ARMY INTELLIGENCE.

TRIAL OF MAJOR WYSE BY COURT MARTIAL.

EIGHTH DAY.

The Court met pursuant to adjournment, and all the members being present, proceeded with the trial.

Major Wyse offered in evidence an affidavit, which was read to the Court, and which was published in the Washington *Union* in December last, by the passengers on the Falcon, from New Orleans the 11th, and Havana the 2d of November, in which it stated that she left Havana with an insufficient supply of coal. It is as follows:—

After being out two days from Havana, making only 180 miles, it was found that her packing was out, her vacuum pump deranged, and she was leaking badly, requiring the frequent use of the donkey pumps to keep her free. She had not half a supply of water for the cabin passengers, and that furnished to the steerage passengers was condensed steam. In consequence, she returned to Havana, was partially repaired, her tanks filled with water, and poor coal taken in. Captain Forsyth and Mr. Bosworth left her, and took the Isabel for Charleston. After four days she left again, and proved to be in as bad a condition as ever; could not raise steam enough for more than eight revolutions per minute, frequently only four or five, and several times she stopped entirely. Her leaking was as bad as ever, and their situation became more and more perilous. The coal being so bad, it was impossible to keep up sufficient steam to drive her more than one and a half or two miles an hour, independent of the Gulf Stream current. She rolled heavily, and some of the passengers were told by the crew that she had at times six feet water in her hold. Thus things progressed until about seventy-five miles off Charleston, when it was found, if her steam failed—of which there was great danger—it would be impossible to keep her clear from water and from sinking. It was then determined to run for Charleston. On the night of the 28th had two heavy squalls, previous to which it was discovered by an officer of the boat that her stern-post was loose. We arrived in Charleston harbor on the afternoon of the 29th, when it was found necessary to work her pumps day and night to keep her free of water, at which time she was making eight to nine inches per hour. All the passengers, except two gentlemen and two boys, left the ship, and went in the steamer Governor Dudley to their destinations.

Resolved, That in Captain Rodney Baxter, commanding the Falcon, we found an able and efficient seaman, and we attribute our ultimate safety to his skill and exertion, under the trying circumstances.

The statement ends by asking:—

1. Why was Capt. Gray advertised in New Orleans to take the command, and Capt. Baxter, who knew nothing of the ship, afterwards put in his place?

2. Had not Capt. Gray and the agent at Aspinwall been writing to the owners for some time, urging the necessity of repairing the Falcon, knowing of her leaking and other unseaworthiness, and why were not the passengers apprised of the fact?

Signed—Henry Waller, of Baton Rouge; Edward Worrell, United States Consul at Matanzas; Stephen Birangi, now of New York; Francis Emion, New Orleans; Joseph Oristin, do.; James F. Goodwin, Me.; John H. Drew, do.; Wm. Wilson; George Levassier, of Louisiana; H. W. Thorndike; Frank Thierry; Jean Ruydarrieux; Dr. B. H. Peterson, of Philadelphia.

The Judge Advocate addressed the Court when the foregoing was read. He said he had no objections to the form of the evidence offered to the Court in this affidavit, but he was not prepared to say or to admit how far the particular facts set out in the newspaper publication were true, nor could he consent to go into the investigation of these facts. He did not consider them competent in evidence on this trial. The condition of the Falcon on some previous voyage, and all the particular facts only, and causes of that condition, ought not to be tried on this issue. The question here is, was she seaworthy or not when she last went to sea as a government transport? and that is a question of fact as to the particular time. It is in proof that she had just been repaired. If it could be shown that her original and incurable defects were such that she could not be, and therefore was not made seaworthy, that would be competent evidence, and her state at the time she went to sea ought not to be ascertained by investigating all the special facts of her former voyages. As to this trip, when she came here from New Orleans last fall for repairs, and her condition then, which is the subject of this newspaper publication, and the complaints of the passengers, the Judge Advocate said he would admit as much of as he thought was properly admissible. He admitted that this publication was made and known to Major Wyse, and the statements in it believed by him.

The defence agreed to the admission of the affidavit to the effect proposed by the Judge Advocate.

TESTIMONY OF MAJOR SPRAGUE.

Major John T. Sprague, of the United States Army, a witness for the defence, being sworn, testified as follows on his direct examination:—

Q. Were you the commander of this post on the 15th of April, 1854, and were not two companies of the Third Artillery, destined for California, a part of your command?

A. Yes.

Q. Will you please state the substance of a conversation Major Wyse had with you on that day, in reference to his official duties, and what your inference was from that conversation?

A. It was on the 15th; he said he had been on board the Falcon, had examined her carefully, and made diligent inquiry in regard to the vessel in every respect, and he was satisfied she was a worthless vessel, and not a fit transport for United States troops; that he would not be responsible for taking his command on board that ship, and that he would not go in her; and that as commander he thought he could not separate himself from the responsibility connected with the troops under his command; that whatever other people might think, he could not separate himself in any way whatever from the protection and comfort of his command; and that recent occurrences connected with the San Francisco satisfied him of that. I told him if these were facts, he ought to ascertain them in a proper manner; that men would state to him in a casual conversation things they would not swear to when they came to the crisis; he said he had done so, and he was satisfied that the ship was an imposition on him, as the commander, upon the troops under his command, and upon the government; with this belief, he would interpose every obstacle to prevent his command going on board.

Q. Were you in command of this post, and present on the morning of the 18th of April, 1854?

A. Yes.

Q. Could Major Wyse have detained the detachment of the Third Artillery at this post on the 18th of April, 1854?

A. He could not, unless I had been deprived of the command of this post.

Q. When the captain of the lighter came and reported to you on the 18th of April, that the Quartermaster had sent him to take the troops to the Falcon, did or did not Major Wyse immediately send off to the headquarters of the army by a special messenger, a letter giving information that he would not take the responsibility of marching the men on the Falcon, which he believed to be unseaworthy?

A. He did.

The Judge Advocate inquired for the letter, when Major Wyse informed him that it was the letter already in evidence, dated 11½ A. M., April 18, enclosing the letter to Loeser, relinquishing the command.

Q. Did or did not Major Wyse say at that time, that although he expected to be arrested himself, yet he thought General Scott, upon receiving his letter, would stop the troops until he could look farther into the condition of the Falcon?

A. Yes.

Q. Did not Major Wyse leave this post early on the morning of the 5th of April, 1854, on a seven days' leave?

A. Yes.

Q. During this absence of Major Wyse on leave had you a conversation with Colonel Burke in reference to official business as to who would be the commander of the detachment of the Third Artillery, on the 18th of April, 1854? and if so, was it then certain who would be the commander?

A. I had such conversation with Burke; it was not certain who would take the command; that is, in his opinion and mine.

TESTIMONY OF LIEUT. HENRY RODGERS.

Lieut. Henry Rodgers, U. S. Navy, a witness for the defence, was here called and sworn:—

Q. Have you any knowledge of the steamer Falcon? and if so, what?

A. I commanded her for eighteen months and upwards, from June, 1851 to April, 1853; she was slow for a passenger boat, and for the earlier part of that time very uncertain; her machinery was in very bad order, and much worn from work of several years; she was an easy sea boat, owing to her model; more lightly timbered than any other ocean steamer of which I knew, and considerably strained in her upper works in consequence of having built upon her a deck and accommodation for passengers, which the hull was not originally intended to bear; when deep loaded, her engines had not sufficient power to drive her more than seven knots, even when in as good order as they could be.

Q. In your opinion, did the addition of her upper works affect materially her qualities as a sea-going steamer? and if overtaken by a severe storm at sea, with her engines crippled, would not this upper deck greatly increase the danger of the passengers?

A. Yes; I say yes to both clauses of the question.

Q. Do you regard the seaworthiness of the Falcon as equal to that of the George Law and other first rate sea-going steamers?

A. By no means.

The witness was here cross-examined—Q. You speak of the state of her engines in the first part of your command of her: how in the latter part?

A. They were repaired, but not radically.

Q. Were the defects such as might be removed by proper repairs?

A. I think she wanted new cylinders, which are very important, and the most important repairs she needed.

Q. With proper repairs was she, in your professional judgment, a safe and fit transport for government troops on a voyage from this port to the Isthmus?

A. With proper repairs to the engines, and the vessel in proper trim, not too deeply loaded, I should think her a safe transport; also proper strengthening.

Q. What proper strengthening do you mean?

A. In my opinion she needed diagonal knees, new decks, and additional fastenings to the upper deck.

Q. Without these was she unseaworthy?

A. I should consider her an unsafe transport for the troops for a voyage of that length.

Q. When you commanded her, what service was she doing?

A. A greater part of the time between New Orleans and Chagres, and part of the time between Havana and Chagres; she made two trips from New York to Chagres; five in cases of emergency.

Q. Did she experience severe storms when you commanded her?

A. On several occasions she experienced storms; only one I should call severe.

Q. What was her behavior in these storms?—what sea qualities did she show?

A. Her behavior was good, except that she made a good deal of leakage.

Q. By Major Wyse—How deeply loaded could she go to sea with safety?

A. About fifteen feet.

Q. By Major Wyse—From your knowledge of the Falcon, do you not consider that her original seaworthiness was materially impaired by her long service on the Atlantic coast—I mean both as regards her hull and machinery?

A. Yes.

Q. Could she go to sea safely with 16 feet and 3 inches by the head, and 14 feet 8 inches in the stern?

A. No. It would be like overloading a horse and expecting him to travel fast.

Q. By the Court—How much would she lighten a day by consumption of fuel?

A. In seven days, about 2½ feet.

Q. Is it not the usage with sea steamers to put to sea in fair weather, somewhat deeper than their proportion, because of the fact that the consumption of coal will lighten her stern?

A. They often go to sea deeper than they wish the ship to be, because the speed is affected by depth of draft.

Q. By the Court—You say she could not safely go to sea loaded 16 feet and 3 inches by the head, and 14 feet 8 inches by the stern. Do you mean that so loaded she would be so unsafe and unseaworthy that a prudent and reasonable person ought not to take passage on her?

Q. By Major Wyse—Have you ever taken troops to sea in the Falcon? and if so, when and where?

A. Yes. I took 500 recruits from New York to Chagres in December, 1852, and regretted afterwards very much that I attempted it. I found that I had not had a proper appreciation of my own responsibilities as captain of the ship.

The witness was here cross-examined—Q. What was the matter? What caused the regret?

A. The ship was in bad order for carrying so many people, and the recruits were in a disorganized state, and very undisciplined.

Q. Had she comfortable room for 250?

Q. Yes. Room for 350.

Major Wyse here stated to the Court that he expected two more witnesses, who were not in attendance.

The Judge Advocate then laid before the Court the following application to the Court, on the part of the owners of the Falcon:—

UNITED STATES MAIL STEAMSHIP COMPANY, }
NEW YORK, May 11, 1854. }

Major JOHN F. LEE, U. S. A., Judge Advocate, &c.:—

SIR—The United States Mail Steamship Company, feeling an earnest desire that the members of the court martial now sitting at Governor's Island, for the trial of Major Wyse, should be fully assured of the good qualities and seaworthiness of the steamship Falcon, both as regards her hull and machinery, I beg leave to ask if the Court will name a day on which they will test the ship by a trip to sea, either to Norfolk or to Washington and back, as may best suit the convenience of the members of the court.

If the proposition be entertained, I would be glad to invite several gentlemen to accompany the court on the trip, of whom I will name his Honor Mayor Westervelt, who is a practical ship builder; Mr. William H. Webb, Mr. Delano, Naval Constructor; Captain Skiddy, Superintendent of Mail Steamers; Mr. E. K. Collins, Mr. Walter R. Jones, President of the Atlantic Insurance Company, Mr. Moses Taylor, and any other gentlemen whose presence the Court may desire.

If the Court decide against my proposition, I hope they will allow me a day to produce witnesses to show, by actual examination, the value of the ship and her peculiar fitness for the business of carrying passengers or troops.

In my testimony on the 9th instant, I stated to the court that the ship had not been inspected by the marine surveyors, and could not be without my permission. I find, however, that the cabins of the ship were broken open in January last, and articles of value stolen therefrom.

If the testimony elicited by Major Wyse should lead to the detection of the thief, it would be a source of congratulation to the company, and the officers of the ship.

I am sir, very respectfully your obt. servant,

M. O. ROBERTS, Agent.

After the reading of the foregoing, the court was closed for the purpose of taking it into consideration. After due deliberation the Judge Advocate was directed to reply to it, and to say that it was incompatible with the duties of the court to make a trial trip in the Falcon, and that the evidence on the part of the prosecution in regard to her condition is closed.

The court was then opened. Major Wyse said he had expected to offer further evidence, but the expected witnesses were not in attendance. He had wished to call Captain Comstock, of the Baltic, of the Collins line of sea steamers, to show the difference between the ships of that line and the Falcon in respect to their construction. He was unwilling now to detain the court longer, but will close the defence by recalling Major Sprague to a single point.

MAJOR SPRAGUE RECALLED.

Q. By Major Wyse—What led to the conversation which you had with Col. Burke relating to the command of the detachment which sailed from California on the 18th of April last?

A. I was ordered to fill up the companies with recruits; Major Wyse was absent; I asked Col. Burke who would have the command; the order said "the senior officer"; my conversation with Col. Burke was on that official matter.

And here the evidence in the case was closed by the defence.

The counsel for the defence, (Mr. Andrews,) then asked if he might appear as counsel for Major Wyse on the preparation and delivery of the defence; whether he might in a written argument address the Court as counsel, or must speak in the name and behalf of Major Wyse. That to write for Major Wyse, and in his name, would restrict counsel in the use of topics he felt he had a right to employ, and might properly use as counsel which he ought not to use in the name of Major Wyse.

Major Wyse also applied to the Court to be allowed until ten o'clock on Monday morning, to prepare a written defence.

The Court was then closed, and after some deliberation, was opened, when its decision was announced as follows:—

1. Not to depart from the uniform usage of Courts Martial, in the mode and form of the defence, and that they cannot comply with the application of counsel.

2. That the Court grant the request of the accused, and will adjourn over till Monday at ten o'clock, to receive a written argument from Major Wyse.

The Court adjourned till Monday, at ten o'clock A. M.

Theatres and Exhibitions.

BROADWAY THEATRE.—The benefit of Mrs. B. Williams takes place this evening, when an entertainment which cannot fail to please will be given. The Irish drama of "Shandy Maguire" will commence the amusements, the comedy of "Connecticut Courting" will follow; after which the comic drama of the "Bashful Irishman," and all will close with the "Law for Ladies," Mrs. Williams in five characters. Let her have a bumper.

BOWERY THEATRE.—Mrs. H. L. Clark, an actress of considerable dramatic celebrity, takes her benefit at this theatre to night. It is hoped her friends will remember the occasion. The pieces selected are good—the first is the five act drama of "Ingomar," Mr. Eddy as Ingomar, and Mrs. Clark as Parthenia; the national drama of "The Heroine of Connecticut" will follow, and the farce of the "Rough Diamond" will close the amusements.

NIBLO'S GARDEN.—The Ravel Family are drawing, as usual, large audiences, who seem delighted with their light and amusing pieces. The same programme as last evening is announced for this, namely, the ballet pantomime of "Paquita," in which Mlle. Yrca Mathias will appear. "Medina, or a Dream and Reality," being a fairy pantomime, will conclude the amusements. All the Ravel company appear.

BURTON'S THEATRE.—The annual benefit of Mr. and Mrs. Holman takes place to-night, when the celebrated drama of "David Copperfield" will be presented with a fine cast: Burton as Micawber; Mrs. Holman as Mrs. Micawber; Uriah Heep by Johnston, Daniel Pegotty by Mr. Andrews, Little Emily, his niece, by Mrs. Hough, and Martha by Miss Raymond. The "Wandering Minstrel" concludes all.

NATIONAL THEATRE.—The drama of "Uncle Tom's Cabin" will be withdrawn after Saturday night; therefore, those who have not seen it should embrace the only opportunity they will have of seeing it, this evening and to-morrow night. The leading characters will be filled by Mrs. Howard, Little Cordelia and Mr. Prior.

WALLACK'S THEATRE.—Mr. J. W. Wallack will make his third appearance to night in his great character of Benedick, in Shakspere's comedy of "Much Ado About Nothing"—Messrs. Lester, Blake, Dyott, Reynolds, Rea, Mrs. Conway, Mrs. Conover and Mrs. Stevens in the leading characters. The amusing farce of "No. 1 Round the Corner," will close the amusements.

AMERICAN MUSEUM.—The entertainment for the afternoon is the drama of the "Rose of Ettrick Vale," and the new moral drama of "Anna, the Child of the Wreck," in the evening—Mr. C. W. Clark, Mr. Hadaway, Miss Mestayer, and other artists of celebrity, in the casts.

CHRISTY'S MINSTRELS give their usual amusing entertainments this evening. They are well patronized.

WOOD'S MINSTRELS announce the amusing operatic burletta of "Uncle Tom's Cabin" for this evening.

BUCKLEY'S SERENADER'S advertise the burlesque opera of "Norma" for this evening. G. S. Buckley will appear.

WHITE'S SERENADERS give one of their amusing negro concerts at the St. Nicholas Exhibition Rooms to-night.

PROFESSOR HART'S Exhibition of the Whole World continues to be exhibited daily at 377 Broadway.

PAUL JULIEN.—This distinguished artist will give concerts in Philadelphia next week.

JULLIEN'S GRAND CONCERTS.—The first of a series will be given at Castle Garden on Monday evening next.

Superior Court—Part Second.

Before Hon. Judge Slosson and a Jury.

MAY 8.—*James Cochrane against the St. Nicholas Insurance Company in the City of New York.*—The plaintiff in this action is a saddle and harness maker, doing business at No. 554 Eighth avenue, in this city; and on the 31st of March, 1853, he took out a policy of insurance in the above company, on his stock and furniture, for $1,500—$1,000 on his stock, and $500 on his household furniture on the second floor of the same building. On the 24th of July following, a fire occurred in the premises, by which the plaintiff's stock was destroyed and damaged to the amount of $1,418 80, and the furniture to the amount of $33 25. The usual preliminary proofs of loss, in writing, were given to the defendants within the time specified in the policy, and this suit is brought to recover the amount of the loss alleged to have been sustained by the plaintiff at such fire. For the defence, it was contended that the plaintiff failed to produce, as required by the policy, a certificate under the hand and seal of a magistrate or notary public most contiguous to the place of the fire, stating that he had examined the circumstance attending the fire, loss, or damage alleged, and that he believed that the plaintiff had, by misfortune, and without fraud or evil practice, sustained loss or damage on the subject insured to the amount claimed. It was also contended that the plaintiff rendered the defendants a false and fraudulent inventory of the articles alleged to have been so destroyed, and overrated and over charged what was destroyed, with the intention of deceiving the defendants, and receiving from them more than the actual amount of the loss, and that by reason thereof, the plaintiff forfeited all claim for loss or damage against the defendants. The defendants further contended that the fire was the result of the plaintiff's own carelessness and negligence, and therefore they were not liable.

MAY 11.—The jury brought in a sealed verdict for the plaintiff this morning, for the full amount claimed, with interest, amounting to $1,675 43.

The Anti-Slavery Meeting at the Rev. Mr. Chapin's Church.

NEW YORK, May 11, 1854.

JAMES GORDON BENNETT, ESQ.:—

DEAR SIR—As one of the pewholders in Mr. Chapin's church, I beg leave through your columns to protest against the action of the trustees, in leasing the same to such an outrageous rabble as desecrated it yesterday, and I also beg leave to assure you that all the pewholders are not fanatics, neither do they approve of the recent action of the trustees.

It is not my purpose to disclose the affairs of the church, but it is due to many of the congregation to say, that a portion were not aware of the said leasing, while others, who were informed of the same at the annual meeting, held the 19th ult., earnestly disapproved of the course of the trustees.

As pewholders have rights as well as self-important church officers, I would suggest to such of the congregation as respect Christianity, and have a proper regard for religious edifices, the propriety of placing locks on their pews during anniversary week.

Yours, respectfully, * * * *

ANNIVERSARY WEEK.

American Bible Society.

The thirty-eighth anniversary of the American Bible Society was celebrated yesterday in the Broadway Tabernacle, in the presence of a very large audience, composed chiefly, to their credit be it said, of the ladies of this city.

The ceremonies of the day were commenced with devotional exercises; after which

The President, the Hon. T. FRELINGHUYSEN, addressed the meeting. He said that this assemblage of people was collected together to further the progress of the peace-speaking Bible. While its revelations occasionally perplex the mind, the way of salvation is so plainly designated that the wayfaring man need not err. The humblest peasant stands by the side of the most exalted philosopher. When life and immortality are brought to light, the highest and the lowest stand together, and the revelation meets the mind of every human being. We learn a great deal of this adaptation of the Scriptures from the reception given to them when first promulgated by their Divine Author. The world did not at first hail the glad tidings of great joy when they were offered, but we read that the common people heard them gladly. While the proud Pharisee scorned the truths of the word of God, they came with Heaven-taught directness to the hearts of the poor. The Bible spells out to childhood lessons of divine instruction. It tells of one who cared for little children. To shut out the light from the mind of the people because the Bible contains mysteries, would be as foolish as to try to shut out the light of the sun. Man is to be judged for himself, and therefore should read for himself. There is no precious privilege for which our people should contend more than the free and unqualified right of reading the Bible. The emigrant, too, will learn that when he is welcomed to these shores, he comes to enjoy the same privilege, without molestation or restraint.

The annual reports of the society were then read to the meeting. The following is an abstract of their contents:—

During the year past, two of the managers have been removed by death—Anson Phelps and Capt. Spencer.

Eighty-two new auxiliary societies have been recognized.

There have been added to the society, ninety-eight life directors, and life members, 1,774.

The receipts of the year, for general objects of the society, amount to $394,340 50, being an increase over last year of $47,798 08.

The number of Bibles printed during the year is 305,000, and Testaments 556,600; making a total of 862,000.

The number of volumes issued is 815,399, being an increase of 16,029, and would have been larger but for the unavoidable suspension of operations for six weeks, owing to our removal to our new premises. The entire number of volumes issued since the formation of the society of 9,903,751.

Grants of Bibles and Testaments have been made to auxiliary societies, to Sunday and secular schools, to penal and humane institutions, seamen and boatmen, lighthouses, and to various societies and individuals for gratuitous distribution.

The society has at present thirty four agents employed, including two in Texas, one in California, and one in Oregon.

Plates have been prepared for a new edition of the 12mo nonpareil Bible, of the New Testament in Spanish, and the Testament in Welsh and English, in parallel columns. The standard Imperial Quarto Bible for pulpits, in type larger than pica, is stereotyped, and will be ready for distribution in a few months.

The library contains nearly 2,000 volumes, many of them of great interest and value.

Besides the grants of books, $28,189 have been granted by the Board, in money, to aid in publishing the Scriptures in foreign lands, especially in China, Northern and Southern India, and in Turkey, Greece, France and Germany, under the direction of various Missionary Boards and Bible Societies.

The following are the resolutions, unanimously adopted, which formed texts for the speeches:—

1. Resolved, That the report, an abstract of which has been read, be printed and circulated under the direction of the Board of Managers.

2. Resolved, That the superior and peculiar adaptation of the Bible to the work of mental and moral illumination, furnishes a commanding motive for its universal diffusion.

3. Resolved, That the wisdom of the commendation bestowed on the Berean Christians, over those of Thessalonica, is abundantly confirmed at the present day, by the condition of those nations which make a free use of the Word of God, and those which restrain its circulation.

4. Resolved, That the vast extent and attractive features of our newly acquired region at the West, with a population gathered from many countries, and of diverse tongues, might well awaken apprehensions as to our general welfare, were it not for the hope and prospect that the inspired Scriptures, the great source of light and purity, are there to be widely diffused among the accumulating masses.

5. Resolved, That the progress which has been made in translating the Scriptures into foreign languages, calls for the gratitude of every Christian, and that the work, notwithstanding the difficulties which beset it, should be urged forward until all nations read in their own tongues the wonderful works of God.

6. Resolved, That there are many decisive indications that universal humanity is now awaking to a painful consciousness of its necessities, and especially of those peculiar wants which the Bible alone can adequately meet; and that in view of this fact, the duty of increased and untiring efforts for the dissemination of the Sacred Volume is becoming every day more pressing.

The Rev. Dr. ANDREWS, of Virginia, moved the adoption of the first resolution. He confined himself to the subject of authority on religion. He said it was not enough for religious bodies to hold certain doctrines which could be proved only by their own creeds, but every man should be convinced of their truth, from his own personal investigation of the sacred Scriptures.

The Rev. Dr. NEELY spoke to the second resolution. He said:—At the various indications of progress we all rejoice; but when viewed concretely, some of us have our own opinions. While we join in the general jubilee, some things are entirely overlooked. If those who are sincerely wedded to the cause of humanity lose sight of the truth that the Word of God should be the pervading element of progress, the result will be that infidelity will destroy all beneficial influences. The postulate of our argument is, that man by nature is an ignorant being, yet endowed with the capacity of acquiring knowledge. This is our axiom. Man is also an inquisitive being, and this fundamental law is the basis of all his improvement. He naturally inquires, What am I? what is my destiny? He inquires from whose hand and for what purpose came this vast extended universe. And from whatever source the answer comes, in that source will be found the only sound philosophy. Our position is, that in the Bible, and the Bible only, are answers to such inquiries to be found. The Bible tells us that the universe is the result of one cause—that there is over all one Being of infinite power and goodness. We do not claim for the Bible that it teaches science. That short sentence—"In the beginning God created the heavens and the earth," is enough. The whole creation unites in saying there is one God, and he is the Maker of us all. Philosophy concerns herself with that greatest enigma, man; but here, too, the Bible furnishes us with the only reliable information. With ancient philosophers man was a great fact. In the Bible we find a simple solution of that fact. It tells us that man is composed of mind and matter. It tells us that man has a spirit that can love, and love is the highest attribute of the soul. Philosophy tells us, also, of the immortality of the soul, but its ideas are dim and cloudy. He would not say a word in disparagement of human reason. It was a wonderful triumph she achieved, when, without assistance from the word of God, she asserted her superiority of mind over matter—her immortality. Yet it was only a conjecture, and one from which the soul shrank back in agony. Human philosophy was not able to solve the problem of death. For four thousand years the effort had been made, but in vain. It was when philosophy despaired of success, that we heard a voice from the Bible, saying—"I am the resurrection and the life." The Bible discloses the Son of God as our champion—as having descended into the grave, and as coming forth with the keys of death in his hand. This is our philosophy. There is another kind of illumination spoken of in the resolution I have the honor of moving—it is a moral illumination. The soul must have truth—spiritual truth—and it is to be found nowhere else but in the Bible. Men seek it elsewhere, yet the Bible alone has furnished a certain answer to their anxious asking. The only system that can furnish man with a code of morality is to be found in the Bible. Other books are but ethical; this is regenerative—it renews our nature, and assimilates it to the likeness of Christ. It is in this sense that the Bible is the world's great hope, as it is the sinner's sure refuge. It was written for the world, and the world must have it. If our statesmen would only keep the Bible above party factions, it would guide our Union across the sea of time, and, in the words of your own great Webster, would perpetuate it inseparable for ever. Let us, as a nation, send out this truth over the world. This is the intervention, the noble example of which was set when God spared not his own Son, but freely delivered him up for us all.

The Rev. Dr. BEECHER was troubled at the epidemic, infidelity, which had been breathing over the land. In this world, he said, it seems as if we are in existence, and had all the elements of a body. I am convinced that I am a man, and have an existence. This is all we want. It seems, too, as if we think; and my maxim is, that which seems is evidence of the fact. It appears to me as if I was surrounded by a world, and that there must be some overruling power big enough to make it. I remember the time when I thought the sun very high, but I thought that if I could get to the top of the chimney I could reach it. Afterwards I learnt our distance from the sun, so I have reason to believe in its existence. Now, do you think that the God who made the sun and stars stopped there? Do not believe that these worlds are hung up for nothing. They who hold the Bible to be the workmanship of God, have an experience distinct from man in his natural state. They have fellowship with God through Jesus Christ. I have no fellowship with scepticism, and feel that the work which God has begun He will carry on to the end.

The Rev. Dr. VERMILYE was the next who addressed the meeting. He spoke to the third resolution. His remarks substantially were as follows:—The language of Scripture to which the resolution refers, must be familiar to all. "The Bereans were more noble than those of Thessalonica because they read the Scriptures." They received the word of God with candor, not only with the outward ear, but with the soul. But they did not receive the *ipse dixit* of Paul; they had a standard—the Old Testament scriptures—and referred to them to know whether what the apostle proclaimed was consistent with holy writ. This stands recorded on the sacred page, not only to their honor, but to the improvement of Christians in successive ages. It shows us that all we hear should be brought to the standard of Scripture. "To the law and to the testimony, if they speak not according to this, it is because there is no truth in them." The object of this resolution is to draw a comparison between Protestant countries and all the rest of the world. In Britain, the United States, Holland, and some cantons of Switzerland, the Bible has been read in them, and it needs no argument to prove that they are freer because their institutions are based upon the Bible spirit. No Protestant can pass from England to the continent without feeling a great change in institutions, manners, habits, and customs of the people. [The speaker here dwelt at length upon the superstitions and materialized religion of the Romish faith, and attributed the present slavish condition of the Catholic countries of Europe to the influence of spiritual despotism.]

The Rev. GEORGE W. CUMMINS, of Virginia, spoke to the fourth resolution. He drew the society's attention to the vastness of the field open for its operations—Oregon, Washington Territory, California, New Mexico, Utah—what fields for labor in spreading the word of God! The dangers, too, were great, from their mixed population and semi-civilized state. The only hope under God for the integrity of this republic was the Bible—the English Bible—which was one day to be the Bible of the whole continent. Place the Bible in every Mormon home, and this incipient Mahomedanism would be nipped in the bud.

The Rev. Dr. TAPPAN seconded the fourth resolution, with a few eloquent and appropriate remarks.

The Rev. Dr. DUFF, of the Presbyterian Church of Scotland, stood in the presence of that great assemblage, as a delegate from the British and Foreign Bible Society—the parent of all the Bible Societies in the world. It was now three years since, on the anniversary of that society, celebrated in Exeter Hall, he had the pleasure of seeing, for the first time, a delegate from the American Society, in London. He spoke of the union of purpose which existed, as it should exist, between the two great societies. They were societies pre-eminently Protestant, for their object was to encourage liberty of thought, and speech, and action; and hence they were societies against which the Man of Rome had especially fulminated his now powerless anathemas. He, the Man of Rome, hated the Bible, because it was opposed to all his dogmas. In eloquent terms the speaker presented to the audience and to the society the sympathies and congratulations of the British and Foreign Bible Society. In allusion to the public anniversary of the latter, celebrated last year in London, he said that $400,000 extra contributions had been raised in England during the twelve months previous, to further the spread of the Bible in distant lands. But though the amount was large, he confessed to a feeling of disappointment, for at the meeting in Exeter Hall he had asked for £500,000 sterling—two million and a half of dollars—for he knew that the people were able to raise it. Dr. Duff entered into a lengthened and most eloquent and feeling eulogy of the merits of the Scriptures. Science and art, history and philosophy, and poetry, such as will be sought elsewhere in vain, are to be found in the Bible. Great as the success of this society had been, yet after all its chief power and strength would lie in the example that its members set to others in their observance of the sacred book. As the Bible outwardly is so honored here, how are people dealing with it personally in their own experience? What honor was put upon the Bible in their private relations of life?

Rev. Mr. KENT, delegate from the British and Foreign Bible Society, entered into some interesting details connected with that institution. He said that three thousand minor institutions—branches of the parent society—were scattered over the United Kingdom. The society's labors have been very energetic during the past year. In the crisis of an impending European war, every British soldier, and every British sailor, had been provided with a Bible before he left his home. (Applause.) And more than this—Bibles were to be given to the French soldiers and seamen, and to the Turks, and they were also printed in the Russian language, to be distributed among Russian captives who might fall into the hands of the British or French during the war. The speaker concluded by saying that he came here a delegate from the British Society, and was instructed to tender its prayers and well wishes for the future prosperity of the Bible Society in this country.

The Rev. Dr. ALLEN, late from India, was announced in the programme as the next speaker, but he was unable to attend the meeting, from indisposition.

The Rev. Dr. PALMER, of Albany, made a few appropriate remarks, concluding the interesting ceremonies of the day, and the meeting adjourned at half-past two o'clock, having been in session nearly five hours.

American Missionary Association.

A public meeting of the American Missionary Association was held yesterday afternoon, in the Tabernacle—Hon. William Jackson, of Massachusetts, in the chair.

The exercises for the day commenced with singing; after which prayer and the reading of the Scriptures followed, by the Rev. G. W. Perkins.

A statement of the Treasurer was read, which showed that the receipts for the last eight months amounted to nearly $32,000. At the present rate of receipts the amount for the year would not fall short of $50,000, exceeding the receipts of last year by $7,000 or $8,000. The anniversary of the society not commencing until September next, this was not a regular report, but merely a statement showing the flourishing condition of the society.

The SECRETARY then read several abstracts from the annual report to be presented in September next. The report went on to state that there were eight foreign stations supported by the society. The whole number of laborers, at the last accounts, was one hundred and seven. There were eight hundred and sixty-four life members attached to the association, and of late two hundred and five had been added, making a total of 1,069 life members. The paper spoke very strongly of a more liberal spirit being required for the negroes in Africa, and the Chippewa Indians of North America, who were sorely in need of the Word of God, and thousands were eagerly waiting for the book of life, as promised them by the missionaries. A dark cloud, he said, hung over the Sandwich Islands, in the many scourges and plagues that desolated those beautiful islands; but to make amends for the climate, the social and moral condition of the inhabitants was improving as fast as could be expected against the many reverses that the missionaries had to contend with. In Canada the self emancipated negro looked upon—and well he might—every white man with suspicion. Consequently, it was not to be expected that the efforts of the missionaries should be so successful among this people as they were among the free-born natives of Africa. In China, Egypt, and the East Indies the efforts of the missionaries were, he was glad to say, very successful.

The Rev. WM. JOCELYN then read a short abstract of the labors of the Home Missionary Association. There were at last accounts fifty-two missionaries and three colporteurs. In the Western territory, centering at Cincinnati, there were sixteen. In the Northwest there were twenty-two missionaries laboring to convert the ungodly. The labors of these missionaries were directed principally towards the people of Ohio, Indiana, Illinois, Wisconsin, Iowa, and Michigan. Their labors among the free negroes, who breathed the pure air of non-slave-holding States were quite successful. Their missions in the slave States presented features of peculiar interest. Under the guidance of the Rev. Mr. Fee, churches were being established, tending to abolish slavery in the South. Those who denounced slavery in the South were at all times welcomed to their churches. One-sixth of the whole white population of the South were non-slaveholders, and their rights and opinions were totally ignored by the remaining five-sixths of the slaveholding population. Against them were arrayed a whole host of slave-holding politicians, thousands of atheists and Jesuits, whose only desire was to exterminate all traces of religion in the Southern States. The law of God told them to love their neighbor as themselves; and if the Southern people did not practice this holy rule, then destruction was surely hanging over them, and would ere long overtake and destroy them. All the Nebraska bills that could be invented—measures to enslave their fellow men—would not deter the American Home Missionary Association from doing their duty towards their neighbor, as commanded and expected of them by God Almighty.

The Rev. Mr. BASCOM, of Illinois, then came forward and offered the following resolution, expressing the sense of the meeting:—

Resolved, That in seeking to elevate mankind, the only efficient motive is that which springs from a cordial belief in the Word of God—the only sound policy that which faith dictates.

The reverend gentleman then went on to say that God sent hail and thunder to confound his foes. He brought his people out of the Red Sea, and ever since had carefully watched over them, although at one time it was thought that Christianity was forever extinct—when Christ lay in the sepulchre; but on the morning of the third day, when the Son of God rose from the dead, the hopes of the faithful were encouraged, and they were more than ever fully convinced of the truth. Since that day, more than eighteen centuries ago, Christianity had been steadily progressing, and now the tabernacles of the Lord were to be found in all climes and among all nations. But still the good work had to be pushed forward—there were millions whose souls were to be saved. How great, then, should be their efforts to be the means of bringing wicked sinners into the fold of Christ, who rebuked sin wherever he found it, and was always willing to forgive the penitent! The missionaries should always be of good faith, for nothing was able to circumvent the Lord, and He would ever be near them in their efforts to do good. By the blood of the Lamb, by the testimony of the Lord Jesus, only, could all expect to be saved; without that the vengeance of the Creator would overtake the wicked. God cannot save the wicked where unbelief prevailed rather than the word of God. The American Missionary Society was free of all the faults that sometimes were to be found among other sections devoted to converting the ungodly. The conviction that the American church must not shelter herself under abomination of slavery is every day fast taking hold of the minds of the American people. Dr. Beecher said that if they talked of slavery in the West it would leave them by platoons. He could not believe that. In his State many of the churches gave contributions to these emancipating societies. They gave them something better than money—a daughter, who now is the wife of a missionary at Jamaica, W. I. He then touched upon the slavery question. If the people of the North would only cry out as a body against slavery, the South could not withstand their efforts to liberate the negro. The people of the North had always acted in a wavering manner in reference to the slavery question; they had looked upon it as a matter of political economy; then how could they expect corrupt politicians to cry out against slavery? The people of the North had sown in the flesh and were now reaping corruption. Anti-slavery tracts were forbid admittance to our Sunday schools, and consequently our children were brought up favorable to the institution of enslaving the poor negro. If the churches were not corrupt, all the great and little giants could not work successfully against them. (Hear, hear.)

The congregation then sung a hymn, written for the occasion, of which we append a few of the most interesting stanzas:—

O'er the gloomy hills of darkness,
Cheered by no celestial ray,
Sun of Righteousness, arising,
Bring the bright, the glorious day;
Send the gospel
To the earth's remotest bound.

Fly abroad, thou mighty gospel—
Win and conquer—never cease;
May thy lasting, wide dominions
Multiply and still increase;
Sway thy sceptre,
Savior, all the world around.

The Rev. Mr. BOYNTON, of Ohio, then addressed the meeting. He commenced with making an explanation why the Society held their meeting at this time of the year, contrary to all their former anniversaries. The American Missionary Association was not in antagonistic array against the officers of any other society, whoever they might be. Their Association was held in as great respect of the American people as any other society, but it differed from many others in relation to a great public evil—in reference to principles that underlie our great institutions. He hoped there would not be any hostile array against one another. He would not like, himself, to be considered a mere advocate of the abolition of slavery. The Society, as he understood it, was organized to establish churches on the broad platform of Jesus Christ. The Society was opposed to the commission of all sin, and the churches that were raised up under the protection of the Society, were opposed to intemperance, blasphemy, licentiousness, and slavery. The last sin was the one that stood right across the path of the church. They could not turn anywhere but its gleaming eyes were looking spitefully at them, and they would not desist from attacking this great dragon until it was extinct—until it no longer disgraced this country—and until it no longer interrupted the efforts of the ministers of God to do good. Out of this question of slavery grows a whole host of collateral discussions. It is the hinge-point of all the discussions of the nineteenth century. He then referred to the revolution in China, which for ages had been slumbering in sin, but which has come forth, and, with hundreds of millions of inhabitants, declaring that there is but one God, and that the true God. Japan, where the cross was trampled under foot for such a long time, has now begun to see that there is a righteous God. In fact, all Asia seems to be awakened from the long slumber that has for ages disgraced that quarter of the world. Africa is following the good pattern, and teeming with converts to Christianity. Egypt is again beginning to have new life, and will ere long throw off all that is heathenish and ungodly, and will again become a happy country. It was the duty of all to go with the sword in hand, even, to preach the gospel—through fire and smoke—through blood and carnage—they should go to preach the gospel to all men. He believed the manifest destiny of this country was, to have a controlling influence over this continent, from the Straits of Magellan to the Arctic ocean, and from the Atlantic to the Pacific. His State, which the people of Ohio thought to be the centre of this republic, was only the eastern border. Further, west, a thousand miles, was the large city of St. Louis; further west, again, was the Territory of Nebraska, about which all the great discussion has lately taken place at Washington and all over the country; further west, still, was the unreclaimed Territory of Kansas, large enough to make twelve such States as the great State of New York. He then spoke in loud terms of the increasing influence of the Roman Catholic Church in the West. Every day the Roman Catholic priests, hirelings of the Pope, were endeavoring to blot out from that vast country everything that was considered holy in the eyes of Puritan Americans. Their sole desire was to undermine the liberty of this country. Let once the Nebraska Territory be established, and they would have two sides of the frontier hemmed in by the darkening influence of Rome. Over the West a true religious influence must be established, or else the Church of Rome will have full swing over that vast and beautiful country. Over the vast valley of the West are needed men and women of the right sort, who, by faith, enterprise and energy, could conquer all difficulties. The West, he was ashamed to say, had not received that sympathy, that feeling, from the people of the East that her hardships and devotions have entitled her to—that country where the living are, for want of the Gospel, and the sainted dead, are sleeping.

The Rev. Mr. WILLIS, of Canada, next addressed the meeting upon the success of the missionaries on his side of the lines. There was no distinction of territory in this Christian country. There might be branch associations there in order to assist the American missionary association, and he thought measures should be taken to bring about such a good end.

At the conclusion of the reverend gentleman's remarks the choir and congregation sang a hymn, of which the following verses are specimens,—

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand:
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Waft, waft, ye winds, his story,
And you, ye waters, roll—
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

The benediction was then pronounced, and the congregation dispersed.

American Anti-Slavery Society.

SECOND DAY—MORNING SESSION.

SPIRITED DEBATE ON THE COLOR AND INFIDELITY QUESTIONS—LUCRETIA MOTT AGAINST THE ABOLITIONISTS.

The society met in Hope Chapel at 10 o'clock A. M. About one hundred persons were present—one half women.

Mr. GARRISON called the meeting to order, and stated that the question for discussion would be on the following resolutions. The first was introduced yesterday—

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

Resolved, That an anti-slavery conscience which is bounded by 36 degrees 30 minutes north latitude, instead of presenting any barrier to the aggressions of the slave power, may safely be disregarded and scoffed at by the South, as hypocritical in its pretended opposition to slavery, cowardly in its spirit, and spasmodic in its action.

Mr. PURVIS, (colored,) of Pa., desired to say a word in relation to the remarks of Rev. Mr. Furness yesterday. Mr. Furness said that Mr. Purvis was wealthy enough to purchase connection with a white skin, but with credit to himself he saw fit not to do so. Now, said Mr. Purvis, I do not think that anything of this sort should be said. He was proud of his blood—of the fact that he had twenty-five per cent of negro blood in his veins. He hoped that nothing of the sort would be said again; the only character he claimed for himself was that of an honest man. He knew that it would be taken up by persons now inimical to the cause. He had heard that one person, who should be the last to say anything against this Society, (Fred Douglass,) would have something to say about it in his next paper.

Mr. MAY, of Mass., apologized for Mr. Furness. That gentleman never should have called the attention of the audience to Mr. Purvis so strongly. Mr. Furness has no color prejudice.

Mr. PURVIS—I don't suppose he has.

Mr. MAY—No; he was speaking to the popular idea. I also wanted to say something about Mrs. Foster's remarks on Mr. Furness' speech. Mr. Furness' speech was not plain, but he meant to say that every Christian church should be an anti-slavery church. Mr. May desired to say that Mr. Furness was a good anti-slavery man; that he never wished to say anything to cloak over the sins of any society.

S. J. MAY (N. Y.) hoped that we should hear nothing more about color. Mr. Furness meant to say that Mr. Purvis was light enough to pass for a white man, but chose to pass as a colored man. It is certainly highly creditable to him.

Mr. RENSSELLAER (colored) was glad this explanation had been made. He had felt injured yesterday, but felt relieved now. He hoped the resolution would now be taken up.

Mr. GARRISON said he had made the allusion yesterday, but it was necessary for the information of the audience. It was idle to say that we should not talk about color—we must do so.

Mr. PURVIS thought the allusion was unnecessary in his case. It was no great compliment to him to say that he was honest enough to acknowledge his blood.

Mr. GARRISON said that was all very well; but still one could say—"Well done, good and faithful servant."

Mr. PHILLIPS thought that the time had come when we should say nothing about color. Who are the slaves? They are Americans of the second generation. The grandchildren of Thomas Jefferson are in slavery in Virginia. The *Tribune* talks about African slavery, when it should say American slavery.

Mr. RENSSELLAER (colored) thought it would be difficult for anti-slavery men to cut the color question. The public sentiment was rising up in favor of the colored man. He for one, did not desire to be identified with the wicked white men of this country.

Mr. PURVIS.—I don't think there's much danger of that.

Mr. RENSSELLAER went on in this same style for two or three minutes, and was succeeded by

ANDREW JACKSON DAVIS, who thought that color was a matter of very little consequence. Even Mr. Garrison had some specks upon him when seen through the medium of the NEW YORK HERALD. (Laughter and applause.) Mr. Davis further said, that he had been warned that if he identified himself with this society he would lose many friends, and the sale of many publications at the South. But this was not a time to talk about pecuniary profits or friendships. He had taken this opportunity to identify himself, body and soul, with the anti-slavery cause.

Mr. DAVIS sat down amidst considerable applause.

Mr. IRVING made a fifteen minute speech, in which he recapitulated all the arguments heretofore used in the debate.

Mr. H. C. WRIGHT said that the prejudice against color went further than was generally supposed. If the colored man desired to worship God according to the dictates of his own conscience, he was liable to be shot down like a beast. So, if he attempted to take his proper social position he was liable to be shot down like a dog. There is no liberty in this land for man as man. It is not a local—it is a national feeling. They should be alluded to by us as men and women—no color about it. Mr. Wright wanted to see the prejudice entirely annihilated.

Mr. GARRISON said a white man could no more be a Christian in the South than a black man.

Mr. MCKIM—While the people were talking about words, he wanted to say a word about infidelity. He was surprised to find it used by speakers on the platform. He did not think the term applied to this society.

Mr. WENDELL PHILLIPS presumed that most of the last speaker's remarks applied to him. There were two ways to state the question. One was to say that the society was infidel as far as American Christianity was concerned; or, in another way, to say as Melancthon and Luther did, "We are the Church." I think all lecturers ought to take one or the other of these positions. Then no one can come after you next day and upset everything you have said, by stating that you are the representative of an infidel society.

Mr. MCKIM said he differed in some points from Mr. Phillips, and agreed with him in others. He did not think it advisable for Mr. Wright, especially, to be continually ringing the changes upon the words infidel, God, and the devil.

LUCRETIA MOTT—I have been amused to hear the last speaker talk about ringing the changes on the word infidel, and then to hear him do so himself. The principle of this society was not founded upon any system of religion. We give evidence of our allegiance to God by our defence of the rights of man. But she thought that there was not much danger of this society being called infidel now that they are admitted into a Christian church, though the Universalists are considered as a pseudo Christian denomination; but it is a kind of compromise. Mrs. Mott had never heard of a programme and praying and singing by this society before. She thought the meeting should be held for business, and thought that the praying should be done at home. This might seem an infidel suggestion, but Mrs. Mott had come to care little for the world's opinion. She desired that the society should prove its faith by its works.

ABBY KELLY FOSTER then took the stand, and intimated that she was in some distress about a principle which she feared was forgotten. This question which had been brought up was one that she understood to be vital to the success of the cause. She had not desired to have it brought up; but it having been brought up she wished to say a word upon it. The question as to the organization of their society had been so often discussed, and so often settled in the minds of those who were inquiring as to its organization, that she did not deem that any such a thing could ever occur as the programme set forth on the previous day by the committee of arrangements. It had surprised her very much, and she wondered how the committee could make such a programme. This society (observed Mrs. F.) invites all sects and denominations to its deliberations—Christian and Pagan, Musselman and Heathen—to unite for the purpose of overthrowing slavery. And, inasmuch as there ought to be persons of all denominations, or of none at all, of every kind of political ideas and sentiments, participating in their anti-slavery exertions, they ought not by any means to force upon any individual particular forms or ceremonies. The American Bible Society was organized upon that idea, and remained true to it for some years, in order to secure the co-operation of all parties. The decision of the convention which framed that society was that their meetings should not be opened in any other manner than by reading the scriptures, so as not to interfere with the views of those who entertained different opinions in regard to the form of prayer—whether it should be read, vocal or silent prayer. They were to have no ceremonies whatever; and for years it continued so. But latterly, I understand—for I have not attended their meetings for some years—they have conformed to the usages of other associations formed for such objects. Now, I say that this society, being composed of a variety of people holding different opinions as to prayer and singing, I thought it was an outrage—I thought that there were persons present yesterday who were outraged in this respect. I shall say nothing of my own views upon the subject; but I say that if there be one person in the assembly who thinks it inexpedient to have vocal, and such prayer be arbitrarily appointed as a portion of the exercises, it is setting aside the principle upon which this society was organized. We have settled the question that we have no right to introduce any religious form or service at all into our proceedings. That principle has been clearly announced and distinctly set forth; so I hope, from this time forward, there will be no attempt made to trample on the principle upon which we were founded. If an Episcopalian comes in here, and thinks it can do good to the cause to read a written prayer, I do not object; or if the Catholic wants to come here to count his beads, believing that by so doing he will advance the work, I will stand by him; or if a Pagan comes here, and wants to offer some Pagan homage, I will stand by him if he be a good abolitionist. (Applause.) But I say that, should you bind us all to any particular form of religious exercise, it would be utterly despotic.

STEPHEN PEARL ANDREWS then got up and said—I feel no little delicacy in occupying the floor for the purpose for which I wish to occupy it, for a few minutes. Not for the reason that I do not entirely sympathize with the purpose as generally expressed by this assembly, but for the reason that I fear, with all the professions—and I believe the honest professions—of devotion to the great cause of freedom made by this society during the last twenty years, that my construction of human freedom is so much broader than entertained by most of those present, as individuals, that I may be an intruder here. ("No—no—go on.") Under the statement of the lady who has just occupied the floor—that any individual who has an idea which he or she believes to be for the furtherance of the purposes of this society, should be permitted to be heard here—I believe I fall within the limits of that definition, if I propound not so much positive statements of my own, as questions for those interested in this anti slavery cause. It seems to me that this society would take a much stronger hold upon the public mind at this day if it should begin by establishing the basis on which the claim to human freedom rests by virtue of a universal principle. I beg to ask on what scientific basis it is claimed that the slave has a right to be free? It seems to me that if that question be answered scientifically and rightly, it will be an answer which, by its broad generalization of human rights, will take a greater hold upon the convictions of mankind than the mere opinion of individuals could. I want to know what is the far searching, comprehensive, and wide-reaching principle by which man and man, or woman and woman, is entitled to his or her liberty? I think we have now arrived at the time in the progress of human mind and devotion to human freedom, that we may investigate that great question, viz.: what is the human right to the possession of human man by human man? I want to know what man, by virtue of being man, has a right to do and what he is not to do?

Mr. E. DAVIS here abruptly arose, and made some observations relative to the resolutions which had been presented upon the former day, as to the expediency of dissolving the Union, and then launched out against S. P. Andrews, who he considered was not using the audience fairly in thus bringing up a new subject before the resolutions were disposed of. He entirely disapproved of S. P. Andrews' going off at a tangent.

S. P. ANDREWS—I did not propose or desire to engage this society in a broader action in relation to the vindication of human rights, than that already settled, which they had chosen for their purpose. I do not wish to agitate or occupy them in the discussion of subjects not cognate to the purpose of this society. But, it appears to me, that for the purpose of carrying it on with more efficiency, we should begin by settling the general principle of human rights.

WM. L. GARRISON, the Chairman, here came in with the announcement that all the talk for the last two hours, was entirely out of order—that in fact there was no question before the meeting. This statement appeared to create no surprise whatever.

A number of persons then essayed to speak, and one especially,

A Mr. IRVING, stoutly maintained that he had the floor.

WENDELL PHILLIPS then came on, strenuously insisting that this was the time to look after the "sinews of war." The dark brethren at this juncture busied themselves exceedingly by calling everybody to order. Finally, however, the Chairman suggested that Brother Irving be allowed to go on, which was acceded to.

Brother I. then said he believed the opposition to his speaking was a matter of prejudice.

The CHAIRMAN rejoined that it was only as to the order of business at that hour.

Mr. I. went on to say that the law of Christ made every man free, and the governing powers of this country were maintaining a system contravening that principle. He then rambled on to the effect that all science was in God, that he looked upon the question entirely "upon a religious ground," and that he was a religious man, and was going on with a disconnected argument, when the Chairman called him to order, so that Brother Irving was completely choked off.

It was then agreed that the meeting take up the consideration of the matter of finances.

WENDELL PHILLIPS said that the great end of the society was to support the *Anti-Slavery Standard*, and the very few agents they employed. Agents were few—they could not be made—they grew. He had no wish to tempt agents into the field; but when the right sort of a man appeared, they had always been able to support him. The *Standard* paper was their great expense; but, if they could not reach men by means of agents, they could by the types. For that reason, he considered the building up of anti-slavery papers and pamphlets was the best plan to disseminate the principles of the association. They wanted $2,500 more than was usually asked, to be expended upon the *Standard*, so as to render it an efficient representative of disunion abolitionism.

J. M. MCKIM, the agent of the Pennsylvania Anti-Slavery Society, then entered into a disconnected account of what money was required to be drummed up. They wanted, at all events, $3,000 more than was raised last year, to be laid out in improving the appearance of their paper and employing editorial assistance.

The Committee on Finance, consisting of Messrs. McKim, Johnson, Logan, Griffin, Wetmore, and Miss Susan Anthony, (the well known advocate of temperance and Bloomerism, but who, by the way, appeared on this interesting occasion devoid of the continuations, but attired in a maroon-colored merino dress,) were directed by the chairman "to go into the corner to arrange" about taking up the stray change from the devoted brothers and sisters. In pursuance of the direction, the committee disappeared, and Abby Kelly Foster seizing the opportunity of there being no one to talk to the fast diminishing audience, took the stand, and launched out into one of her usual disconnected no-head-no-tail harangues. When the Finance Committee came in, Mrs. F. gave way, and a collection was then taken up. That labor being accomplished, she resumed her discourse, and strongly recommended the society to send agents out to Indiana, where the black laws were worse than they were in Ohio eight years ago. They were, said the fair speaker, a shame and disgrace that is deeply felt by the noble, high-minded, beautiful anti-slavery spirits of Indiana. They are both willing and anxious to take up this great work. We visited but three counties in the northwest part of that State, and during our sojourn we secured ninety-four subscribers for anti-slavery papers, and $235 were subscribed to the treasury of the society, at our meetings held in that part of the country. I say that if they can contribute such an amount as that to such an odious object as anti-slavery is represented to them to be, is it not an earnest of what may be done for the cause in that State? I have promised that we shall go out there if God spares our lives. I hope that this society, and those in Michigan, Massachusetts and Vermont, will send agents out there. I believe that a small body of agents will be able to agitate the black laws out of Indiana. To be sure, wherever we go in Indiana to-day, as it formerly was in Ohio, the mad dog "infidelity" was every where raised against us, and that we were opposed to marriage. Everywhere we went the question was discussed whether or no we came there to overthrow the institutions of religion and social ties. Indeed, I could tell our friend McKim, if he went out to Indiana to preach freedom, they would doubt if he is married, though he says he is. I promised to bring out my marriage certificate the next time I went there. It is the right hand men of Fred Douglass who, when we would go there, would ask him out to preach pious abolitionism. The cry ever raised was, "Those Garrisonians are infidels." To be sure, those anti-slavery ministers give communion to men who hunt down men and women; and though they do not vote the whig or democratic ticket, they vote the J. P. Hale ticket. Those ministers want to enlarge their churches. They must do something to prevent us from coming there; so when we go there they immediately send for Fred. Douglass, and he goes there and tells them that we are the emissaries of the devil; and though he will not say that we repudiate the marriage institution, he will not deny the charge that is made against us. It has been said to me—"Does not the Rev. Anson Clark, of Michigan, who publishes an anti-slavery paper—a good and pious man—say that you are opposed to marriage? that you desire to destroy all that is of beautiful and good report?" Then they say—"You must bring your marriage certificate." It is indeed anti-slavery ministers, Wesleyans, Baptists and Methodists that told them "we were not married—that we had taken up together—that he (Mr. F.) had a wife and six children elsewhere, and that I had formerly been travelling round with a nigger, and had two or three colored children." Now, this has been done by abolitionists. I say we want agents to go there and divide the foul from the pure—the truth from the false. I say these reports are circulated by people who are ready to co-operate with Gerrit Smith, and who do with Fred. Douglass. Mrs. Foster retired, after innumerable repetitions of the necessity of their sending anti-slavery agents out to Indiana, Illinois and Wisconsin, "to take off," as she expressed it, "that great deadweight from Illinois and Indiana, and shove it on into the gulf of perdition, or the Gulf of Mexico."

It was announced, previous to the society taking a recess till 3 o'clock P. M., that the collection, subscriptions, &c., had reached the sum of $759.

AFTERNOON SESSION.

The meeting was called to order at a quarter past three. Fifty-two persons present.

Mr. GARRISON called upon any of the Committees for business to report, when

Mr. EDMUND QUINCY reported the following list of officers for the ensuing year:—

President—W. L. Garrison, Mass.

Vice-Presidents—Peter Libbey, Me.; Luther Melendy, and F. B. Moses, of N. H.; Patten Davis, Vermont;