscellaneous collection of all ages and sexes. The platform was occupied by the leading lights in the disunion fame. Among these we may notice Fred Douglass, the master genius of the crowd. His black hide shone like a lacinated sign-board; his mouth, a perfect manatee of a reciter or coffee cooler, was kept in continual motion from the sundry grins of recognition, as his brothers and sisters in dark deeds would bow or nod towards his leadership. Wm. Lloyd Garrison, the nigger in everything but color of skin, was the leading man or disher-up of the colored entertainment. At 10 o'clock, A. M., he advanced and stated that, in accordance with the usual custom of this Society, if any one desired to appear, the Throne of God, in his own way, and immediately the door-opening coachman, in white neck cloth, instantly arose and offered up a prayer, at the conclusion of which, the Treasurer made his annual report, previous to which, we should mention Garrison desecrated the Scripture, by reading from its sacred pages. After the Treasurer's report had been presented, Garrison turned toward a licentious looking old chap, (who was dressed in a monkey jacket and zebra pants), who was hither and thither, and finally, in a speech, stepped forward and announced that Garrison would now address them. He came forward with a pound package of notes (not bank notes) in his hand, snuffed a little fresh air up his nostrils, then sighted his spectacles, and began praising the Anti-Slavery Society, comparing it with every thing that was great and holy; he declared it to be the only proper text of Christianity. The popular text of Christianity, as applied now-a-days, is, worthless.

Do you believe in Jesus? If so, it is no test of goodness on the part of the person professing to believe in him. His praises are sung in the South by the men, women and children. (Hissing and confusion.) The audience were evidently disgusted with the sacrilegious remarks of the God-forsaken wretch who was addressing them. Capt. Rynders arose and inquired if he (the speaker) was aware that the slaves sing psalms, preach and pray, without hindrance from their masters. Garrison—Yes; they sing psalms to Jesus, but not to a slaveholding, slave-breeding and slave-selling Jesus.

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Fred Douglass followed Professor Grant, and made decidedly the best abolition speech of the day. Though one of the blackest and deepest-dyed traitors in the country, this negro has decidedly more talent than all his disciples combined. After he had concluded his address, a tremendous big old black nigger came forward, his skin so black that his coat seemed white alongside of his—altogether, he was a genuine sample of the *Animulus africanus*. He began his harangue in *de rale generisue African lingue*, and spoke for about fifteen minutes in an amusing and unoffensive strain, much to the delight of the bhoyas who were on the stand. Frequent exclamations, such as "Lord Jiminy, what an one of 'em!" "See there, Johnny! look at him open his mug! it's awful, ain't it?" "Say, Nod, I wonder if it would take his breath away to hit him on the shins—I have often heard that if you hit a nigger on the shins, it's worse than if you broke his jaw!" "Holy Moses!" said another, "Billy, how I would like to give him one!"

From the N. Y. Globe of May 9. LAST ACT OF THE FARCE.—ANTI-SLAVERY MEETING ADJOURNED. An adjourned meeting of this Society was held at the Society Library Rooms last evening, was entirely broken up by the citizens present, who did not listen to the disunion harangues of the abolitionists.

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Oh, you damned impostor, you are disgracing our city; stay home with your lies, we don't want to hear them. Phillips continued his remarks for a few moments, and then withdrew, after pronouncing his imprecation upon the unholy heads of the disunited.

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NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.' 'Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of the country, and their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and thirdly, the extension, fatal to the principles of popular representation, of a representation for slaves; by articles of merchandise, under the name of persons. . . . Its reciprocal operation upon the government of the nation is, to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and hereby to make the PRESERVATION, PROLONGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

J. B. YERRINTON & SON, PRINTERS.

WHOLE NO. 1010.

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 resented themselves, from some cause or other, and the three or four true negroes, who occupied the back-ground far apart from the rest of the assembly. To this arrangement, or design, or accident, Frederick 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 able, wo-begone visage, the traces of malignity, disapprobation and despair. In fact, his features and aspect presented a remarkable contrast to the jolly good-humor that generally plays on the shyny job 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 stepped up to the side, and on the platform, with some ladies, whom he was following, in the rear, 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 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 notice of this, and to say that, unless I can prove that it is in vain for me to exhibit anti-slavery as the pre-eminent and only sure test of a Christian. * * * The Romish church, in this country, is a slaveholding church. The Catholic priests buy and sell slaves, and the Catholic lay 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.)

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The Liberator.

BOSTON, MAY 17, 1850.

No Union with Slaveholders!

THE NEW YORK ANNIVERSARY.

Two pages of our present number are occupied with an account of the riotous proceedings which took place at the anniversary meetings of the American Anti-Slavery Society in New York last week. As we anticipated, the systematic efforts of Bennett's Herald, to excite the passions of the friends of the law in a mobocratic hostility to the friends of the law, were crowned with diabolical success. For all that transpired, that was brutal, profane, indecent, and disgraceful to the city and a shame to the age—the miscerant editor of that polluted journal is to be held directly responsible. The articles from his pen were not only in the highest degree inflammatory against the Anti-Slavery Society itself, but murderous in spirit toward some of its prominent members, who were singled out for destruction with a coolness unsurpassed in the annals of assassination. So far as we are personally concerned, we freely forgive this abandoned man for all the evil he has sought to inflict upon us; for we cherish no other feelings toward him than those of the deepest compassion. Why a paper, like his Herald, should so frequently day after day, by incendiary articles, calculated and designed to create a riot of a most ferocious character, was not promptly indicated before the riot took place, and has not been since, we leave it for those who believe in the infliction of penal law for the maintenance of good government to answer. He was the instigator, the employer, the principal—Ryders and his gang were only his tools, and are scarcely to be held at all accountable for their insane behavior.

Nothing could be more unprovoked than this assault at the present time; for it was the sixteenth anniversary of the American A. S. Society, which has uniformly been held in New York from the beginning. The principles and measures of the Society are what they ever have been, with no object to accomplish. It seeks to procure the abolition of slavery by peaceful agencies, in a voluntary manner, through conviction and repentance on the part of all who are guilty of upholding it, whether in the North or in the South. Of course, therefore, its friends contemplate no more violence than did the apostles in promulgating the gospel of Christ; their weapons, like those of the latter, being not carnal, but spiritual, and mighty, as they believe, to the pulling down of the strongholds of American slavery.

Next to the Herald and the Globe for instigating the riot, we think the city authorities are to be held responsible for conniving at it, in a shameful manner. The Mayor regarded as worthy of the severest condemnation; for it is evident that he allowed his prejudices against the abolitionists to conflict with his duty as a magistrate, to the prostration of all law and order for the time being. Read the following extraordinary proceedings in the Board of Aldermen, published while the mobocrats were in full cry after their prey, and then say whether any thing could have been done, short of an open alliance with them, more directly to encourage them in their brutal conduct:

From the N. Y. Express of May 9.

THE ALDERMEN AND THE BOARD OF ALDERMEN. The following resolutions were offered by Alderman Kelly in the Board of Aldermen last night:

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 at these meetings, and the language used by the said speakers at said meetings and assemblies, are 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 in the Tabernacle, and the City Library Rooms, in Broadway, in this city, on the 7th and 8th instants, and which it is understood are to be protracted from day to day during the 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.

Alderman Kelly said that it was a notorious fact that for the four days past, the community had been deeply excited. That police had been on duty day and night, and if those meetings were to be continued from night to night, there would be riot and bloodshed. An ounce of prevention is worth a pound of cure. Had the Astor Opera House been closed in season, there would have been no riot, and he hoped the Mayor would suppress such blasphemous meetings as had been held at the Tabernacle on the 7th and 8th inst.

Alderman Griffin thought the authorities were able in and of themselves to suppress any riot which might take place.

Alderman Franklin thought the introduction of the resolution would tend more to get up a riot than any and all other subjects together.

Alderman Kelly said that these meetings were held in the ward, and unless those meetings were stopped, there would be the same consequences, he feared, which followed the Astor Place Opera House riot.

Alderman Wood thought the Mayor had all necessary power.

Alderman Bull thought the resolution was perfectly justifiable, and that if blood was shed, it would be upon the heads of the mob.

The Board refused to lay upon the table, eight to six, and the debate was continued with some feeling; Alderman Franklin reaffirming that the resolution was calculated rather to create than to suppress a riot. Alderman Griffin also thought that the public mind would be inflamed by this resolution. Alderman Smith also opposed action as premature.

Alderman Bull thought that men had a right to assemble peaceably, but not to use inflammatory language, nor to insult the dignitaries of the land. They had no right to outrage the community and its public men by such reasonable language as had been used.

Alderman Shaw said he had an interview with Abby Kelly last year, who used the monstrous language that she would like to see the slaves dabling in the blood of their masters, and that she would rejoice to see them cut their masters' throats. He replied that she ought to be upon her knees, and thank God that she lived in a country which did not suffer her between heaven and earth. All these parties were known to him, and he regarded them as harmless as the zephyr. They excited no alarm in his bosom, but what the resolution uttered was perfectly true, and he thanked the gentleman for its introduction. No body could regard with indifference the introduction of these crazy people among us. They wanted martyrdom, and that was what they were here for.

Ald. Franklin said those men had hitherto been mobbed into notoriety, and this was what they wanted.

All Hays regarded the Resolutions as a censure upon the Mayor, who stood ready to keep the peace. The preamble and Resolutions were then withdrawn, the mover having contented himself with obtaining an expression of opinion, and the subject was dropped.

Though these atrocious resolutions were withdrawn, the mover of them effected his desperate purpose, which was to indicate to Ryders and his confederates, that they had nothing to fear in breaking up the meetings of the anti-slavery meetings. We were assured, on reliable authority, that this Alderman Kelly, who represents the Five Points, and who manifested such concern for religion, purity, the peace of the city, &c. is so given to intemperance that he has been seen dead drunk in the streets. There may be some mistake about this; if so, we will cheerfully correct it. As to the language which Alderman Shaw puts into the mouth of Abby Kelly, (now Mrs. Foster), we pronounce it a most wicked fabrication.

But we are obliged to postpone much that we have to say in relation to these disgraceful transactions.

UNOFFICIAL.

We are disappointed in not having received the official proceedings of the American A. S. Society, last week, at New York, in season for our present number, and so can give only the following resolutions, as we find them reported in the New York papers, together with the annual receipts and expenditures, and a list of the officers for the ensuing year:—

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

Whereas, the Mayor of New York, the Chief of Police, and the High Sheriff, have been cognizant 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 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 the extent that a lawless mob chooses 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—scuffling 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 godlike 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 flow 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 insatiable 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 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 blame-worthy than Wm. H. Seward, Horace Mann, John P. Hale, and the great body of the people of the North; for they concede to the slaveholder the right to hunt and capture his fugitive slaves on free soil, differing from 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, until she dissolves the bonds which connect her with the slaveholding South.

The following resolution was offered by Joseph A. Dugdale, of Ohio, and 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 a moral revolution in the hearts of men, in 'proclaiming liberty to the captives,' to abolish the infernal system of American chattelism. The church which would sustain its fidelity to God must not only be characterized by an inward faith, but demonstrate the same by an outward fruit.

Officers for the ensuing year.

President—WM. LLOYD GARRISON.

Vice Presidents—Oliver Dennett, Maine; Benjamin Comings, Sumner Lincoln, New Hampshire; Patten Davis, Vermont; Francis Jackson, Edmund Quincy, Massachusetts; Asa Fairbanks, Rhode Island; Dr. James B. Whitcomb, Conn.; Samuel J. May and Thomas McClintock, New York; Robert Purvis and Edward M. Davis, Penn.; George Atkinson, New Jersey; Thomas Garret, Delaware; Thomas Donaldson and Wm. Steadman, Ohio; David Wilson, Indiana; Giles B. Stebbins, Wisconsin; — Shedd, Iowa; John B. Pierce, California.

Managers—Newell A. Foster, Ruth Morrill, Maine; Luther Melendy, Parker Pillsbury and Amos Wood, New Hampshire; Wm. P. Tilden, Patten Magill, 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, Conn.; Joseph Post, Mary Springstead, Frederick Douglass, Isaac Post, New York; Ellison Conger, Andrew Everett, Jr., New Jersey; James M. McKim, Elijah Pennypacker, Wm. Z. Johnson, Jonathan Magill, Edwin Fussell, Pennsylvania; Joseph A. Dugdale, David Galbraith, Lydia Fiske, Abraham Allen, Ohio; Mary Ann Swain, Clarkson Puckett, Indiana.

Executive Committee—Wm. 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.

Corresponding Secretary—Sydney Howard Gay.

Recording Secretary—Wendell Phillips.

Treasurer—Francis Jackson.

RECEIPTS.

Donations and 'Standard,' Publications,	\$7,571 22
41 34	
Total,	\$7,712 56
Balance from old account,	17 44
EXPENDITURES.	
'Am. Anti-Slavery Standard,'	\$4,058 12
Agency,	1,173 74
'Anti-Slavery Bugle,'	600 00
Expenses,	1,354 47
Interest and Discount,	17 53
Total,	\$7,203 86
Balance remaining on new account,	\$325 18

THE LATE PRO-SLAVERY RIOT.

To the Editor of the N. Y. Tribune:

Sir—After a band of rioters has been allowed to trample with impunity upon all law and order in your city, it is not surprising that an anonymous writer, in the Tribune of Friday last, should attempt to screen the city authorities from all blame in the premises. The facts are strictly these: Both the high sheriff and the chief of police, by their own confession, were instructed by the mayor not to make any arrest, nor to do ought to suppress the disturbance, until personal violence had been committed; and in the interview which the venerable Isaac T. Hopper had with the Mayor on the morning of the Tabernacle meeting, 'the latter declared (in substance) that no amount of uproar and outrage, short of actual assault and battery, constituted a breach of the peace, or authorized his official interference. This rioters perfectly understood, and therefore were emboldened to persevere in their most indecent and insulting conduct. How much they feared, or had reason to fear, being arrested, was shown by the fact, that at the meeting held in the Library Room on Wednesday forenoon, when they were hooting, screeching, yelling, threatening and blaspheming, almost without cessation, the inquiry was made from the chair, by request, 'Is the chief of police in the hall?' to which Rynders responded derisively, 'Oh don't! don't! you'll frighten us all to death!'—the sovereign mob responding with shouts of laughter! There were present some thirty or forty of the police, besides Mr. Mattsell and the high sheriff; and then it was, in the presence of these sworn conservators of the peace of the city, and with their approbation, I announced, under protest, that the proprietors of the building felt compelled to refuse us the further occupancy of it, for fear of the rioters, especially on account of the imminent peril in which the Public Library was placed.

As the presiding officer of the meeting held in the Tabernacle, I am represented by your correspondent as having said to the Chief of Police, 'We do not want Rynders removed. We have invited him, and his friend, Mr. Grant, to address us, and we are willing to hear them.' Again I am represented as not objecting to the presence of Rynders and his followers; 'especially as the disturbance, so far from being an injury, would prove a benefit.' This is sheer caricature. Toward the close of the meeting, after two hours of violent interruption and great confusion, and during the speech of Mr. Douglass, when that gifted man had effectually put to shame his assailants by his wit and eloquence, Mr. Mattsell did say to me, in a whisper, that he would remove Rynders, whenever I demanded it, in case he proceeded to commit any further violence. My reply was, that I hoped we should be able to conclude the proceedings without rendering such a step necessary. But I regarded the offer of assistance under such circumstances as little better than a mockery, and made only to save appearances.

Happily, the members of the American A. S. Society are deeply imbued with the spirit of peace as well as of liberty, and believe in overcoming evil with good; for, abandoned as they were to the insults and outrages of the mob by the city authorities, had they resorted to violence in self-defence, the most deplorable consequences might have followed.

That I uttered the calm conviction, that an assault so brutal and unjustifiable would aid, instead of injuring, the sacred cause of emancipation, true; but, of course, not with any gratification at such an outrage, in itself considered. I am fully persuaded of the truth of the scriptural declaration, that the God of justice will 'cause the wrath of man to praise him, and the remainder of wrath he will restrain.'

Requesting an insertion of this correction in the Tribune, at your earliest convenience, I remain,

Yours, for all that is free, just and equal,

WM. LLOYD GARRISON.

The editor of the N. Y. Tribune publishes the following letters, pertaining to the late riots in that city. The magnanimity evinced in the first should put to shame every Northern doughface.

TO THE EDITOR OF THE TRIBUNE:

The papers of to-day generally contain a statement that the Chief of Police was prevented by Garrison himself from turning the gang of brawlers headed by Rynders into the street. This is a lie. After the city has been disgraced, the magistrates begin to understand that the public will not suffer their scandalous dereliction of duty in this matter, Garrison said to Mattsell—'We do not wish to turn any body out of our meetings. Let those people keep order, and we have no objection to their staying; and if they can answer us, we will hear them.' The President of the Abolition Society was in rather a delicate position—exposed to the danger of being accused of shunning the very discussion he professed to demand. But the story, as related by the authority of Mattsell and the Mayor, a hundred witnesses who were near enough to the stand to hear all the proceedings perfectly, will readily swear it false, and they will strip from the officers every vestige of excuse for their outrageous disregard of duty. I am not an abolitionist, nor have I the least sympathy with Garrison and his associates; but I am a lover of law and order, and I am anxious for their vindication, even in such a case as this.

A CITIZEN OF SOUTH CAROLINA AND A SLAVEHOLDER.

New York, Friday, May 10.

MR. GREELEY:

As an eye-witness to the attempt of the authorities to preserve peace at the Tabernacle on Tuesday, I wish to make a few statements.

Almost immediately after Capt. Rynders rushed upon the platform, officer Leonard (one of the Chief's special aids) was there. He did not make himself known to the officers of the meeting, nor attempt to quiet Capt. Rynders.

Shortly after, Chief Mattsell appeared; while there, the Hutchinsons attempted to sing, whereupon Capt. Rynders marched over to their side of the house, and shaking his fist at them, cried out, 'You long-haired abolitionists, if you don't stop singing, I'll come up there and bring you down.' Mr. Mattsell held out, or he is, or was, then, deaf; but he said nothing to Capt. Rynders.

When one of Rynder's friends cried out, while Douglass was speaking, 'Cap, hit him in the eye and bring him up,' no attempt was made to discover or arrest him. Again, at the meeting Tuesday evening, after the Police had restored order by remonstrance with, or removal of, some of the disorderly, the two or three Policemen present advanced to about the centre of the room, and turned their backs on those who were creating the disturbance. After the meeting was broken up, one of the Policemen gravely told some folks who inquired why order could not be preserved, that it was a political meeting, and, alluding to a Mrs. Rose, (I believe,) who had attempted to speak, that a woman had no right to speak at such a place.

HENRY W. SMITH, 115 Amos street.

COMPLIMENTARY.—The New York rioters, among other significant acts, gave 'three groans for Boston'—and they were hideously given, undeniably! This is nearly as flattering as would be three cheers for Boston by the angels. May she continue to deserve so marked a compliment.

FORMIDABLE INVASION!—It suited the purpose of the degraded editor of the New York Herald to represent the late annual meeting of the American A. S. Society as composed of persons not belonging to New York, but almost exclusively from Massachusetts. The truth is, there were not a dozen delegates from this Commonwealth at that meeting!—A great pity.

THE CATHOLIC CHURCH AND SLAVERY.

Among the numerous provocations to the pro-slavery disturbances in New York, last week, was a lecture delivered in the Tabernacle, on the 3d instant, by the Rev. J. W. Cummings, D. D., on Slavery, the Union, and the Catholic Church. It was promptly published in that satanic journal, Bennett's Herald, receiving the full endorsement of its infamous editor, whose sole vocation it is to assail every thing pure and holy, every effort to bind up the broken-hearted, and relieve the down-trodden, and who takes a fiendish delight in scattering fire-brands, arrows and death throughout the country. Who this Rev. Dr. Cummings is, beyond the fact that he is a Catholic priest, and that his villainous eulogist, Bennett, says he is 'an eloquent and accomplished divine,' we do not know; but we are quite sure, by a perusal of his lecture, that he is destitute of moral principle, and no better than a wolf in sheep's clothing. Of course, if he were not all this, he would not be the subject of eulogium in the Herald, in relation to the question of slavery. If he is (as we suppose) of Irish extraction—a foreigner who has availed himself of the privileges accorded to such in this country—his palliation and defence of that indescribably cruel and inconceivably profligate system, by which the personal, religious, political and social rights of three millions of native-born Americans are utterly annihilated, serve to deepen his criminality, and make his conduct specially despicable.

Let it be borne in mind, that no man can come before an American audience to lecture on the subject of slavery, without addressing those who 'hold it to be a self-evident truth that all men are created equal, and endowed by their Creator with an inalienable right to liberty'—those whose sires, on that principle, felt justified in resisting unto blood a three-penny tax on tea, and rising in rebellion against the government of the country, for the purpose of securing for themselves and their posterity, freedom and independence. Any attempt, therefore, on the part of the lecturer, to defend or palliate, not only the political degradation but the personal enslavement of men, is to insult their understanding, scoff at their professions, and trample in the dust their heaven-attested principles; nor would it be unaccompanied by general disgust and indignation, with withering rebuke and scathing protest, on their part, if they were not treacherous and hypocritical in the extreme. Alas! such is the real character of the American people. They have no true reverence for liberty; they are not inimical to, but are guilty of praising the worst oppression; what in one breath they declare to be a self-evident truth, in the next they say is a bold falsehood; their hands are stained with blood, and their garments heavy with pollution; and, therefore, no man runs any risk of exciting their displeasure, in maintaining before them, that to chattelize a portion of the human race is in accordance with the teachings of the Bible, and perfectly compatible with republicanism. On the contrary, if he venture to take them at their word, to judge them by their own standard, to insist that it can never be lawful to enslave a human being, to pronounce sentence of condemnation upon all who traffic in human flesh, to demand immediate and universal emancipation, they are ready to anathematize, insult and persecute him, and to howl on his track like blood-hounds, seeking his destruction. All this was exemplified in New York last week—the week of 'religious' anniversaries, so called.

Aware of the assembly with whom he had to deal—of the hollowness of their religious and political professions—of their contempt and hatred of an injured and oppressed race—Dr. Cummings does not hesitate explicitly and pointedly to ridicule the sentiments of the Declaration of Independence, and pronounce them false and foolish to the last degree. Seventy years ago, such a tirade would have secured for its author the name of 'tory,' if not a coat of tar and feathers; now it is listened to with delight, and received with long protracted cheering by those who boast of being the descendants of revolutionary sires! This priestly scoffing derides that every eye ought to be done away with, because ALL MEN ARE BORN FREE? What sense would there be in asserting to the contrary—in declaring slavery and an inalienable right to liberty irreconcilable—in protesting that black is white, and that twice two make ninety-nine? As to this doctrine, that all men are born free, he says, 'If it is to be understood in a spiritual sense, it is false; for all men are born slaves of sin and of the devil.' That is a theological fiction, and all the more impudent and detestable when it is uttered to degrade man to the level of a thing. Men become the 'slaves of sin and of the devil,' not by birth, but by selling themselves to do evil, as in the case of this reverend despiser of God and man. Again he quotes—'All men are equal'—and then sagely adds, 'a little reflection will show that the reverse is the fact, and that men are very unequal.' What a wonderful discovery! How unreflecting, how ignorant, how besotted were all those who appended their names to the Declaration of Independence—HARRISON, FRANKLIN, ADAMS, JEFFERSON! If the Rev. Dr. Cummings had lived in 1776, he would have taught them a far different doctrine, and saved them from the egregious folly into which they fell for lack of his instruction!

In reply to the statement, 'It is a crime to hold slaves, therefore slavery must be put down, cost what it may,' Dr. C. says, 'Even if the premises were true, what horrid consequences would flow from the conclusion!—i. e., crime is to be cherished under certain circumstances, because obedience to God would be attended with frightful results! And yet in the next sentence he says, 'The principle, that we cannot do evil in order that good may come, is sound Catholic doctrine!' Why, he had just declared that 'the most horrid consequences would flow' from the abandonment of crime—the crime of registering intellectual and moral beings with cattle and swine! With the same logical incoherency and moral profligacy, he coolly adds—'Those who talk about the inalienable rights of man ought to consider what crimes have been committed by the application of this principle'—the principle, that 'we must not do evil that good may come!' So, it seems, to discard this principle altogether, and to do evil, is just to do the wisest and best thing! And this from one who claims to be the successor of Paul and Peter! It must be Paul de Kock and Peter the Hermit.

Having sufficiently derided the 'self-evident truth' of the Declaration of Independence, Dr. C. very naturally proceeds to vilify the heroic men in Europe, the Kosuths, the Mazzinis, the Lamartines, who, in imitation of the example of Washington and his co-peers, have endeavored to throw off the galling yoke of an absolute despotism, and secure liberty and independence for all. 'They have cut throats, overturned altars, subverted thrones, (horrible!) and would have altered the republic itself, as in France, if they could.' Nay, more—More evil has been done in Europe, in three years, in the name of liberty, than in ten years in America, in the name of slavery! And this monstrous, insulting accusation was greeted with 'cheers' by men claiming to be Christians and republicans!

Yes, the revolutionists of Europe shed blood, (we adore nothing of the kind,) mingling their own with that of tyrants, but only to achieve liberty equally for the oppressor and the oppressed. 'They overthrew altars, upheld by the strong arm of governmental despotism, but only to secure to every citizen the right to worship God according to the dictates of his own conscience.' 'They subverted thrones, and for this commendable act are held up to infamy in the 'model republic!' 'They would have subverted the republic itself, as in France, if they could.' This is a foul aspersion of the struggling masses, O sacred idol! These have suffered and died in vain to establish a republic in France; but the despotism of

a Louis Napoleon is as great, and ere long will be as insupportable, as that of Louis Philippe. By him and his chosen band of conspirators, the liberties of the people have again been cloven down, under the forms of a republic; much to the gratification of the Rev. J. W. Cummings, D. D., of St. Stephen's Church, New York.

He endeavors to prove that the patriarchs were slaveholders and slave-dealers,—that Paul sanctioned the enslavement of his species by sending Onesimus back to Philemon,—and, therefore, that the 'peculiar institution' of the South has the Bible for its refuge and defence! But the crowded state of our columns forbids further criticism this week.

The following letter, from such a source, at such a crisis, is truly gratifying. The time for every free spirit to find utterance is when a lawless mob is trampling free speech in the dust, and those in authority are basely conniving at the deed. The gifted poet, we are inclined to hope, will find in the proceedings of the New York rioters something for his muse to depict in strains of moral indignation or strokes of withering satire.

LETTER FROM JOHN G. WHITTIER.

ANSBURY, 13th 5th mo, 1850.

DEAR FRIEND GARRISON:

I have just laid down a New York paper, giving the disgraceful details of the outrage upon free speech at your late meeting in New York; and I cannot resist the inclination to drop a line to thee, expressive of my hearty sympathy with thee in this matter. We have not always thought alike in respect to the best means of promoting the anti-slavery cause; and perhaps we differ quite as widely now as ever. But when the right to advocate emancipation in any shape is called in question, it is no time to split hairs, or to be fastidious in our exclusiveness. Wendell Phillips, Frederick Douglass and myself were assailed, not because of any peculiarities of opinion which you may entertain on other subjects, but because you were abolitionists, and practical believers in the doctrine of the Declaration of Independence. So understanding it, I thank you for your perseverance and firmness in vindicating rights dear to us all.

The great battle for free speech and free assembling is to be fought over. The signal has been given at Washington, and commercial enmity at the North is once more marshalling its mobs against us. The scandalous treachery of Webster, and the backing he has received from Andover and Harvard, show that we have nothing to hope for from the great political parties and religious sects. Let us be prepared for the worst, and may God give us strength, wisdom and ability to withstand it.

With esteem and sympathy,
I am, very truly, thy friend,
JOHN G. WHITTIER.

MISREPRESENTATIONS.

Every reflecting person will readily perceive, that no reliance is to be placed upon the reports of the speeches made by the anti-slavery speakers at the late recent meetings in New York, as given to the public through the medium of such scurrilous and mob-exciting journals as Bennett's Herald and the Globe. What these journals have recorded as the sayings and doings of their own instruments and tools, the miserable Rynders and his gang, may be received as literally true—only they have left much unreported; but they have purposely caricatured and misrepresented the abolitionists, both in their appearance and language, as a matter of course. Here are a few instances:—

The Express represents Wendell Phillips as 'losing his temper,' when it was not possible for any one to present a more unflinching aspect throughout the uproar. The same paper, after quoting from Mr. P.'s lips, 'If we are to die, where better could we be struck down than here—here, on this platform, martyrs to liberty,' &c., adds—'Terrible confusion and some fist-cuffing—the platform abandoned—Wendell Phillips retreating by the back door,' &c. Excepting the noble language attributed to Mr. Phillips, all else is false in this statement. There was nothing terrible in the confusion; there was no fist-cuffing; the platform was abandoned by no one; instead of retreating an inch, then, or at any subsequent period, Mr. Phillips continued to address the meeting for some time. The design of the Express, in making a statement like this, is easily perceived.

The Herald represents me as asking, 'Who does not go with the majority, or swim with the popular current?'—a very silly question, certainly, for the abolitionists do not; those who are engaged in any unpopular reform do not. What I did say was, that nothing is easier than to swim with the current, and to be on the popular side; and that this, surely, was no proof of goodness or virtue.

It represents me as saying, 'The magnetic telegraph has done more for the slave, and for man, than all the discussions about religion since the world began.' I said nothing about religion, or about religion, (using that word in its vital sense), in that connection. Referring to the unprofitable and endless disputations of theologians about the trinity, the atonement, total depravity, &c., &c., I said that these threw no light on the mind, determined nothing as to absolute justice and morality, were about points intangible and incapable of demonstration, and served to create alienation and strife; so that, in my judgment, the magnetic telegraph was of incomparably more importance and utility to mankind than all the disputations alluded to that had taken place; for that was tangible, demonstrative, the disseminator of thought, feeling, knowledge, with lightning rapidity, from one part of the earth to the other, and tended powerfully to bind the nations together in one common brotherhood.

It represents me as saying, 'The old Pharisees are lineally extinct, the old scoundrels!' What I did say was, that it is a very easy thing, now, to arraign the ancient Scribes and Pharisees as hypocrites and scoundrels, and to make a merit of this; because it is supposed that they have no living relatives, and that the race is extinct; it has, moreover, a savor of piety. Just as those wicked pretenders professed to revere the prophets, when they were filled with the spirit of murder toward Jesus, and were about to imbrue their hands in his blood. Who cannot be heroic, self-sacrificing, virtuous, in the past?

It represents me as saying, 'This Sabbath observance will damn this nation, as it did the Jews of old, &c.' My language was, that the dogma was every where inculcated from the pulpit, that the safety, prosperity and permanence of this republic depended on a strict observance of the Sabbath; whereas, the Jewish nation was never so scrupulous in this very observance as before its final overthrow; and if we had no other reliance than this, our doom would be similar; for no outward religious observances, however strictly performed or numerous multiplied, could save a people—nothing but justice, mercy and righteousness.

It represents me as saying to the rioters, 'There is not a man of you could say boo to a goose.' This is wholly false—I used no such language.

HONOR TO WHOM HONOR.

The New York Herald, of Saturday last, contains a sketch of a highly eloquent and effective address on slavery, which was delivered by WENDELL PHILLIPS, in Brooklyn, N. Y., on Friday evening last, for which we regret that we cannot add room this week.

The meeting was a most triumphant rebuke of the mobocratic violence of the neighboring city of New York, and the cringing servility of its officials. It was to have been held in the Hall of the Institute, but, on Friday morning, the proprietors of that Hall, alarmed by rumors that the mob of New York intended to break up the meeting, refused to adhere to their

agreement, and gave notice that their Hall would not be opened! In these circumstances, Rev. HENRY WARD BEECHER, with great magnanimity and true moral heroism, informed the Committee that, if it was needed to vindicate the right of free speech, his church was at their service—a very large and beautiful one. Mr. Beecher not only opened his church, but, in company with Rev. Mr. Stouns, appeared upon the platform, and both these gentlemen took all the odium of sustaining the right of even the most 'fanatical' opinions to a hearing.

It is good evidence how far Truth floats on the shouts of a mob, and how great an impetus mob-violence gives to her cause, that, in spite of a very short and necessarily confused notice, an audience of four thousand of the most respectable citizens of Brooklyn assembled to show that law still retained supreme that side the ferry. While the usual testimonies of approbation and disapprobation, cheers and hisses, were given to the remarks both of Mr. Beecher and Mr. Phillips, the most perfect order was preserved throughout the evening; and it was said that some riotously disposed persons, who had come from New York with a band of music to drown the voices of the speakers, looking upon that compact mass of respectful and attentive listeners, concluded that discretion was the better part of valor, and that possibly Capt. Rynders was not Mayor of Brooklyn, whatever he might be of New York.

This vindication of the first right of freemen owe we mainly to the magnanimity, whole-hearted sympathy and cordial assistance of HENRY WARD BEECHER; and we rejoice in the opportunity of this expression toward one whose eloquence is so well known that it is enough to say, and all the more in these times of wordy profession and time-serving, that his deeds are worthy of his words.

NEW ENGLAND ANTI-SLAVERY 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.

MEETING FOR THE CRIMINAL.

I have engaged the Melodeon for a meeting to be held on Friday of Anniversary week, (May 31), to consider the important subject of CRIME AND ITS PUNISHMENT.

When I consider that two of my fellow-men, John and Daniel, are now under sentence of death in this Commonwealth—that many excellent persons are thinking of Asylums and Reform Schools for the Criminal, and are beginning to feel that it is a Christian duty to visit the Prisoner, to assist his family, and to aid him when he is discharged, I cannot doubt that the meeting will be of a deeply interesting character. The doors will be open at 9 o'clock in the morning.

JOHN M. SPEAR.

NOTICE.

The subscriber gratefully acknowledges his presence, for a few days, in Boston and vicinity, and would joyfully receive any assistance the friends of the Refugee Slaves in Canada West may please furnish; to be sent to the care of Robert F. Wallcut, 21 Cornhill—he requires the small amount of \$300 to relieve his mission, and enable him to complete the fourth year of his services in the fugitive slaves' asylum.

HIRAM WILSON.

Boston, April 30, 1850.

ANTI-SLAVERY LECTURES BY L. MOODY.

L. Moody will lecture on slavery and the present crisis in our national affairs, in

Sandwich,	Friday,	May 17.
Fall River,	Saturday,	" 18.
Plymouth,	Sunday,	" 19.
Kingston,	Monday,	" 20.
Plymouth,	Tuesday,	" 21.
Hanson,	Wednesday,	" 22.
Abington,	Thursday,	

