have been trampled under foot from 1787 up to this time. The South has always disregarded all authority. Consequently the point we intend to make is,—that the people must understand that there can be no bargains with slaveholders, and no compact with slavery. The people must be made to believe that slavery is a curse, and that the black man is a man. The speaker thought there was too much prejudice in the North, even among anti-slavery men, against color. He had no such prejudice, and regarded the black man precisely the same as the white man. To do away with this prejudice there is a great deal of effort needed. The condition of New York was very bad. Mr. Foss thought the pulpits were nearly all for slavery, Dr. Spring's particularly. And from these pulpits, and from all the grog shops comes up the same sentiment. Dr. Spring says a state of servitude is the best for the black man. The grog shop keeper says—"A d—d nigger isn't fit for anything else but a slave." The speaker preferred rather to hear it from the grog-shops than the pulpit—it seemed more natural. This prejudice could be overcome by the education of a generation, and anti-slavery mothers should commence with their children, and take the New Testament as their guide. It was the best book on the rights of man that he had ever seen.

The committee previously nominated made a report, which was accepted. The following named persons were placed on the business committee:—Wendell Phillips, Lucretia Mott, Henry Blackwell of Cincinnati, Edwin Davis, Oliver Johnson, William H Topp, Richard Glazier, Jr., Augustus Pool, Sidney H. Gay, Francis Jackson, Robert Purvis (colored), Lydia Mott, C. L. Remond (colored), Samuel J. May, Sarah Pugh, Abby Kelly Foster. And the Finance Committee as follows:—James M. McKim, Rowland Johnson, Susan B. Anthony, Josephine Griffin, Lawrence, Wetmore, James W. Long (colored). Committee on Officers—Edmund Quincy, Andrew T. Foss, Asa Fairbanks, Edward Spaulding, Pliny Sexton, Allen Agnew, Jacob Walton. Assistant Secretaries—Samuel May, Jr., and Charles S. S. Griffing.

A resolution was adopted stating that a meeting of this society would be held in Syracuse on the 30th of September.

Mr. QUINCY stated that the annual report was not ready. It was very long, and would be printed. So the reading was waived.

OLIVER JOHNSON indulged in a speech, proposing that meetings should be held to-day, commencing at nine and closing at one o'clock, then meeting at three and sitting till half past five o'clock, and meet again at half-past seven o'clock.

A COUNTRY GENTLEMAN objected; but after some further discussion, the objection was withdrawn, and Johnson's motion was adopted.

Mr. GARRISON proposed the following resolution:—

Resolved, That the one grand vital issue to be made with the slave power is, the dissolution of the existing American Union.

HENRY C. WRIGHT said—I like that resolution very much. I do not intend to go into a discussion of the motives which actuated our forefathers in founding this government; they made the first mistake in calling a convention of liberty and slavery to make a government; there is only one ground where slavery and liberty can meet—that is a battle ground, and the battle ground should be slave "liberty or death." The idea of liberty and slavery living together under the same government is an utter absurdity, and this question should be met in this way by all true friends of the cause. The founders of the government committed a vital error in giving the same rights to liberty and slavery. This country denies God, or if it believes in God I do not. The Christian's God, as I think often is the most accursed of demons. According to the common acceptation of the term, Jesus Christ knew nothing about Christianity. And if Jesus came to New York, no Christian would recognise him and no pulpit would receive him. Now, can a follower of Jesus go where his Master would not be admitted? The name of Christ has become a high tower, to which all abominations resort. The name of the Christian's God has become a bulwark of defence of American slavery, and all the abuses which have been practiced under it. No man's rights can be ascertained by reference to a Bible, a law, or a constitution. I don't care that (snapping his fingers) for any such book or constitution, when the question of liberty or slavery is to be considered. The only thing of importance is, that the mass of the people venerate the constitution. We should endeavor to do away with this. I think God that I am a traitor to that constitution. I could not be an honest man otherwise. I thank God, also, that I am an infidel to the popular religion of this country and of all christendom. The tendency of our government is to destroy in the minds of men all ideas of a true God, of love and justice. We desire to dissolve the Union, because it gives the same protection to slavery as to liberty, and I marvel that our friends in Congress, Gerrit Smith, Giddings and others, will sit down by the side of slaveholders, whom they consider pirates, and with them make laws for the government of twenty millions of people. What effect can laws passed by pirates have? The only alternative left for this country is the utter moral annihilation of the people, or the dissolution of the Union, and the formation of a new Northern republic. And I should like to see some practical means adopted to place this matter before the people. They are ready for it; because there is a great feeling abroad, because the people have been actively treated by the press and Congress. Following on at the same idea, Mr. Wright said he could be glad to see slavery spread over the country, and white men shouldbe sold. He would be glad to see Franklin Pierce sold a slave.

Mr. QUINCY—Haven't you? (Great laughter.)

Mr. WRIGHT—The question answers itself. I ho I will not be understood as I will say anything about a slave being sold, in order to enhance the guilt of the act.

Mr. JOHNSON—It is done with a good motive, been said can more easily reach the hearts of white people.

Mr. WRIGHT—I never would consent to expose so dreadful an error—that is, to state as the atrocity of the act. I regarded, the sale of a black man is the same as that of a white man.

Mr. REMOND (colored) said that he had fallen into the error mentioned by the speaker; and though he agreed with him in his opinion, he thought that if all the negroes should turn white, there would be a mighty effort made to free them.

Miss FOSTER made a few remarks, seemingly because she wanted to get a chance in the discussion, as she did not touch the question.

An Quaker endeavored to get in a word, but Mr. Wright refused to allow him; and after recapitulating the points of the discussion, namely, that the Union must be dissolved, and that it was no more sinful to sell a white man than a black.

The Quaker, who announced that his name was Irving, came forward and opposed the resolution. When our Lord (said he) cast out a devil he did not destroy the human body. It is a grievous thing to destroy the Union. It is the growth of ages, and was put in force by men superior to those present. He was opposed to slavery, but desired to know, if the Union was dissolved, where was the government to replace it to come from? He had sworn to protect the constitution, and when he heard it assailed he must defend it.

Mr. GARRISON—I apprehend that Jesus Christ has not much to do with the constitution. (Laughter.) Our friend has made some mistakes; but as the hour is late we will postpone the subject till to-morrow.

At six o'clock the meeting adjourned, to meet this morning, at half-past nine, at Hope Chapel.

The treasurer's account shows that the receipts of the past year, including balance, amount to $11,105 29, and the expenditure was $8,729, leaving a balance to new account of $2,376 29.

American and Foreign Anti-Slavery Society.

A meeting of the American and Foreign Anti-Slavery Society was held last night at the Broadway Tabernacle. In consequence of the storm the attendance was not so numerous as usual on such occasions, and the proceedings were not so interesting as they might otherwise have been. We noticed the same "familiar faces" there which we have seen at former meetings of the society, and the speeches were full of the same abusive epithets of everything and everybody opposed to abolitionism.

At half-past seven the chair was taken by John Rankin, Esq., and the exercises were commenced with a voluntary on the organ, after which Rev. D. M. Graham made a prayer, and read selections from the Scriptures.

LEWIS TAPPAN then read an abstract of the annual report of the society, in which allusion is made to the circulation of a large number of the last annual report, and a voluminous document, containing statistical and historical information of great value; to large issues of other anti-slavery publications, including the "Slave Code of the United States," the tract on "American Slavery a Formidable Obstacle to the Conversion of the World," the premium for which was given by a church at the Sandwich Islands; the discourse of the missionary, Justin Perkins, entitled "Our Country's Sin;" the republication, in one pamphlet, entitled "American Slavery, in connection with American Christianity," of "Jay's Letter to the American Tract Society for its silence in regard to American Slavery," Dr. Perkin's Sermon, Jay's Letter to the Treasurer of the American Missionary Association on the complicity of the American Board with Slavery in the Mission Churches, and "a statement respecting a book being suppressed by the American Sunday School Union, in compliance with the dictation of the Slave Power." Reference is made to the specimen number of a new paper, entitled the *American Jubilee*, by William Goodell thirty thousand copies of which have been recently circulated throughout the country—a paper intended specially to advocate the illegality and unconstitutionality of American slavery. The intelligent portion of the free people of color, says the report, have been active during the past year, in efforts to diffuse information among their people, and to arouse them to right action. At a Convention in Rochester, N. Y., an association was formed, entitled a "National Council of Colored People." They issued an able address to the people of the United States. It is now proposed by them to establish an American Industrial School, to be based on a farm of not less than two hundred acres, one hundred and fifty of them sacredly reserved for agriculture; males and females to be equally employed as teachers and received as pupils. For every branch of literature taught there shall be one branch of handicraft also taught in the school; and each pupil shall occupy one-half his time, when at school, in work on some handicraft, or on the farm. The colored men of Connecticut, it is remarked, have recently held a convention, to consider and deliberate in regard to the subject of petitioning the Legislature to allow the right of the elective franchise. They have agreed upon a petition. A portion of the Northern clergy, the report states, have influenced some of their hearers to unite with them in forming the "Southern Aid Society," the object of which is, among other reasons, to raise money at the North, to be put into the hands of Southern missionary societies, and thus express their sympathy, present the withdrawing of Southern ministers from the General Assembly, and quiet agitation. Archbishop Hughes has published his views of slavery, after a visit to Havana, and thinks, with some Presbyterian ministers after they have resided at the South, that it is preferable to liberty in Africa.

After the reading of the report a series of resolutions were read and, before the close of the meeting, adopted. The following is the substance of them:—

Resolved, That slavery is sustained jointly by the South and the North. By the South, not so much because it enriches the community, or benefits the agricultural or commercial interests of the people, but because it tempts to licentiousness, yields profit to the slave breeders and slave buyers, and gives them a preponderance of political power; by the North, not because it is in harmony with their taste, or any moral principles but in consequence of the astonishing apathy of the community, the base subserviency of politicians and national religious societies, the selfish acquisitiveness of ecclesiastical bodies, the mercenary spirit of the manufacturing, trading, and commercial community, and the culpable neglect of a large portion of the ministers of the gospel.

Resolved, That the infamous conspiracy of the plotters and supporters of the Nebraska bill had its foundation in the debauched state of public sentiment, aggravated by the conduct of men in both Church and State, in vindicating the pretended compromise of 1850, by which truth, justice, humanity, and liberty were sacrificed to political ambition, and Christianity insulted by endeavors to maintain the supremacy of the execrable Fugitive bill over the higher law of Almighty God.

Resolved, That while it is a cause of congratulation that large numbers of ministers of religion have at length been aroused to remonstrate against the attempts of the slave power to introduce slavery into new territories, it is a matter of astonishment that so many should support societies that receive slaveholders into mission churches, and thus present the melancholy spectacle of protesting against the extension of the unchristian system in the State, while they countenance its existence in the Church—a course that necessarily leads the unenlightened Indian and white converts to imagine that slaveholding is consistent with Christianity, and, at the same time, perverts the consciences of the supporters of these societies, inducing even some anti-slavery Christians to apologise for their inconsistent and injurious policy.

Resolved, That the evident design of Southern politicians and leading slaveholders is to secure the permanent and undisputed ascendancy in the government of the country, to annex Mexico and Cuba, to plant slavery upon the shores of the Pacific, to introduce slavery into the free States, under color of the right of transitu, and to re-open the African slave trade; and, in view of this diabolical scheme, it behooves the friends of freedom throughout the land to remember that "eternal vigilance is the price of liberty."

Resolved, That in order to manifest the sincerity of their public declarations, and secure the favor of God, it seems incumbent upon the people of the free States, in their treatment of the free people of color, to evince their abhorrence of caste, by treating every man according to his worth and moral character, irrespective of color; to remove all disabilities by which prejudice and subserviency to the South have opposed the elevation of our colored fellow-citizens, attempted to break down their spirit, and then threatened expatriation, and thwarted them in their efforts to prove their capacity for the right exercise of civil and religious privileges; to evince their sympathy for the self-emancipated bondsman by contributing to the relief of his necessities, and to express their sympathy for our colored population in their praiseworthy exertions to acquire education the means of living by honest industry, and the numerous advantages of a land given to them and the white population by our benevolent Creator.

Resolved, That the noble stand taken in Congress by liberty-loving Senators and Representatives in opposition to the execrable attempt to extend the curse of slavery over the vast area of the new territories, and in favor of the right of petition and remonstrance, deserves the thanks of the American people.

Resolved, That the time has come when the people of the free States should unite with the friends of liberty throughout the land in forming a holy League of Freedom, to recover the ground that has been lost, to preserve inviolate the Constitution of the United States, to maintain the integrity of the Union, to deliver the national government from all support of slavery, to annihilate all compromises to the detriment of freedom, to erase from the statute book that scourge on the constitution of the land and the precepts of Christianity, the detestable Fugitive Slave bill, and, while it remains unrepealed, to render it utterly inoperative by refusing obedience to its hateful and unrighteous requisitions and by rendering to the fugitive those acts of kindness which Christ desires to be shown even to the least of his brethren; to sacrifice party predilections whenever and wherever they interfere with humanity, or the honor and welfare of the country, and to deliver the nation as speedily as possible from the foul crime and ignominy of being a slave-holding people.

Resolved, That we rejoice in the great unanimity manifested by the German presses, and our German fellow citizens throughout the country, in opposition to the Nebraska scheme, as criminal to their democratic principles, to their cherished hopes, and to the renown of their adopted country.

Resolved, That the thanks of the friends of humanity, and practical friends of liberty, are due to the inhabitants of Canada, for their friendly treatment of our colored fellow men, who seek an asylum from oppression in their hospitable and flourishing Provinces.

Rev. M. GOODELL commenced the oratorical display by a speech, intending to prove that slavery is illegal. He thought it impossible for the friends of the slave to unite the whole country upon this movement; and, until this could be accomplished, he considered the total abolition of slavery could not be effected. Slavery is incapable, said he, of legalization—it is a crime, and there is no power which can make crime legal. The speaker here went into a long and tedious explanation of the legality of slavery, judged by the common law, and came to the conclusion that it was not only inimical to that law, but was opposed to all others. Having proved this point to his own satisfaction and that of his audience, he sat down.

The audience were next entertained with a song, entitled "A Prayer for the Slave," to the tune of Hallowing; after which another speaker,

Rev. JOHN G. FEE, of Kentucky, held forth. He commenced by reversing the old fable of the mountain and the mouse—the mouse, in this transformation, being represented as in labor with a mountain—which, said the speaker, "flames with the volcano's wrath, rocks with the earthquakes heaves and blazes as with the fires of hell." He considered the perpetuation of slavery was attributable to Northern doughfaces, for whom he had a greater detestation than he had for Lucifer himself. He exhorted the clergy of the whole country to send up their remonstrance to the passage of the bill now before Congress, which he feared would eventually become a law, if the anti-slavery men did not use their utmost endeavors to prevent it. He had no language in which to express his horror of the institution, and he held it even too bad to inflict the feelings of the grizzly bear of the Rocky Mountains with the evils of which it is the consequence.

FREDERICK DOUGLASS came forward at the conclusion of the Rev. Mr. Fee's remarks, and spoke as follows:—I rise to make an announcement, not to speak at this moment. I have been informed by some of the managers of the underground railroad, that within a fortnight past there have been no fewer than thirty-five needy passengers, who have passed through this city on their way to a land north of us yonder. It is desired that a collection be at once taken up, in order to aid these needy travellers on their way to Canada, for I might as well tell you at once where it is they have gone to.

A collection was taken up, after which an anti-slavery missionary hymn was sung by the audience.

FRED DOUGLASS then came forward and addressed the meeting in a speech of over an hour in length, in the course of which he predicted the speedy emancipation of all the slaves on the continent, but he did not enlighten his audience any further on this point by fixing the day. The institution of slavery he stigmatized as a foul, dark, and accursed spot—a stagnant pool, sending forth disease and death. The only alternative which was left for them was to kill it, or it would kill them. Slaveholders he denounced as men who had no regard for the sacred character of a contract, and who were so dishonest that they would, whenever they had an opportunity, refuse to pay a just debt. They had no regard for the constitution, and were always ready to sacrifice it to their interests. If we could learn the truth of the matter we would know that the heart of this nation as it pulsates at Washington is this moment far more in sympathy with Nicholas of Russia than with France and England in their efforts to preserve the integrity of Turkey. The United States and Russia, he considered, were both similarly situated. We, too, have a sick man on hand, and a fellow-feeling makes us wondrous kind to each other just now. Russia is looking after Turkey and we are on the alert about Mexico. We are both anxious that the goods and effects of these two sick men should be disposed of with propriety and decency when they shall have departed this life.

The speaker next alluded to Giddings, Chase, Sumner, Wade, Gerrit Smith and Seward in the most eulogistic terms, and denounced Clingman of North Carolina, who, he said, came from a State where the people were so ignorant that some of them could not tell even what county they came from. Senator Pettit, of Indiana, also came in for a share of this denunciation, and Mr. McDowell, for the opinions they had expressed in regard to the Declaration of Independence. He then concluded with an exhortation to all the American clergy to use their influence in favor of abolitionism.

The meeting was next addressed by Dr. Wells, the President of the Anti-Slavery Society of Canada, after which the audience separated.

The Prison Association of New York.

The ninth anniversary of the New York Prison Association was celebrated last evening, at the Church of the Puritans (Dr. Cheever's.) Owing, no doubt, to the severe inclemency of the weather, the audience in attendance was not so large as has been usual on other occasions.

The exercises commenced with an appropriate chaunt by the choir, which was followed by a fervent appeal to the Throne of Grace, from the Rev. Dr. Cheever.

A summary of the ninth report of the Prison Association to our State Legislature was then read by F. W. Ballard, Esq. From the document to which reference is made, we make the following interesting extracts:—

The committee repeat their former protests against a longer continuance of the vicious jail system of our State. From a careful analysis of official documents, the committee obtain the following results:—

CRIMES AGAINST PROPERTY IN NEW YORK CITY.

1851	5,156
1852	5,46[illegible]
1853	5,2[illegible]

—showing a gratifying decrease in 1853 on 1852 of about four per cent, with a rapidly increasing population. The committee think this result is partly owing to more activity in the police, to the establishment of the Police Commissioners, and to the strenuous exertions made by benevolent associations during the last year in behalf of the young.

The arrests for offences of all descriptions in the city in the year—

1851 were	26,22[illegible]
1852	26,23[illegible]
1853	29,78[illegible]

The arrests in the same years for misdemeanors generally, arising from intemperance, were—

	1851.	1852.	1853
Assault and battery	4,877	4,984	3,12
Disorderly conduct, &c.	4,912	4,592	4,97
Disorderly conduct and intoxication	5,808	5,972	7,19
Intoxication	7,638	7,734	10,[illegible]
Vagrancy	3,462	3,014	3,342
Total	26,707	27,316	29,495

As a suggestive appendix to these facts, it may be noted that on the 31st of December, 1853, spirituous liquors were sold

In licensed shops	6,831
In unlicensed shops	244
Total	7,075

And of these 5,323 were kept open on Sunday.

Some general truths the committee think must now be admitted:—

First. The convict should be entirely separated from his fellows from the first moment of his arrest, excepting, it may possibly be, in life or very long sentences, or where association seems essential to the preservation of the health or the intellect.

Second. The convict thus separated, should have steady employment, and should be allowed intercourse with persons calculated to benefit him.

Third. An adequate number of moral and intellectual teachers should be provided, so that all the nobler attributes of his nature may be systematically brought into immediate contact with remedial and elevating influences.

Fourth. The idea of punishment for wrong doing should be set aliment; and the disciplinary process to which the culprit is subjected. His law-defiled law, and its majesty can only be vindicated by the infliction of penalty.

Fifth. The prisoner should be trained to well regulated and profitable industry, so that when he leaves his prison-home he may re-enter into life better fitted to encounter its trials and temptations, and to provide an honest maintenance for himself and family. He will thus be possessed of one of the surest safeguards against criminal indulgence—self respect.

Sixth. Some sufficient stimulus to well-doing should be set before him in prison. Whether his confinement should be, so to speak, on a sliding scale system, or adjustable by his conduct, or whether, that being rigidly fixed, a debit and credit labor account should be opened with him, the committee do not pretend to say. Possibly both plans might be judiciously combined.

Seventh. Arbitrary and irresponsible prison government should be at once abolished. Proper laws should be made for the government of officers as well as prisoners.

Referring to punishments in our State prisons, the report speaks of the offrontery with which the wardens of Sing Sing and Auburn prisons, directly in the face of the plain letter of the statute, report the following for the last year, viz:—

AT AUBURN.		AT SING SING.	
Shower bath	228	Showered	147
Yoke	88	Showered and sheared	4
Solitary confinement	55	Solitary cell	121
Seated on floor	19	Solitary cell and shaved	3
Head shaved, ball & chain	2	Ball and chain and shackled	2
Bucking	10		
Total	379	Total	377

Now, if ever the design of a statute was clear and explicit, this most certainly is, that the prison authorities should be restricted to the infliction of solitary confinement as the punishment of a refractory prisoner. Perhaps the kind-hearted men who disport themselves with shearing, showering, bucking and chaining their victims, may reply that the statute does not in terms forbid the shears and water, the iron bar and chain, as it does the lash. Neither does it interdict the rack, the thumb-screw, the gridiron. Have the days of inquisitorial tortures returned? or have we, as a people, become so callous that public officers can thus parade their illegal cruelties before the lawgivers of the land without check or rebuke?

DISCHARGED CONVICTS.—The committee continue to afford such relief as their restricted means allow to criminals who apply to them on their discharge.

It is a source both of mortification and embarrassment that the contributions of the giving public are doled out to us so scantily. The committee are well aware that many look upon a man convicted of crime almost with loathing and dread. Those who labor among prisoners, however, well know that they are men still, with man's sympathies and affections, as well as man's depravity and lust. And that they can be redeemed the experience of the Association for nine years attests.

Self preservation were there no higher motive, should enlarge the charities of the benevolent toward these unfortunate, even though they be guilty, men. They return to society either pirates or penitents. And it is mainly with society itself to say which they shall be.

It would be wrong not to make honorable mention of those discharged convicts who, having themselves been restored by our aid to friends, and comfort, and respectability, now call on us from time to time with their testimonials of gratitude, in contributions for others who are passing through the ordeal from which a kind Providence has delivered them. Others again, now themselves employers, call and inquire for discharged men, with offers of work and wages.

During the year 1853 the committee have aided, in various ways, 137 discharged convicts. Of these there are now:—

Doing well	28	Sent to the Home for Female Prisoners	46
Hopeful	15	Discharged Prisoners	46
Doubtful	7	Unknown	41
Returned to prison	1		
Total			137

The contributions to the treasury for the year amount only to the sum of $2,500; out of which, besides aid to discharged convicts, the committee have been obliged to pay their agents, rents, and other current expenses.

Mr. BEAIE, one of the agents of the society, then came forward for the purpose of offering some remarks upon the experience which he daily acquired in the prosecution of his labors. Amid the difficulties that he had to encounter in the discharge of his duties, he was proud to say that he had always succeeded in gaining the ear and attention of the authorities in cases where he thought he could adduce evidence to show the innocence of parties detained in prison upon charges of crime. He especially commended the kindness of the city Judge, the Recorder and District Attorney, in applications of that character. Mr. B. detailed several of the instances in which he had been instrumental in alleviating the sorrows of the various children of misfortune with whom he had been brought in contact, pointing out at the same time the relief afforded to such oppressed ones through the agency of the association.

In the absence of Hon. Richard Vaux, of Philadelphia, who was to have addressed the association, Hon. Recorder TILLOU was introduced to the meeting, and in the course of his remarks bore high testimony to the efficiency and philanthropy of the agencies of the enterprise. He adverted especially to the power of kindness as a reformatory influence upon those who had had the misfortune to fall under the ban of the laws. Charity was love—that silent instinct in all men's breast that excited sympathy for all, whether in prosperity or misfortune—and it was the principle that eminently characterized the operations of this society, devoted to the cause of the weak—the unfortunate victims of either their own appetites, or the force of unavoidable circumstances. The learned gentleman eloquently referred to the trials and temptations of the poor and struggling denizens of this great metropolis. A large portion of that class came before him in the discharge of his official duties, and the weekly miseries that he thus witnessed were such as to place him often in embarrassing and painful positions. Many a time those poor creatures were brought to the court charged with a crime which, when it came to be plainly examined and closely scrutinized, though a technical offence might be proved, yet often there were dark shadings of sorrow and misery attendant on the transgression that would almost go to show that it was not an offence. It was only lately that a young girl, not more than sixteen years of age, was brought before him, charged with stealing a dress. She pleaded guilty; it was his duty to send her to the Penitentiary. He asked why she stole the article in question, and she unfolded her sad tale. She came to this vast city a perfect stranger, failed to procure employment, ran out of money, pawned her clothes, and then, on account of the shabbiness of her apparel, being unable to get occupation, stole the dress in question. That was a technical offence—but to send her to herd with the depraved *habitues* of the Penitentiary he could not do, and he did not so it. The Recorder then referred to the prison system of Pennsylvania in terms of commendation, believing it to be undeserving of the censure which many had passed upon it. Passing from that subject, he alluded to our city prison as being a most unfit prison for reasonable beings. That prison was an accusa Re prison—such a prison should not be a prison for punishment; yet such was the condition of that establishment and the effect of putting people in it, that they were more punished than had they been placed in the prisons of the upper part of the city. After some further remarks, eulogistic of the object being promoted by the association, the learned gentleman gave way for the

Rev. Dr. TYNG, who next addressed the assemblage. He commenced by saying that nothing was so charity, and referred to the model State prison at Cherry Hill, Penn. He spoke in eloquent terms of the cruelty practised on poor unfortunate criminals. They were not altogether to be considered an ulcer on the face of the earth; they were capable of being saved and reclaimed, and made honest and law-loving citizens. Dr. T. referred to the racks, the dungeons, and other instruments of torture and punishment inflicted on criminals in Europe for mere political offences. He spoke of the sufferings of criminals in Venice and in different parts of Germany, where men were incarcerated for twenty or thirty years, often for no crime at all. He then alluded to the unjust confinement of John Bunyan, who was imprisoned in Bedford jail for twelve years, until "the moss," as he said when he was writing his wonderful book, "was growing over his eyelids." Since the religious work of John Bunyan had been placed before the world, the philanthropists' efforts were all turned towards relieving the miseries of those incarcerated in penal dungeons. Never for a moment did he believe, since he had returned from Europe, that any man was so debased that he was lost to all reclamation; for, in his opinion, even the most hardened criminals were susceptible of being reclaimed and restored to a good position in society. But the working out of the reformation of the criminal, he strenuously contended, could only be effected through the medium of the religion of Christ. They should never allow, above all things, infidel disregard to banish from their fundamental declaration of operations the doctrines of the blessed word of God.

An anthem admirably rendered by the choir, was then sung.

Rev. N. MURRAY, D. D., of Elizabethtown, N. J., followed. He opened his remarks with a reference to the improvement of late years in the administration of the criminal law, in both this country and Great Britain. Allusion was also made to the ragged schools, and other reformatory movements which had latterly been set on foot by philanthropic individuals in the United States and Europe. Much good had resulted from these highly meritorious operations. He then went on to say that the State should stand in relation to the transgressor as the parent to his son. The object of the State ought not to be to place a brand upon the individual and thrust him, as it were, outside the pale of society. Yet such was practically the effect of sending a man to the State prison. The great object of this association he conceived to be to visit prisoners in their confinement—to find out why they were sent there—to talk with them about their crime, and at the hour of their release to take them by the hand and lead them to some quiet retreat, to some family who, knowing their history and their repentance, would treat them with kindly consideration, and not the unfeeling scorn which the world mostly visited upon those unfortunates. He knew of instances of young men who had been incarcerated in the State prison but were ultimately reformed, and were now active members of the Christian church.

R. W. HAVENS (the President of the Association) next introduced Rev. H. J. Fox, of Brooklyn, who made a few remarks pertinent to the subject under consideration.

The exercises closed at a late hour, with singing and the benediction.

American Home Missionary Association—Twenty-eighth Anniversary.

The twenty-eighth anniversary of this association was held last evening in the Mercer street Presbyterian church. Probably in consequence of the inclement state of the weather, the audience in attendance was very small. Henry Dwight, Esq., presided.

The exercises of the evening were opened by prayer; after which the report of the Executive Committee was read by Rev. David B. Coe. The following is an abstract of the report, showing the progress of the association during the past year:—

One of the vice presidents of the society—Rev. Joshua Bates, D. D., and two, viz: Rev. Edwards, D. D.—and one of its directors—Rev. Eliphalet W. Gilbert, D. D.—have died during the year. One of the secretaries for correspondence, also—Rev. Charles Hall, D. D.—who had served the society with eminent ability and faithfulness for more than twenty-six years, has been called to his reward on high.

The society has had in its service 1,047 ministers of the gospel, in twenty-seven different States and Territories.

Of the whole number, 390 have been the pastors or stated supplies of single congregations; 280 have ministered to two or three congregations each; and 177 have extended their labors over still wider fields.

Ten missionaries have preached to congregations of colored people; and 65 in foreign languages—18 to Welsh, and 40 to German congregations, and others to congregations of Norwegians, Swedes, Swiss, Hollanders and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2,149.

The aggregate of ministerial labor performed, is equal to 870 years.

The number of pupils in Sabbath schools, is 65,400.

There have been added to the churches, 6,025, viz: 3,310 on profession, and 2,715 by letter. Sixty two missionaries make mention in their reports of revivals of religion in their congregations; and 374 missionaries report 2,816 hopeful conversions.

Fifty churches have been organized by the missionaries during the year, and 45, that had been dependent, have assumed the support of their own ministry.

Sixty five houses of worship have been completed, 49 repaired, and 88 others are in process of erection.

Ninety seven young men, in connection with the missionary churches, are in preparation for the gospel ministry. Receipts, $491,209 07; Disbursements, $495,476 64; payments, $14,025 76—leaving $11,450 86 still due to missionaries for labor performed, towards cancelling which, and meeting the further claims on behalf of missionaries not yet expired—amounting in all to $26,191 48—there is a balance in the treasury of $14,385 46, the greater part of it received in payment of legacies near the close of the year. The receipts exceed those of any former year by $19,474 83, the principal part of the increase being from the regular contributions of the churches.

The report goes on to say:—

By the wonderful providence of God, making the wrath of man to praise him, our colonies have been planted on the Pacific coast. There we stand, confronting the heathen world, nearer to it by half, than ever before; nearer, practically, than any other Protestant nation. And now, just as, by home missions, the institutions of the Gospel have been established on those shores, and just as by commerce we are brought into new relations to Asia, China is trembling beneath the tread of revolution; the thrones of Ta-tsing and the temples of Buddhism are tottering, and that vast empire, containing more than two thirds of the entire Pagan world, is about to welcome the messengers of the Gospel. Japan, too, has opened her gates at our bidding, and will soon admit, we doubt not, our commerce and missionaries of the Cross. Thus, while the work of evangelism seems about to be hindered, its resources wasted, its channels obstructed, in one hemisphere, in the other, God is opening a highway between our shores and the heathen world, on which the chariot of salvation may have free and glorious course. These events show us the true bearings, and the transcendent importance of the trust committed to this institution. Never before has God shown us so clearly its vital connection with the ultimate triumph of his kingdom among men. Never before has such an accumulation of argument and motive urged us forward in our work. Let us, therefore, enter upon the labors of another year, bearing it in mind that every church which shall be planted or kept alive through our agency, is a fountain which shall not only furnish the water of life to multitudes of our kindred according to the flesh, but shall send forth streams to bear the ark of salvation to the perishing of all lands.

Rev. ISAAC H. BRAYTON made a brief opening address, calling the attention of the Society to the objects of their present meeting. He referred to their encouraging progress during the past year, and impressed upon them the necessity of fresh efforts.

A hymn was then sung, commencing with the verses:—

O Zion! from thy sleep
Of ages, long and deep,
Rouse thee at length;
Put on thy garments fair,
Thy robes of beauty wear,
Onward the banner bear,
Go in thy strength!

Behold the glorious dawn!
E'en now the coming morn
Lights up the sky;
Dismiss each anxious fear,
The promised time draws near,
Faith sees, with vision clear,
The day-spring nigh.

Rev. GEORGE RICHARDS, of Boston, Mass., then spoke to the following resolution:—

Resolved, That scepticism, the growth and bane of free institutions, must find its antidote in a preached gospel.

The Rev. gentleman spoke at some length of the rapid growth of scepticism in our midst. Our free institutions open the door wide, and invite all to enter. The mind, free in action, likes to be free in thought—the mind, free in political acts, likes to be free in moral acts. It grows by what it feeds on. The resolution says that scepticism is the bane of free institutions. Man must be controlled somehow. Man must have a path marked out for him which he can wisely and fearlessly tread, and, somehow or other, he must be held to it. How is he to be restrained and held fast? Some are held by physical force—one foot is put upon the liberty of the press and another on the liberty of speech. Some were held by a veneration for antiquity, by a sentiment of loyalty. Such feelings were unknown here—such means would never succeed with our people. What, then, is the true antidote for this moral poison? It is a preached gospel. Without the faithful preaching of the word of God by a faithful ministry, the tide of scepticism would oversweep us.

The following hymn was then sung:—

Watchman! tell us of the night,
What its signs of promise are.
Traveller! o'er yon mountain's height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of hope or joy foretell?
Traveller! yes; it brings the day—
Promised day of Israel.

Rev. GEORGE THATCHER, of this city, then spoke to the following resolution:—

Resolved, That the history of this society, distinguished as it has been by every element of success, augurs a future of unexampled prosperity, and its relations to the growth and the glory both of our country and the Church of God.

The general truth that underlies this sentiment was not a novel one. This society has been in existence for the last twenty-eight years. For more than a quarter of a century it had maintained a vigorous existence, meeting and surmounting all difficulties. It had an inherent life—not an ephemeral existence. It had the progressive element—it had steadily increased the field of its labor, and its operation extended through the Union. It had shown itself worthy of the name of an American institution, and had gone on until it makes satan tremble and heaven rejoice. Half a million of children had come under its care in the Sabbath schools, and 125,000 adults had been gathered into the church by its means under the blessing of God. The future operations of this society would have an important bearing upon our national destiny. The certainty of the vast increase in our population might well make every Christian tremble at his great responsibility. The speaker continued to speak in glowing terms of the great things which this society already accomplished, and the still greater work which it was destined to accomplish.

The benediction was then pronounced, soon after which the meeting adjourned.

The Ladies' Home Missionary Society of the Five Points.

The tenth anniversary of the Ladies Home Missionary Society of the Methodist Episcopal Church, was held last evening at the Greene street Church, near Broome, (Dr. Foster's.)

This is the institution that has established industrial schools at the Five Points, and between whom and a similar institution conducted by the Rev. Mr. Pease there exists a sharp rivalry.

There was a very fair attendance, considering the unpropitious state of the weather. The children under the care of this Society, some two hundred in number, were present, attended by the teachers and matrons of the institution. The girls were dressed in brown calico, with a white apron and hood, and altogether presented a very agreeable appearance.

The Rev. HERMAN BANGS, D. D., presided, in place of Bishop Waugh, who was absent.

The exercises were opened by prayer from the Rev. Mr. Coleman, after which Mrs. Imogen Mercier, the Corresponding Secretary of the mission, came forward and read the annual report, from which we quote the following:—

Twenty thousand garments, five hundred pairs of shoes, and three hundred pieces of bedding have been distributed, besides a large amount which has been expended in small sums upon the suffering poor of that locality. And here we must express our united thanks to the liberal donors from various quarters of the Union, who, by the valuable boxes of clothing placed at our disposal, have enabled us to clothe all our scholars, to give an outfit to every child sent to a home in the country, to increase the comforts of the sick and the dying; and, in connection with other sanitary influences, to raise whole families from a state of utter destitution to one of cleanliness, comfort, and self-respect; and, in many instances, the progress has been onward to that point where they have proved that "godliness, with contentment, is great gain."

In thus extending our plans we have found ourselves pressed for want of room, and are making arrangements for a back building on the ground in the rear of the present Mission House. This will contain the work rooms, reading room, &c., besides more tenement rooms—enabling us to extend our influence over a greater number of families, and strengthen the little missies band already collected, by new accessions from the ranks of sin and satan. For this funds are required, and we appeal strongly to our friends for liberal donations to the Treasurer, Mr. Leonard Kirby.

The report of the Treasurer, Julia M. Olin, showed the following aggregate results for the past year:—

Receipts	$2,796 88
Expenses	2,218 50
Balance in Treasury	$578 38

The account with the missionary, Rev. B. M. Adams, was:—

Entire expenditures on behalf of the mission	$3,902 55
" receipts by Mr. Adams	3,158 48
Due B. M. Adams	$44 07

The Rev. Mr. Adams, missionary at the Five Points, then addressed the meeting:—I come before you to night under great disadvantage, for I had expected others would address the meeting instead of myself. But some of the brethren say they will not speak unless I speak first, that they may know the drift of things. Well, with all the disadvantages, I can do no better than try. We need missionaries at home as well as missionaries abroad. I have often had recalled to my mind the word of old Roanoke in regard to the Greek revolution. He visited a lady, and found her and her daughter making up clothes for the little Greek children. On going from the house he saw several poor starving children, and he ran back, clapping his hands, crying, "Madam, madam, the Greeks have come, the Greeks have come." So it is with us, the Greeks are at our doors, and we can find work for our charity at home. I do not wish to be understood as condemning the foreign missionary system. No, this is a great system, and desires the prayers of all classes; but what I do say is, that we should not neglect the starving at our own doors for the sake of those abroad. We have wealth enough and time enough to attend to the wants and relieve both. We now at the Five Points begin to feel that we are strong and can stand up in the strength of Christians and point to our works with honest pride. My friends, I have already spoken longer than I thought to, and hope that you will pardon me. Now, my friends, although the Governor has vetoed the temperance bill, we are going to sing you a real old fashioned Maine law song. (Loud applause.) We are going to sing this song all around the Points, in spite of the veto. (Renewed applause