HENRY WARD BEECHER'S SPEECH.

CONTINUED FROM FOURTH PAGE And we, of America, with suffering heart and veiled faces, can any abhorrence be greater, to any Christian, than that which we feel hen we behold the latest born of Time, most blessed, best taught, richest in the heritage of all great things that martyrs, and confes-

sors, and dying patriots have bequeathed to the world, have been most recreant, most cruel, most haughty to the poor, most despotic to the weak? It is in America that old Roman slavery flourishes as it never flourished in its own native soil. The Imperial scepter was milder than the Democratic oppression! But God has not left himself without a witness, nor us without a testimony that he means to save us Beginning far back in years, he has pressed unwelcome truths upon this nation with growing urgency! At first, truth of Christian humanity was born among us with infant face, and with the weakness of a babe. It seemed easy to overwhelm. And strong men rushed upon it. Herods there were, in every church, in every sect, in every state, in every legislature, in every neighborhood, up and out, seeking this child Jesus to destroy it! But all of these again slew without slaying; and he grew in stature, until now, Christ, represented n his poor and despised ones, is stronger than all civil affairs, "and the g

devil affairs, "and the government of upon his shoulders!"

The property very harmonic from the property of the light that dawned over where the country of the living words of God's truth have been applied to the living words of God's truth have been property of the property of the living words of God's truth have been property of the living words of God's truth have been property of the living words of God's truth have been property of the property of the living words of God's truth have been property of the living words of the living spoken now, in ten thousand pulpits; books have begun to march in long procession; newspapers, in turn, have given their power to this cause, until, at length, popular enthusiasm inflamed, the whole community has rised up, and is bearing earnest and solemn testimony to the rights of the enslaved, and the duties of Christian men and patriots! In this long confliet, that Society, which was originated by holy men, for just such solemn work as this; which was erected to be a platform from which the artillery of the Gospel might sweep every evil; which was organized that, by the power of organization, those tougher iniquities, which defied individual labor, might find in its organic power more than a match. This great, this mighty battlement, has stood only to be dumb, to be traitorous to its own great trust, to admire itself, to laud its own fruitless piety, and, surveying its presses, its loaded, groaning shelves, and its sleek officers, to cry out, is not this Great Babylon which I have built ! If there be on earth, at this day, one sight more melancholy or more shameful than another, it is the sight of an American Christian Association, established for no other end than the propagation of Gospel moralities, that, for half a century, has refused to bear a testimony in behalf of four million men, over-run, and infested with every immorality which oppression can breed, weighed down with every evil which it is the intent of the Gospel to alleviate, destroyed by every malignant mischief from which the Gospel was meant to be a salvation. To withhold bread from starving cities, medicine from dving hospitals, rescue from wolf-imperiled

the Gospel! Thus telling world that there is a Gospel that can be preached devoid of pity for the poor, copy of all sympathy for the oppressed, deaf to the groans of slaves, and dumb to all the petitions of the degraded and neglected! It were bad enough to despise God's poor, but to excuse it by a plea which maligus the very heart of Christ and slanders the spirit of his Gospel, is a crime yet more unpardonable!

It is a pain and piercing to my heart that the Church of Christ has not been found with banner advanced, far beyond all other bodies leading on the world to a victory. I can never forget that my father and my mother were members of Christ's Church upon earth. And, even if Christ himself had not sanctified the Church, this would have been enough for me, that my father's and mother's hearts had made it sacred !

But when both Father in heaven and father on earth have left their memories in the bosom of the Church, she must receive from men all that the yearning heart, the deepest sensibility, and the most earnest love and enthusiasm can bestow. If she might only be true to her trust, what matters it what becomes of you or me? If the name of Christ and his Church might glow with the renown of heroic humanities and difficult duties faithful-ly done, let us be cast aside, as o'd and shattered armor, or as the rind of golden fruit, peeled off that some longing lip might such the pulp! Willingly would I lie by the way-side; willingly would I have my hand paralyzed and my tongue silenced; willingly would I submit to that most grievous and bitter calamity to an active man to stand uselessly aside and see the world go past in all its movements of enterprise and adventure, if only by such sacrifice of myself I might behold achievement, courage, enterprise, and heroic endeavor, in the revered Church of Christ!— ow loog shall heron be drowsy? How long shall she sleep in the garden where Ohrist, in anguish, sweats drops of blood ?-When will she wake, if not to save her Master, at least to go with him to trial and to disgrace, out of which shall come victory and

What is now agitating the land? For more than thirty years the diapason of this country has not been the swell of the ocean. It has not been the sighing of the wind through our Western forests; the deep thunder-toned diapason that has rolled through this laud, has been the sighing of the slave.— [Sepsation] Throughout all this time the Church has heard the voice, and scarcely knew what it was. But God has been rolling it upon her more and more. In my day s conflict has taken place. I remember the days of mobs. I remember when Birney's press was broken in pieces at Cincionati and dragged into the Ohio river. I remember when Theodore Weld was driven by unvitalized eggs from place to place in the West.—
I remember the day when storehouses were sacked and houses pillaged in New York. I remember the day when a venerable man escaped from being murdered for a good cause, because he escaped has never been engaged in it since. I remember when it was as much as a man's name was worth to be called an Abolitionist. I have within twenty years seen those parties which were the most tyranwe can't leave these important matters, to his opponents or his friends.—
N

gle one of the most reverend Societies which we have, the American Tract Society, which we have, the American Tract Society, which was organized to speak God's truth to man, has stood by and seen the whole conflict and has never opened its lips or uttered one single word. Churches that were unfaithful have been brought into line. States that were recreant have become faithful. Whole neighborhoods that have been false have been converted to the truth. I scarcely know another institution that has been able to stand against this providential work, maintaining a bad consistency from beginning to end, but the Tract Society. That Society has refused from first to last. If, in the day of judgment, it shall be accounted a sin to have spoken for the enslaved, with any potency of voice, there will be no condemnation against the Tract Society, whatever may befall you and me. They had no such humanity. I am ashamed of the institution. If they would put themselves on the right. stitution. If they would put themselves on the right basis, I would not care. They would not be bound to publish on the subject proposition is that the Apostle Dr. Magie

money from the churches under false pretenses, their and say, we don't pretend to teach the whole ground of morals—we have our line of doctrinal points, and we will follow in that line, "Brother in the standard declared says of the says of then God speed them. But they stand in a position of misrepresentation of Christian truth and practice before the community.—
It is because they stand before the community as authorized by the churches to teach the true faith and practice, that their position is as authorized by the churches to teach the true faith and practice, that their position is so mischievous and their example so wicked.

For it teaches the world that there may be religion without ethics; that right doctrine is a substitute for right practice. There is not one gin in the calendar of crime that is not the swould have been in example. one sin in the calendar of crime that is not the would have been in evangelizing ambodied in slavery—and not one of them will touch it because they are busy preaching the Gospel. [Laughter.] They will not touch stealing and adultery, though four milare pronounced by civil law not to be men, are forbidden the privilege of reading the word of God—are forbidden knowledge and manhood,

As to the appropriateness of the pla ions of stolen men, women and children who God—are forbidden knowledge and manhood, and stand before them despoiled. They declare that they cannot turn aside to meddle with a question relating to them. And why? Because they are preaching the Gospel. That declaration, interpreted in plain English, means that there is something in the Gospel that can be and stand before them despoiled. They de-clare that they cannot turn aside to meddle with there is something in the Gospel that can be preached independent of national morals. There is no religion separate from ethics. I

sentimental or emotional form, and the practice or conduct form. The three must be comtrue religion, and he who has the motional, and leaves out the cond think I would say. Theodore
No; I should not. I think he is harmless man on the continent, beat a is open and shove board in the iron tonge and in of the golden Applause.] No, no—not them. [Reapplause.] If there ever were two is the fact that they have ose fault lies in the fact that they have ng lever to their engines, but must ad and never go back, they are those two men. [Laughter and applause.] Therefore, I should not pick them out, though I know they are called very naughty infidels, and I am afraid they are not as sound on the lished the firm of Joseph and Charles Starge, share creed as I am. [Laughter.] They will need in Birmingham, which has ever size been to get more catechism before they will get up into the synods and presbyteries. It must be ing houses in the world. His ampathics these Blanchards-these men who peddle in- were constantly with the oppressed and the fidel books. I should just as soon think of poor; but he was chiefly distinguised by his calling a man dangerous who peddled cock- great exertions against Slavery, or behalf e roaches and rats, as to call them dangerous. peace, in opposition to the corn-las, in the The man who wants these books is spoiled already. [Applause.] You can't hurt him. I tell you who it is. It is the man who puts on Schools. His first appearance in ublic like a saintly garb, the man whose face is lubri- was in the year 1833, from which me unticated to sleek devotion, who evades duty, who the final abolition of Slavery in the British has a text for every sin of omission and com-mission—it is the man who makes long prayers berforce, Clarkson and Buxton, he ing the while devouring widows' houses, men who cause with his pen, tongue and pue, turn up their eyes whenever they mean to do satisfied with the concession, and debtful if a wicked thing, who stand in the very place where the Pharisees stood—they are the infidel men who take the garments of Christ to do the work of the Devil. [Applause.] I do not fear the efforts of any man before my congregation to subvert the Bible. If I cannot in fifty-two Sabbaths answer all he can tion, which was laid before the Paramenta urge, then my powers are weak indeed. I do ry Committee, and was mainly instruental not fear him in steel mail from head to foot, in procuring the act of Parliament b which with his position plainly declared. It is these Slavery in every form was declared to abolmen who profess to do the work of righteous- ished in the British dominions. Mr.Sturge ness while they impede the progress of true re- afterward published a narrative of his pyage igion by their shams. These are the men which is still a standard authority from whom the temple ought to feel in peril. subject of which it treats. In 1841, I visit-The temple stands again in Nassau street, and ed the United States to examine Aprican the priests and lawyers stand there as did the Slavery, and on his return published spock Priests and lawyers in the temple of old.—
[Profound sensation.] The Pharisees are now in precisely the same relation to the religion 1848, he visited Paris as the guest of practice. of the New Testament, as were the Pharitis Society—this Boston Tract Society, for whom I now speak, is going to exclude free same platform—if it is going to exclude free Mr. Sturge took a prominent part in well and the platform of the same platform is the same platform. same platform—if it is going to exclude free discussion and inquiry—if by-and-by, when it shall have gathered wealth and influence, it is and went on more than one mission of page g ing to stand for the rich, for the refined, and During the war between Denmark another not for the wretched and the poor, I want my | Duchies in 1848, he went first to the thatremarks to recoil upon it; and if I live to be as old as my father (turning to the venerable Dr. Lyman Beecher, who was in the pulpit.)
I will denounce this Society in its old age and putes to arbitration. His visit to Russ in dotage as I now clasp it in my arms of faith and love, in its new beginnings. [Applause] I wish you would employ these truly beloved brethren who have done so much good sending the Gospel all over the land, as the Sparing the Gospel all over the land, as the Sparinon-intervention; and in the same year heartans employed their helots when they got them | dertook a journey to Finland, and laborites | the life drunk that the children might see them and ly investigated the miseries inflicted orthogonal avoid their vice. So show our brethren as wretched inhabitants of the coast by the arr they rise and stagger, that they may learn a which was then just brought to a close. lesson from the sight. Let me illustrate their politics, Mr. Sturge was an advanced Radan position. Here are cabins, and here are belonging to the party of which Mr. belonging to the party of There are Indians; there are wolves; there are Parliament several times, but was never rattle-snakes. The settlers come into the fort ed. In religion he was a Friend.

nic, ground out of existence, and those churches which refused to discuss this question have been overrun by it and taken complete possession of. Synods, which have acted as dykes, have been overwhelmed and submerged. General Assemblies have been carried away captive by this good cause, and the public sentiment of the whole continent has been changed in this mighty work. In this whole struggle one of the most reverend Societies which cannit go down there to lend a helping hand [Applause and hughter.] I want you to ima

tive Committee, namely, that you munothing that the people do not want to because it would be like talking to t an unknown tongue. I should say good as some men—those wooden ch those things without vitality. And th an appropriate symbolism, I saw cary forming the support of the galleries, old architecture, men were carved as the affirm that the Gospel carries with it a threefold form-the ideal or intellectual form, the ports of buildings to represent slave around that circular building were ares of men and women hol ures of men and women holding in [Laughter.] I never saw a b ting to receive the servile doctrines of alive body that met there. [A aughter.] If, now, I have which the Spyres in a private and to make further exp

DEATH OF JOSEPH STURGE

Great laughter, during which

ook his seat.]

Mr. Sturge, a well-known referm quarters of the Schleswig Holsteiners, and then to the capital of Denmark, to endevor putes to arbitration. His visit to Russ is application love 1854 is fresh in the public mind. In 185the does not cate went to Paris as one of a deputation comiss slight and p sioned to press on the Prace Congress the to defend the place. Do you know, says one, that there are wolves without? No. Sir, do you know that the Indians are upon us?—

his sterling honesty in every related to the lord and the l the meantime they have got their dear lic and private life, and his to children about them, and are combing their ers' opinions, were such that

Douglass' Paper.

PAPER

IGHTS FOR ALL!" TER, JUNE 3, 1859.

LINESS AND SOUND MORALITY."

an not only speak louder than words, y, limit, define and interpret They not only make us acquainted sense in which such words erved, but have the additional assuring us of the sense in which to be received. Words are of-WALPOLE or somebody else has it) housels. Actions are not so liable ane perversion. Words are signs ;

into facts, the mind pictures y understand precisely what arches of our country mean d words employed at the e. They stand as the great American Tract Society, of American evangelical ved, planned, purposed and romote. "Vital godliness and

of the gospel, which the Tract Society professes to proworld perishing in wickedness. It , therefore, to look into this gospel at if we can, not only what may be ning of which it is capable, but the attached to it by those who profess this gospel committed to them.

re the two leading elements,

American Tract Society is no insignifiddy-no trifling organization. Its powgood or for evil is tremendous. Holithe Lord is written upon its walls, and and purity are said to be its habitation. chers are counted by thousands, its inhundreds of thousands, its friends by and may be said to have a nation for regation, and a thousand presses for achers. The power of such a syspropagandism cannot well be over es-

see, then, what its gospel is, and ther it is such as all men ought to approve ive. We were somewhat sweeping in le of dealing with this body last week. Il aim to be more critical, exact and in what we have to say in our present

al godliness and sound morality" sounding words, and express import-Not cold, abstract ideas, existing of humanity, having no relation to or on with it, but in it, of it, with it, com this human apable of maia ax "vital godliness." It is not dead ess"-not godliness from which life hat living "godliness"—godlinated, quickened, wermed, and warmfiving, coursing blood, and a beating hrilled with divine affections and holy ons, in close communion with, and its subsistence from the great heart of he source and centre of all pure light, and feeling. This is "vital iness." It is active loving God, and

sharing his divine perfections-having in us the mind of God, and reflecting his loving image in our whole life and conversation. So much the written words would imply-so much we should expect to find insisted upon in the name of "vital godliness." All this is implied in this first element in the object of this great religious corporation.

What is the second element? Its constitution says, " sound morality." "Vital godliness and sound morality" taken together are the sum and substance, the very marrow of the existence of the Society. Strike out these, and it might be a railroad company without a railroad, or a steamboat company without boats, or the prospect of any. It would be a tree without sap, a body without a soul. But "sound morality"-what of that ? what kind of morality is that? Plainly, upon its face, it does not mean mere common "morality."-That may be one thing to-day, and another thing to-morrow. It may be a system of worldliness, false, corrupt, wicked and pernicious, as all wickedness is under whatever name or guise it comes, and whatever name or language it may speak. Such morality may be a mere convenience, a custom, an outgrowth of ignorance and of barbarism, the minister of pride and selfishness, made as laws are sid to he strong enough to punish the w gressor, but too weak to punish the str Very extdently, this is not the m

the written wards "sound me Sound morality stands oppg ality as that now descri abolish and put away s itself "sound," genu not rotten, alloye twisted morality. ustice, its piness. It the rich, nor of the poor, but for the well-being forality, and such is e object of the Ameri-To promote this grand of God and the good of sks the support and sympathy of all fical Christians in this country, and This, we say, is the American ety on paper, and according to the aning of words. Would that this

the only meaning! But as we have said, hese things have two meanings-a real and seeming and theoretical one-a real and practical one. The one may be found in the paper, and the other may be found in the

practice under the paper. If words are things, things are words, the solid and just expression of words.

Society to American slavery.

harmonious, kind and brotherly, and they have into our paper from the N. Y. Tribune. reciprocated each others kind offices to a remarkable degree.

manhood to a level with the bruck working plate engraving of Prescott, the historian.—
The article on Adulteration of Bread is unwhen he refuses to work on such conditions, hunting him down with dogs, when he runs away from those who rob him, shooting him down when he refuses to be taken, separating him from his family, selling his children, putting asunder those whom God has joined together, abolishing marriage, keeping him in ignorance, forbidding his learning to read the Bible-these, and a thousand other things, are not at all deemed inconsistent with " vital godliness and sound morality." A man in the Southern States could not well be expelled from any Southern evangelical church for and sound morality," as they are understood

posed interests. Their God is a God after their own pattern. To their conception, He is a wealthy, slaveholding planter; and they, the little planters, consider themselves as the express images of their great parent slaveholder. The Bible, they tell us, sanctions slavery; that the God of the Bible ordained it; and that an ordination of God cannot be a sin. Such is the "vital godliness and the sound morality" of the slaveholding Christians of our country, in the year of grace one thousand eight hun-

Of course, any kind of " godliness and morrlike" which the American Tract Society reand condemns others for attacking, defines the kind of "vital godliness and sound morality" which that Society aims to promote. If does not serve two masters. It cannot serve two masters. If it says one thing and look mos thing which it does is to be taken is easure of the meaning of what it says.

dered and fifty-nine.

and asks for money, with which to promote of the name appended to it. "vital godliness and sound morality."

Now, all the arts, sophistries, dodges, and subterfuges, respecting the powers of the Publishing Committee, the want of power in the Society, the veto which each member has upon any proposed publication, the publishing only such matter as is calculated to receive the approbation of all evangelical Christians, the nature of the constitution of the Society, the inability of the Society to instruct the Publishing Committee, whether the Society or the the officers of the Society are superior-all this and all else, amounts to nothing as to the question, the great question, whether evangelical religion, "vital godliness and sound moralihold by the American Tract Society,

autology the first state of the third tal godliness, and sound mo of slavery has lived, and does now live, so the as the American Tract Society is concerned, islaction as to the truth of hi in a peace as undisturbed as the waters along the bottom of the ocean. Everybody knows that if the American Tract Society was earnestly opposed to slavery, that it would let down fiery sheets upon that hell-black crime, as upon others, and that a war of extermination would be waged between them.

That such a war does not take place, has not taken place, and is not likely to take itives, the following sums : place, is proof that the "vital godliness and Derby Anti-Slavery Association£5 sound morality" of the American Tract Society is "vital" devilishness, and springs from the same source with slavery, and every other abomination with which it is on terms of peace and concord.

pression of Austria.

ANOTHER JUST MAN GONE.

By a letter from our esteemed friend, Lewis TAPPAN, E-q., with whom the deceased was in "Vital godliness!" We have seen what consent correspondence until very recently, we this phrase means when read upon clean white learn, with painful emotion, that Joseph paper-how that it implies, living, active STURGE has ceased from the earth. The name noliness, from which all base, mean and malign of Joseph Sturge, of Birmingham, is known affections are excluded, and in which, like a to the uttermost borders of Christian philcrystal river of goodness, making glad the anthropy, and the announcement of his death city of God, all pure and heavenly qualities will be received with heartfelt sadness by all bear sway. This is what it means standing unto whom he was known. He was a genalone. But what it means in the mind of the uine friend to humanity, of all colors and of American Tract Society is quite another thing; all conditions in life, but especially to those in and this other thing is to be known and un- bonds. For these he was zealous, uncomderstood by looking into the relations of that promising and indefatigable. He carried his anti-slavery to the point even of refusing to This slave system has existed here more than use slave produce, and of earnestly exhorting two hundred years. The American Tract So- all others to follow his example in bearing ciety is only thirty-five years old, and of course this testimony against oppression. He was found slavery here when it came, and has one of the most unassuming and amiable men lived with it side by side ever since. There with whom we ever met, and thoroughly conhas thus far been no quarrel between them. scientious. A brief account of the life and Their relations have been altogether peaceful, philanthropic labors of Mr. STURGE is copied

MAGAZINE NOTICES .- The June number of The system of slavery has its own religion, the Knickerbocker has come to hand, replete, s well as its own politics and manners. Steal. as usual, with choice reading matter. The ing a man, degrading him from the dignity of number before us contains an elegant steel

Below we print its contents: Logan and the Home of the Iroquois. Dead or Alive. Something to Wear. April. The Romance of a Poor Young Man. The Harvester.
Wall Street to Cashmere.
The Old Apple Woman.
Literary Notices.
Editor's Table.

The Anglo-African Magazine is always a welcome visitor to our table. The June number commences with Mr. Delany's story, eneither or all of the inhuman practices specified. titled, "Blake ; or, the Huts of America," They are all in harmony with "vital godliness and is followed by the " Afric-American Picture Gallery," by Ethiop. A Chapter in the and received among our evangelical religion- History of the African Slave Trade, Thoughts ists of the South. Men there, make their re- on Hayti, Intellectual Culture, Claude Brindis ligion accord with their interests, or their sup- de Salas, fill up the remaining pages of the Anglo-African.

> SLAVE-HUNTERS IN NEW YORK .- Kidnappers are becoming quite impudent since the high-handed proceedings in Cleveland, Ohio, by which thirty respectable citizens have been treated as felons for resisting the Fugitive Slave Bill. Last week, they made their ap pearance in Wellsville, New York, and were about to pounce upon their victim, but were a little too late-the man having been safely placed in our hands before the scoundrels could learn his whereabcuts. He is now safely in Canada. It is well for all hands, slavehunters and the slave, that he was not overarmed, and we believe possessed the nerve and the arm to use them with desperate enerpandoned. The sound we say.

The Independent of last week contains an Now, the American Tract Society has no- able and searching review of the action of the toriously refused to bear any testimony against | American Tract Society, in relation to Ameri-American slavery. It has done more and can slavery, from the pen of John Jay, Esq. worse than this: It has published works The letter is addressed to Daniel Lord, Esq., which originally contained anti-slavery senti- whose recent defence of the American Tract ments, with such anti-slavery sentiments care- Society has been the subject of universal comfully left out. It has published and circulated ment. To our thinking, the letter of Mr. Jay matter assuming the innocence of the relation is a most complete refutation of every material of master and slaves. It has elevated to its position taken by Mr. Lord in his subtle arofficial board a notorious advocate and defend- gument at the late meeting. We shall endeaer of slavery and the slave trade. It has vor to publish Mr. Jay's letter next week. It made the will of slaveholders, slave-traders and is a paper of permanent interest, since it goes evangelical women-floggers, the law of the over the whole ground of debate, and intro-American Tract Society, insulted, gagged and duces the whole action of the Society upon silenced all members of it, who refused to bow the subject. In point of fullness, scope, to the system of blood-and then it turns round clearness, power and spirit, the letter is worthy

> HORACE GREELEY AT OSSAWATOMIE .- Mr. GREELEY, judging from his speech at Ossawatomie, has completely given up the idea of affecting a union between the Republican party of the North, and the dead remains of the old Whig party in the Slave States. He finds those good old Whigs even more devoted to slavery than the Democrats themselves. The speech of the veteran of the Tribune gives an instructive history of the formation of the Republican party and the causes which gave rise to its formation. We have been asked to publish the speech, but must decline compliance, because we have but few readers who do not understand that matter very thoroughly already.

The Lewiston (Maine) Journal thus notices e in that city :- "A

kindly cared for by a large number of our mos prominent citizens-the threatened penalties of the Fugitive Slave Law notwithstanding-furnished with the needful, and on Mouday dispatched to Canada and freedom "

The Treasurer of the Rochester Ladies' Anti-Slavery Society would acknowledge from Mrs. J. G. CROFTS, our tried friend, to aid fug-

do 4 do 1 MARIA G. PORTER, Treas.

ROCHESTER, May 30, 1859.

District Attorney Belden of Cleveland is also Brigadier General of the Ohio militia. The The New York Post says that many of the Columbus Journal says that he has issued an Italians of that city are winding up their affairs order to the commandant of a military company in order to return to Europe, to take part in in Canton to hold his company in readiness to the war for the liberation of Italy from the op- act in the United States service at a moment's warning.