NEW YORK HERALD.

New York, Saturday, May 10, 1845.

The Weekly Herald,

containing all the news of the week, political, religious and miscellaneous, with beautiful engravings of the celebrated race horses, "Peytona," and "Fashion," can be had at the desk of the office.—Price 6¼ cents.

The Holy Annual Herald.

This invaluable sheet will contain reports of all the moral, religious, and philosophical societies, numbering thirty, which have taken place in New York and neighborhood, during the last week. It will be one of the most remarkable literary productions of the age, as showing the march of intellect and the progress of the human mind in this country. It will be ready this afternoon—price 6¼ cents.

The Philosophy of the Recent Anniversaries.

The numerous anniversaries—amounting to about thirty in all—which have been held in this city during the week, suggest a great deal of interesting, and not altogether profitless speculation and reflection. They are so many indices of the movements and workings of the popular mind in religion, morals, civilization and philosophy—annual reports of human progress, which no intelligent and thoughtful observer can allow to pass unstudied. Let us look at them in this aspect.

Two thirds of these meetings are of a purely religious and moral character. And one remarkable feature which distinguishes all, is high toned Protestantism. A strong and decided sectarianism marks every one of them. The circulation of the Protestant Bible—the dissemination of Protestant tracts—the sending forth of Protestant missionaries—the support of Protestant colleges—the vindication and propagation of Protestant doctrines,—are the great objects of these associations. The destruction of Popery is the grand and avowed aim of all their efforts. This is the favorite theme of the orators. The movement of these societies then cannot be strictly regarded as a putting forth of the energies of the Christian world for the evangelization of the nations—it is part and parcel of the great antagonistic effort which the one great sect has been engaged in ever since the Reformation. Catholicism meanwhile is not idle. It is ever active, but its mighty machinery moves silently and without public appeals and public parade. Its thousands of missionaries are every where at work. It is planting churches and colleges, and convents, and seminaries all over the continent. Thus with its policy changed and conformed to the spirit of the age, the church of the seven hills still presents its front, massive, extended and unbroken, to the advancing forces of Protestantism.

One third of these associations are philosophical, Fourierite, Abolition, and Infidel. They constitute a most singular and interesting part of this intellectual movement. Some of them are directly opposed to Christianity—they denounce all the religious movements as the work of priestcraft and inimical to human liberty and happiness. Others affect to be purely philosophical, announce new theories of society and seek to regenerate the world by upsetting the present organization of society and substituting the system of Fourier, or Owen, or some other social reformer.

The number of persons directly engaged in all these movements is very inconsiderable—much more so than many at first sight would imagine. And very little influence is exerted on the great masses of the people by these associations, notwithstanding all the effort and noise which mark their operations. Probably not more than from five to ten thousand individuals, two thirds of them females, take any direct interest in the religious societies. The clergy—young aspirants for clerical notoriety and preferment—and laymen whose vanity, ambition for display in the only field open to them, and, perhaps, pious feelings, are thus gratified—are the chief conductors of these movements. The great mass of business men—the active members of the community, who control the great tide of social progress—do not take any part in these associations. The infidel and philosophical movements have still fewer supporters. Not more than one thousand individuals—one-third of them females, few of them young and most of them old and ugly—unite in these efforts to revolutionize society and public opinion.

The philosophers too, are men who have little personal influence in society. They are dreamy wild, and visionary enthusiasts, unfit for the practical business of the world, who are jostled aside in the movement of the crowd of the active and industrious millions, and who wander away and are lost in the wilderness of abstraction and impracticability.

All this curious, varied, and original machinery—moral, religious, and philosophical of all kinds, cannot be set in motion without money. How much money, then, do these associations collect? Where does it come from? The religious societies do not collect more than between three and four hundred thousand dollars annually. Little of this is collected in New York. The great bulk of contributions comes from the country—from the pious, quiet, religious, Popery-hating rural districts. The philosophers get very little money—probably not more than between three and four thousand dollars a year. It is a remarkable trait in the character of these philosophers, that they will give you a great deal of talk, but very little money. They have, indeed, something of a contempt for money. Industry is contemptible according to them, when its object is the dirty dross called money. Pure philosophy should, they think, serve mankind for meat, drink, and lodgings. A few, however, do manage to make their philosophy "pay."

After all, then, the influence of all these movements on the masses is very slight. The masses are practical masses—they are common sense masses—they are money-making masses. They are masses that love the "almighty dollar" more than they love Almighty God. And yet, these proceedings, year after year, these movements—religious, moral, philosophical, infidel, Fourierite, social, and all—are not without certain results—results in a greater or less degree beneficial. The religious movements on the one hand, representing the strong sectarian feelings and prejudices of the past—and the philosophical movements on the other, representing the ultraism of the age, groping its way into the mists and darkness of the future, are like the two opposing forces of electricity, operating on the intellect and opinion of the time. The results must be satisfactory. The spirit of free inquiry is encouraged. The public mind is excited to new and useful courses of investigation. Foolish theories are seen in all their extravagance and impracticability. Genuine religion comes out pure and attractive, as ever from the conflict with infidelity. Infidelity itself, allowed perfect freedom, becomes more moderate and less blasphemous. The TRUTH is all the time widening its dominion; and slowly, but surely, amid all the dust, and turmoil, and noise, and extravagance which mark its career, the mighty progressive movement of the human mind goes on; the race, ever marching onward to the highest point of perfection, which it is destined to attain in philosophy, religion, science and civilization.

DISSOLUTION OF THE BALTIMORE REPEAL ASSOCIATION.—The dissolution of the Repeal Associations has commenced in Baltimore. This is only the beginning of the end. The brutal tirades of O'Connell against this country, at the very time he was receiving thousands of dollars from the poor deluded repealers, are beginning to be regarded in their true light. Why don't the repealers in this city, if they really possess the feelings and impulses of American citizens, at once disown their Association? Do they indeed mean to persist in supporting the man who denounces the country which gives them a sanctuary and existence?

LONG ISLAND RAILROAD.—The Boston train over the Long Island Railroad arrived last evening in nine hours forty-two minutes from Boston, with a large number of passengers. The running was done in eight hours and fifty-eight minutes.

THEATRICAL AND MUSICAL.—Castle Garden opens on Monday evening next with the late Italian company. The Theatre has been fitted up on a scale of the greatest magnificence, and in dimensions is equal to the "*La Scala*," at Milan. It is a novel experiment. The cost of fitting up the Garden in the present style has amounted to $10,000. Pico, Majocchi, Valtellina, Sanquirico, and Antognini commence an undress opera at fifty cents per night. The preparations made for this novel enterprise have been on a princely scale and deserve the highest approbation. The project will be, we are fully inclined to anticipate, eminently successful.

Palmo's Opera House is now in the hands of Dumbolton, after a long campaign between Palmo and Dinneford relative to the rent. We understand, however, that the case will come up before the Superior Court, or some other tribunal in this city, when the farce of the "Manager's Last Kick," will be performed by the lawyers before the judge and delighted spectators. In the meantime, Dumbleton is doing very well with his "Serenaders," or "Minstrels," or whatever it is he has got. We are sorry for all parties concerned in the late conflict. Poor Palmo has lost money—Dinneford has lost money—Dumbleton has lost money—the public have lost money—the printers have lost money—the players have lost money—the fiddlers have lost money—no one seems to have made any money but Mr. Tylee, the owner of the ground, into whose hands the whole thing has fallen like a ripe peach. So it is an ill wind that blows nobody good.

The new Bowery Theatre is making rapid progress in popularity, and in a short time it will form into regular customers two-thirds of the frequenters of the old Bowery Theatre. The ruins on the other side of the street are still untouched. How soon the workmen may visit them we don't know. In the meantime, Tryon is busy securing his harvest.

Of the other cheap theatres; we know nothing, and seldom hear of them. Probably some persons may visit them, and a few newsboys may still eat peanuts in the pit.

The "Bohemian Girl," at the Park, is still drawing full houses. This piece has had an extraordinary run. Last night, Mr. Frazer, the principal tenor, took his benefit. He appeared to have spirited himself up for the occasion, and really made a more favorable impression than he had before effected. Mr. Frazer has been, we fear, laboring under some indisposition, which has occasioned the want of power attributed to him by many. He possesses a cultivated taste, and much skill and judgment, as far as we have been able to discover. After the "Bohemian Girl" comes Mr. Anderson's farewell benefit, which will doubtless be still more crowded and enthusiastic than ever. The attempt originally made in this city by some of the ultra admirers of Forrest to injure Anderson, was crushed in the bud by the timely exposure in our columns, and the affiliation in Philadelphia was utterly overthrown by the discriminating public of that city, on its very first manifestation. One word of advice we offer to Anderson—let him avoid long speeches, and attempts to be very philosophical, very learned, and very dignified. A short, simple, unstudied remark or two, will tell more effectively than all the long rigmarole that Forrest or Macready ever uttered.

Simpson is now in Europe, and will probably bring out some novelty in the way of ballet and opera, and also some beautiful actress, we understand. In the meantime, on the 16th of June, the French company take possession of the Park, and will hold it till some time in September. This will be a very strong point of rivalry to the Italian company of Castle Garden; but probably it will do both good. We do not think that the French company are equal to the Italian company in point of musical powers. It will, however, be a novel and interesting race.

A concert for the benefit of the sewing artists and working women of New York, announced for Monday next, has been postponed till the 20th. The manager had invited some of the Italian vocalists, but they were under the necessity of declining, in consequence of opening on the same night at Castle Garden. The concert was to take place at the Tabernacle, and tickets to the amount of $35 were disposed of; and of that Manager Hale has already clutched $30, and intends to get $20 more out of these poor girls. As he has the whole field to himself, having driven Hamblin off, we doubt not Mr. Manager Hale will make a nice penny out of the Tabernacle.

THE LION TAMERS.—Van Amburgh, the celebrated lion-tamer, and, we believe, the first of his class, arrived by the last steamer, after a sojourn of seven years in Europe. He has amassed a handsome fortune, and now returns to his native land in the prime of life. He looks remarkably vigorous and healthy. He left town the other evening to visit the place of his nativity on the North River.

Driesbach, another celebrated lion-tamer, is now in this city, with some very curious novelties in the way of wild animals, which he tames in the most extraordinary manner, at his menagerie, corner of Eighth street and the Bowery. We really should think that the President of the United States, Heads of Departments, and Collectors of the Ports, ought to take some lessons from these celebrated tamers of wild beasts. If there be any wilder beasts than office-beggars, we don't know where they are to be found.

NEW YORK SACRED MUSIC SOCIETY—HAYDN'S GRAND ORATORIO—THE CREATION.—AT THE TABERNACLE—Nearly four thousand persons assembled last evening to witness the performance of this grand, sublime and massive musical composition. The characters are Gabriel Uriel, Raphael, Adam and Eve, and were sustained by Messrs. Henry Philips, W. H. Oakley, R. Andrews, and Miss J. L. Northall, and Mrs. E. Loder. About three hundred vocal and instrumental performers were engaged in the execution of this great masterpiece. It opens with wild and solemn music, representing chaos, which is followed by a Recitative—"In the beginning God created the Heavens and the Earth"—by Mr. Phillips, which was received with much applause. Miss Northall sang with her usual taste, and was in excellent voice—while Mrs. Loder was more divine than ever. The final chorus—"Praise the Lord! ye voices all," was sung with great effect.

We hope this society will give us the Messiah of Handel, ere long, and strive to create a taste for something above the miserable shows and "Negro Melodies" which have so long engaged the attention of this sight loving public. Too much praise cannot be awarded to the able conductor, Mr. U. C. Hill, and the accomplished organist, Mr. H. C. Timm, for their praiseworthy efforts.

REMOVING THE DEAD BODIES FROM THE GRAVE YARD IN THE VICINITY OF THE POSTOFFICE.—We perceive that several of the vaults have been opened in the vicinity of the new Postoffice, and the bodies have been removed to the burial grounds in the vicinity of the city. Some to St. Marks' Church—some to East and West Chester, and elsewhere. It is to be regretted, that the friends of those who have been buried in this quarter, had not decided on this step *before* the opening of the new Postoffice—and at a season of the year, more suited for the purpose, than the present warm weather. The Postoffice, as a place of public resort, is continually crowded from morning to night, and the offensive odor arising from the vaults, when opened, may prove dangerous in this sultry weather. We can appreciate those commendable feelings which prompt the true respect for the ancestral ashes of the dead, which should always sleep in sacred repose; and, as, doubtless, the vaults in this old burial ground will eventually all be opened, and the bodies removed to a more calm and quiet resting place, we would advise a more appropriate season than the present for such a purpose. Mr. Disbrow, the sexton, not being at home, and the grave-diggers on the spot being able to give any information to our Reporter, as to whether or not, it was intended to continue any further the opening of the vaults we are unable to give anything definite on the subject.

JUSTICE DRINKER.—It will be seen on reference to our law reports, that the charges against Justice Drinker, have been dismissed—the Justice at the same time receiving the censure of the Court.

Execution of James Eager for the Murder of Philip Williams.—Scene at the Tombs, &c.

The execution of this unfortunate and guilty man took place in the yard in the rear of the City Prison, but within the outside walls, yesterday afternoon; when he expiated upon the gallows the penalty due for the heinous crime of which he has been tried and convicted, and which he himself has from the first admitted; and we trust that the speedy manner in which justice has in this instance been performed, will act as a preventive to crime. But as executions have taken place before to-day, and murderers have notwithstanding committed crimes with impunity, we do not anticipate any very favorable result, especially as wealthy criminals, with influential friends and relatives to back them, have succeeded in brow-beating and defeating the ends of justice, and in cases too, when murders have been committed with less cause, and for more worldly and infamous motives than actuated the poor wretch who has just been sent from this breathing world into the presence of his Maker, to receive that after-punishment which he feared and dreaded so much more than that which he received in compliance with the voices of his fellow men, who cry a tooth for a tooth, an eye for an eye, and blood for blood.

Eager was about thirty-three years of age, five feet nine inches in height, stout and square built, and would weigh about one hundred and fifty pounds. His countenance was not unprepossessing. He was born in the North of Ireland, of Protestant parents, and was always brought up to worship in that faith. He came to this country when about twenty years of age, and has resided in this city the greater part of the time. Here he married the woman who has been the cause, innocently or otherwise, we cannot decide, of his meeting an ignominious death. She was of intemperate habits, and he was by no means a temperate man, as he fell into low and worthless company. During the past year he became satisfied that Philip Williams, an acquaintance of himself and wife, was in the habit of having illicit intercourse with her, and he determined if such was the case, that he would take some means, what he did not care, to avenge himself upon the man that had destroyed his peace of mind. Williams and his wife were very intimate, and he often saw them together, and at last, blinded by rage and jealousy, every movement on their parts tended to convince him more strongly that he was right. On the night of the 2d of December last, he went to the house, No. 121 Rosevelt street, where Williams boarded, and went to his door where he waited all night, believing that his wife had been and was still in the room of Williams. The next morning when Williams dressed himself and came out into the entry to go to work, he encountered Eager, who stabbed him several times in the breast with a knife, one wound penetrating the heart and causing almost instant death. He was arrested on the spot in the very act of consummating his purpose, and acknowledged that he had committed the murder, stating in extenuation that his wife had been in the room of Williams the preceding evening, as he knew by her voice, and that he could not get admittance; that he went out and purchased a candle and returned to the door, but was still denied admittance—upon which he went out for a watchman, but being unable to find one, came back and found that the candle had been taken inside. He then determined to be revenged, and waited in the hall all night until he accomplished his purpose. He also stated to the watchman that the deed was done, and intimated that if he had the life of another person he should die satisfied. His trial commenced upon the 18th of March, in the Court of Oyer and Terminer, before Judge Edmonds and two Aldermen, and he was defended by James T. Brady, Esq., with ability—received every concession from Mr. Paterson, the District Attorney, that could justly be granted—received a fair and impartial trial, and on the 19th of March was convicted by the jury, after an absence of one hour, with a recommendation to mercy, made because some of the jurors were opposed to capital punishment.

On Friday, the 21st of March, he was sentenced by Judge Edmonds to be hung between the hours of 12 and 2 o'clock on the 9th of May, and conjured to banish all hope of mercy from his mind and prepare for his dreadful doom.

A bill of exceptions was prepared by his counsel, but they were so weak and untenable that he was forced to abandon them, and so clear was the man's guilt, even taking his own confession, that Governor Wright refused to exercise the executive clemency in his behalf.

At the time of the sentence Eager complained that it was hard to die for killing his wife's seducer, but did not cavil at the justice of the law. He was an ignorant man, being unable to either read or write. Soon after his sentence, he was visited by the Rev. A. Camp, a tract missionary, of the Baptist faith, and expressed a desire to be prepared for death. He was afterwards visited by Mr. Camp and the Rev. R. W. Hatt, of the Mulberry street Baptist Tabernacle, and by Mr. Harriss, who endeavored to prepare him to meet his Creator.

He has expressed to them his sincere sorrow and penitence for the deed uniformly, and maintained that he believed his jealousy was well founded, and that his wife was false; acknowledges that it was not sufficient cause to warrant him in taking the life of a fellow creature. He attributed all his fatal passion to rum and bad company. He has repeatedly stated that the moment after he became conscious of having killed Williams, he regretted it and would have given the world if it had not happened, but that until recently he endeavored to steel his heart against these feelings, knowing what his fate must be.

A few days ago he expressed a desire to see his wife, and express his forgiveness to her, and on Tuesday she visited him in his cell, and unmoved, heard the doomed man forgive her, and call upon God to do so likewise. On Wednesday she visited him again, in company with one or two women and some other persons, all of them in a state of intoxication. He extended his hand to her, but she refused to take it, upon which a momentary flush came upon his face, but soon subsided into a resigned expression, and with a sigh he said, "God be merciful." His wife and the party with her behaved brutally, and conducted themselves in so improper a manner, that keeper Johnson was obliged to order them from the cell, and when they were gone, Eager said he did'nt want to see his wife again, and she never after came near him.

At the request of Eager, Mr. Hatt and Mr. Camp visited him in his cell on Thursday night, and sat with him, praying and preparing him for the morrow, until about 4 o'clock, when he expressed a desire to be left alone. When asked by Mr. Hatt if he was prepared to die, he said, "Yes; it isn't the death of the body I fear, but its what's to come hereafter. The law of God which demands my death is righteous and just, and the law of the State is just, and I ought to die. I feel no disposition to quarrel with my sentence." When asked by Mr. Hatt, in the course of the night, if he had not better take a little rest and try to sleep, he replied—"No, sir; I shall have rest to-morrow." When asked if he had any desire to have the execution delayed, he said—"No, I am now prepared and ready to go, and desire no delay." After being left alone at 5 o'clock, he fell asleep and slept for about two hours, and then rose, washed himself and partook of some light food. Several persons visited him in his cell, and to all he expressed himself that he was perfectly resigned and ready to throw himself into the arms of his God. The clergymen were with him at an early hour and remained with him to the last. About 8 o'clock several judges and aldermen, and persons deputised as special sheriffs for the day, the officers of police, physicians invited to attend the execution, &c. began to enter the prison, as well as a number of persons who forced themselves in without any right or title, but were on that account permitted to enter without any warrant or permit, when those whose duty called them were obliged to go through the prescribed form. The sheriff and his deputies were on hand in good season preparing for the event of the day.

Persons began to flock into the police office to crave permits, to congregate in Franklin, Centre, Elm and Leonard streets, with a vague idea or hope of somehow or other getting a chance of seeing something, and without the most remote probability of their being able to satisfy their morbid curiosity. The number outside the prison who were unable to see any thing at all could not have been less than a thousand, and in the inside there was about three hundred, two hundred of whom came in properly.

The gallows was erected in the rear of the prison, across the passage way, and within a few feet of the window of Eager's cell, and a few feet of where it was last erected for the purpose of Colt's execution. This same gallows, which is made on the modern plan, has been used for the execution of at least ten persons, two of whom were pirates, and it has been used in various parts of the State. It is constructed of two square oak posts, about 20 feet high, each supporting one end of an oak cross beam of about the same size and about 25 feet long. The posts rest upon two horizontal beams, from which there are stanchions to the uprights. Between the posts a platform is made upon which the criminal stands. In the centree of the ross beam is a small iron pulley, over which the traversing rope passes to the end, where there is another pulley, over which it also passes, and is fastened to a large rope. The end of this larger rope is attached to the iron weights, four 56 and one 28 pound weights, and the other end passes through a larger pulley at the cross beam, and is made fast to a belaying cleat, which is nailed upon the horizontal beam. The weights having been raised about four feet from the ground, the traversing rope upon which the halter is fastened, is lowered sufficiently to allow the halter to be looped on and permit the criminal to stand upon the platform, and the other end is, of course, made fast to the weight. When the large rope is cut by the under Sheriff, the weights suddenly descend, and run the criminal up the same distance that they go down.

At one o'clock the Sheriff entered the cell of the convict and directed him to dress. The hangman's livery, which consists of white muslin pantaloons bound with black braid, frock coat of white muslin bound with black, and a cap bound with the same material with a black silk tossel at the top, was then put on by the criminal without his uttering a word. The Sheriff then placed the halter about the neck, and as he did so, a slight convulsive gulping was observed, but he appeared no more affected, or so much as those that witnessed the preparation. The criminal's arms were then tied behind him by the elbows, and the Sheriff gave the word to move.

As he left the cell, Eager asked permission to shake hands with Babe the pirate, and with Saunders, the only two prisoners with whom he has had any converse, and the Sheriff readily granted this last request. Babe was then led along the corridor, and Eager shook hands with him, saying, "good bye, you must soon prepare to follow me"—and to Saunders he said pretty much the same thing. Babe did not evince so much feeling as one would suppose a person in his peculiar situation would do, and Saunders did not appear to feel much. Everything being in readiness, at precisely twenty minutes past one o'clock, the criminal, supported on the left by High Sheriff William Jones, in his cocked hat with his sword girt around his waist, and on the right by Deputy Sheriff McDonnough, also in uniform, preceded by a small posse of deputy sheriffs, with their staves of office, left the cell of the prisoner at a slow, solemn and mournful pace, turned round the east end of the prison, and then turned into the passage-way in which the gallows was erected. At this point every eye was fixed upon the prisoner, but he did not betray the slightest emotion, his features being calm and composed, evincing clearly that he was prepared to meet his death as a christian and a penitent. He never raised his eyes to the gallows, but kept them fixed about twenty paces ahead. As soon as they did rest upon the platform, a slight tremor passed over his frame. Every thing was as hushed as death, and the unfortunate criminal was placed upon the platform, and turned round facing the east. The sheriff then adjusted the halter, placing the knot behind the ear, and fastened the other end to the loop of the traversing rope overhead. The ministers of God then uncovered, as well as the sheriff and most of the spectators, and taking hold of the hand of the unfortunate wretch, the Rev. Mr. Hatt delivered the following prayer—the criminal as he did so, swaying his body slightly from side to side.

Almighty and Everlasting God! thou just protector of the universe—thou God of Eternity, who delightest not in the death of a sinner who has not obtained divine forgiveness at thy hands—we pray unto thee, and crave that thou may hear us. We pray that this man, who hath seen the folly and wickedness of his ways, as thou knowest, may obtain forgiveness through the mediation of a suffering Saviour. Thou knowest, O God, that he is prepared to die the death of a christian, and to enter the valley and shadow of death, with angels to bear his spirit to thy shrine, where there is no sin. We commit him to thee, O God of the whole earth, to blot out all his sins, and to forgive all his iniquities and transgressions; and may the saints of heaven rejoice over one who has repented. Oh Lord, have mercy upon the soul of a poor sinner! Amen.

The prisoner calmly but fervently responded an amen to the prayer. Mr. Hatt shook hands with him, and said, "How is it with you now?" To which he replied, "All well, and I die in peace. Good bye, good bye—pray for me." The Sheriff, the minister, and one or two others, shook hands with him, and then all were ordered to stand back. The cap was pulled over his eyes—the Sheriff waved his hand to Mr. McDonnough—and, at precisely half past one o'clock, he, with a blow from the axe, severed the large rope from the belaying stay—the weight descended, and the unfortunate criminal was run up into the air, so that his feet were about two feet from the ground. At the instant of the ascent, his arms were convulsively jerked, and then a tremor of the whole frame set in. The clenched hands were then raised and lowered, the legs stretched and drawn up slightly. Another tremor passed over the whole body—the body then bent backward—the hands were again raised, as if the body in agony was parting from the soul. The hands again lowered—another tremor ran over the body—the toes dropped—and the spirit of James Eager, a victim to vicious human passions, winged its way to that God that gave it birth, to receive, at his hands, the last, final judgment. May He have mercy on his soul!

The pulse of Eager could be felt for fifteen minutes after he was run up, and it was evident, before he was taken down, that the run had not dislocated his neck, and that he died from strangulation. He died as easy as any person could expect.

After the body had been suspended for thirty-five minutes, the coffin was brought from the prison, and the body taken down and placed therein, after which it was placed in an apartment to remain twenty-four hours, to be claimed by his friends, (alas! poor man, he has none) at the expiration of which time, it will be handed over to the surgeon for dissection.

As soon as the *cortege* had left the prison, a looking glass was pushed through the window, in the top of Saunders' cell, in which the reflection of Saunders' face watching, with intense anxiety, the proceedings, might be seen reflected. A great many of the prisoners had pieces of looking glass placed in sticks, and thrust out of the window, to see the execution. Charles Rickey, Mr. Cox's "confidential prisoner," perched himself upon the roof of the main prison, and his woolly head was observed projecting over the spout.

The jury of twelve men, who are always selected by the sheriff to witness the execution, and with the physician certify that everything has been conducted properly, performed that duty, and the record will be transmitted to the Executive.

Meeting for Consideration of the Propriety of Abolishing Capital Punishment.

Last night there was a meeting held at the Minerva Rooms, for the purpose of discussing the question of the propriety of this mode of punishment, and the right that man has to take the life of his fellow beings. The occasion was peculiarly fitting, after the execution in the Tombs in the morning, and the feelings of those who are opposed to this mode of punishment being fully aroused on the subject. Among the audience we noticed several of the persons who have been assisting at the Anti-Slavery Convention that has just concluded its session, and the attendance generally was made up of the country visitors, who have been for the last week attending the anniversaries; but still, as far as the room would allow, it was well attended.

At about 8 o'clock the meeting was addressed by Vice-Chancellor McCOUN, who opened proceedings by a few remarks, stating that the city had again been disgraced by the execution of another fellow being, and it had been deemed a fit time for the friends of the cause to assemble, and he stated that several gentlemen would address the meeting.

J. L. O'SULLIVAN, Esq., Editor of the "Morning News," then introduced a series of resolutions, which recommended the substitution of perpetual imprisonment for the punishment of death, and resolved the formation of a National Society for the abolition of the punishment of death, to meet once a year in Philadelphia—the first meeting to be on the 1st Wednesday in October next.—The following gentlemen to be the officers of the Society:

President—GEORGE M. DALLAS, Vice President of the United States.

Vice Presidents—The Presidents of all State Societies; those now existing being—ROBERT RANTOUL, Jr., of Boston; Vice Chancellor Wm. T. McCOUN, of New York; Professor HENRY S. PATTERSON, of Philadelphia.

Secretary—Professor HENRY S. PATTERSON, of Philadelphia.

Corresponding Committee—Job R. Tyson, Esq.; Professor Charles D. Meigs; the Rev. Rufus W. Griswold; Dr. Henry S. Gibbons—with power to add to their own number.

Rev. W. H. CHANNING rose to second the resolutions. He said, one scarcely can know how to give expression to the feelings which every one must feel under the tragedy which has been acted in our midst. This morning's sun rose bright on many happy homes, but to how many young hearts came the sad information that a fellow being was to be ushered into eternity, his soul to be separated from his body in a violent and cruel manner, sowing the first seed of revenge, and revenge sanctioned by law and admitted as a standing institution of social life; it shocked them to think so bad, so atrocious a deed could be committed. Allow me to illustrate how young minds can be affected by such deeds. Some years ago, a scene similar to the one which has shocked us to day, occurred in our city. On the morning of the day of execution, a child was seen in tears, and the cause was asked; I am afraid, said the child, I don't love the poor man enough to wish to be killed in his place; this was the pure instinct of a pure unsullied heart,—it was a shock of surprise to a moral nature. But to pass from the scene which has transpired in this city to-day, I will ask if there is any man here, who has not been shocked at the levity which has been manifested. Men were as eager for gain, for frivolous delight; not a pulse beat quicker, not a smile been staid; grave, serious christians have met to discuss questions; the exchange has been thronged; the workshop resounded to sound of human industry, all indifferent, and this indifference to human life has been produced by this custom. If the gallows had never been heard of, and had it been said to day, a soul like ours was to be battered out, every man would have been in sackcloth; no smiling faces would have been seen, such would have been the deep horror of the tragedy; every face would have been paled; and all would have said, there shall for this day at least, be a sabbath. It would produce this effect. But there is no mode in which it can be looked at, unless it is complete. A crime has been committed, and we destroy the life of a fellow being, and we offer in our justification the commandment, that life shall be taken. If you cannot prove that commandment, then this is a social crime. Let us look. God's command's must come to us either through the prophets or from the dictates of the heart. This custom, so revolting to the human soul, to our better nature, is derived from one text, and the best Hebrew scholars consider it of doubtful interpretation, but suppose it to bear clear as if we heard it from Heaven. Was it local or was it intended to be universal in its application. All the commentators combined can find no proof that it is universal. Considering the time, the people, and the circumstances, to whom and under which it was given, it must be considered as local. But supposing it to be both clear and universal, and the command binding on society, then society to-day has, by its acts, disobeyed the command. The command says, whoever commits murder must be killed—not by society but as suddenly and revoltingly as the murder committed; this was the practice in the days in which the commandment was given to the people; they made no distinction, as they do now, between murder, manslaughter and homicide. I ask this, does the change of time and circumstance warrant a change in the mode of executing the command? If it does, then the command also changes, and it is for you to prove that man is not commanded to to make a total change. Now, if there is no basis as coming from prophets or human promptings, then there is no right in the present form of society to enforce the text. Will any man say that James Eager's death was necessary to Society—it was not so—he could have been confined and society would have been safe. In savage, turbulent times when there were no laws—when every man's hand was against his neighbor, and his neighbor's against him, it might have been necessary; but certainly not now. They say it was necessary for example. What has been the example? We say it was to arouse evil passions; it was to say to the rude, passionate, and ungoverned, man's life is not inviolate. Can any man deny this to be the example to-day? The second example is that life can be taken not only when the better man is hushed, when the passions are aroused, but calmly, cooly, and deliberately; and, therefore, life instead of being held sacred is looked upon as a light matter. There is another example, and one which will not be forgotten. If life can be taken—thus solemnly and deliberately taken—the man of bad passions will say, why then, I can take life, and this is my justification. The fourth example, and the most terrible of all is, that life can be taken amid so much levity. Did not Eager know that this city was going on as usual; that the gay would laugh, and the solemn brood of care and plod on when he was in the agonies of dissolution? He felt that he was desolate and lonely—the example that was taught so painfully to him, was taught to all.—The newsboys who hawked the account of his death through the streets, what was the example to him?—It could not be worse. By many, the justification of the punishment of death is based on its necessity to the safety of society. They say that this kind of punishment is necessary, and must be tolerated. I deny the justice; it is not a fitting punishment to the crime, because it makes society commit the same crime, for it punishes the criminal. It is a perversion of justice. The mind that is not familiar with the gallows is struck with abhorrence at its brutality and injustice. When the missionaries anglicized the savages and erected a gallows to punish a man, the men of nature were amazed—what, said they, commit murder for murder? It is unjust, not because it is not the extreme punishment that society can inflict, but because it takes from the hands of God what is his right, and his only. The greatest punishment that can be inflicted, is in my opinion, utter seclusion from society.—To mingle with society, to enjoy the converse of friends, the delights of home, is the life of man, and the deprivation of which he feels to be the greatest punishment. To exclude a man from all the ties of humanity is the true—the just and proper punishment. By giving him the means of reformation, you may lift him from degradation to occupy the high and holy sphere he was made for.—Show him when shut out from society, a friendly face to waken in his heart his better nature, and it will be at once a punishment and a blessing,—the crime done to-day, to-morrow passes away and is forgotten, and society takes not even a passing notice of the eddying whirl where a fellow creature sank, but consign him to a *moral* death, and he stands a lesson against the crime—it teaches all hearts. Such cases are remedial, and should be allowed a chance. There is also danger of taking innocent life. Mr. Channing then related several instances of the kind, and closed with this remark: when a man shows a better nature, new principles, you have God's example to treat him as a man.

Mr. CLAPP, of Boston, rose in the name of religion, to bear testimony against capital punishment, though he despaired of uttering his thoughts to the full extent. Every one whose heart has not been hardened by the action of the day, must have responded to the remarks of the eloquent Channing, that life *is* violable, and that we ourselves may take the life of a fellow being. Our object is the prevention of crime, and the exorcision of the spirit of murder. Seeing the secular and religious press look on this subject so lightly, what is the lesson that is taught by them? By the taking of life, which is the sacredest of things, men all around us are taught by the example to foster a spirit of revenge, and are tempted every day to exercise that spirit, and the fact that they do so little resist that temptation, proves that they need the lesson more and more every day that human life is most sacred, and has that lesson been taught? No. To-day we have seen that life is violable, and that under certain circumstances, that the blotting out of life is recognizable. This question is one so plain, that from its very simplicity it is passed by; things that involve a most intricate course of reasoning and argument are generally understood, but things so plain as this, we can scarcely force into the tortuous mind of the public. This day he had conversed with one whom, he was sorry to say, was a minister of the Gospel—that Gospel that teaches to overcome evil with good, not the gibbet. The clergyman argued that the community of evil and depraved beings required the gibbet as an object of terror, that they might know that life could not be taken—but is this true philosophy.—In the *New Orleans Picayune* he had read that great efforts had lately been made to give up the wearing of deadly weapons, and it had been proved satisfactorily that notwithstanding the terror this custom inspired that it increased rather than diminished the tendency to commit murder. In New Orleans and Vicksburg, though the code of honor so called, was in operation, though it was well understood that no man could commit the slightest offence towards his fellowman without running the risk of being cloven to the ground. What has this system of terror done? Has it increased the safety of human life? No. In proportion to the number of assaults has the insecurity of life increased. No man is so liable to insult as he who goes armed at all times to repel insult. It is not true, in fact that men are deterred from evil doing by terror of the law, if terror is to be the punishment, how comes it that so great an improvement in the discipline and arrangement which he sees with much pleasure, but if he believed the gibbet was required to punish crime he would go and wage war against these prison discipline Societies that go in any way for abreviating punishment, and would exhort all to quit from being kind to the sinning child; but the sinner might think crime a good and unpunishable thing. A clergyman this day had said to him that it was dangerous for a murderer even to remain in prison. Sir, said I, eighteen hundred years ago a character worse than all was brought to the Saviour for condemnation, what was his reply? "Go, and sin no more." And he was wiser than we are of what was for the interests of the sinner and community at large. The clergyman repled, Sir, the reason of this reply was that she had not been tried and found guilty by a regular tribunal! And if she had, he would have joined in her punishment!! Would the Saviour have carried this doctrine out? Imagine to-day when James Eager was taken from the Tombs for execution, if the person who killed him was pure and peaceful; if Jesus Christ would have assisted at it.—Such an idea seems horrible (and he did not wish to shock anybody in the room,) but unless you believe that he could have done it you are unjust, and defame his holy memory in associating it with the gibbet. It is said that the gibbet is necessary to inspire terror in the hearts of the community; then why were they not allowed to witness the *ennobling* and *exalting* sight? Why not select some noble amphitreatre and there calling together the men, women and children of this city, execute your man, and if the idea was to instil a wholesome terror, let them witness it. And why, if life is so sacred, and its taking is so solemn, why not choose a day when men could take advantage of it? He was struck with the remark of Mr. Channing, that there had been no feeling exhibited on this day. If an example were necessary, why not take a time when community were ready to listen to it? Had it been done on the Sabbath day, and in presence of children, and the executioner been a clergyman, there would have been a solemnity attached to it, but the feeling of the whole community reject this. But the law has decided that this dreadful example shall be performed secretly, so that none shall have advantage of it. Among the crowd assembled in the vicinity of the prison and endeavoring to obtain a spot where a glance at the dreadful scene might perchance be obtained, what feeling was predominant? That of feeling? No, the reverse. He went on to allude to the visit of Gough, and the Hutchinsons to the State prisons, and the force of their kindness to the prisoners, as a proof of their openness to reasoning; and concluded with a severe notice of those clergy who maintain the doctrine of hanging, amidst some applause.

Mr. BELL, of Kentucky, being called upon, said, Ladies and Gentlemen:—I should be sorry—very sorry—if one of the remarks made by the gentleman who preceded me were true, and that is, that the people are losing faith in christianity. I don't believe it. There may be individuals, and there may be societies who have lost faith in the forms of christianity; but there is an essential principle, and vital one, in it which no society, or no man can gainsay; that was as self-evident and palpable, as that two and two make four; and among them is the one you recognize, in the repudiation of capital punishment. Nothing, sir, in my visit to your city, affords me greater pleasure than my attendance at this meeting to-night. No subject appears to me more clear and satisfactory than the proposition that in the infliction of capital punishment we outrage all the instincts, the sympathies, the charities of our nature. Why, when I first thought of the subject, it flashed on my mind like a flood of light. Everything charitable, good and sympathetic in our nature, is against it; and it is the plainest, simplest thing possible. It is not because the people are losing faith in christianity, but because they have not allowed themselves to think. The world is so occupied by its own pursuits, that it will not allow itself time to think. I defy any sensible, honest man, to sit down and reflect half an hour on the subject, without rising with the conviction that capital punishment is wrong. My friends, individual character is formed on the collective character. If society has a right to take life, so have I. If society has a right to take life, I have a right to pull a pistol out of my pocket and shoot the man who offends me. Now I feel the thing perhaps more than you, living in Kentucky as I do, where pistols and bowie knives are as common as watches; and even the students at Transylvania College, carry pistols quite commonly. I look upon it as an insult to this audience—to the understanding of the country—for any man to say capital punishment is necessary for example. Example? Go and get the Newgate Calendar, glean it, and you will find that places of public execution are those where vice and crime most prevail. There never was an execution which was not disgraceful to human nature. I repeat it—it is the aggregate character of society that gives the habits and customs to children; these children grow up and become men. When they grow up to 20 or 22 years, thinking themselves men, they think also they have a right to carry a pistol or bowie knife, and use them when insulted. Can any thing be plainer than that those executions connive at murder and assassinations? Who can doubt that they do not cause these and other crimes? This is so plain, that it would be an offence to the audience to reason upon it. If society has a right