

we intend to die so. He repudiates the idea that the North hold these views. How does he prove it? 'Whereas' says he 'the truth is there is not one in a hundred of the people of the North who entertains these views. I appeal, in support of this statement, to a very accessible index of public opinion—to the hundreds of religious newspapers published in the North, the number of which is small that breathe the spirit of Abolitionism.' I can certify for that; for I read the *Presbyterian* of Philadelphia myself for ten years, and read there paragraph after paragraph denouncing such parties as Dr. Cheever; and came at length to see paragraphs denouncing myself (of which I none the worse); but I never yet saw a paragraph denouncing slavery. And it is a religious newspaper, and not only that, it is a Presbyterian religious newspaper, the best I ever read; but I would never know from that religious newspaper that slavery existed except when they denounce men who denounce slavery. 'The proportion of the secular press, controlled by the same spirit, is not greater; and I don't know one clergyman among the Roman Catholic,' he might have begun with greater authority—(Laughter.) 'or the Episcopalian, or the Dutch Reformed Churches, belonging to the class of Abolitionists!' I must come on to my own friends: and I am sorry to say they are no better. 'Of the 3000 Old School Presbyterian clergymen in the country'—these are the very sound Presbyterian clergymen—the Old School—they are very Old School, and they have much need to get a little light—I don't believe there are twelve who deserve to be so designated. As to the Northern Baptists, I have no knowledge of the prevalence of Abolitionism in their ranks. Among the Methodists there is perhaps more of that spirit, but counteracted by a strong Conservative element.' Conservative element! Well, if that is not enough to put Conservatism out of fashion, I don't know what is. I have not been maligning the Americans, I take one of their own men who is pleading against the Union being touched,—that Dagon, for it is nothing else, to which everything is to be sacrificed to prevent its being brought into danger. That is the testimony of Dr. Hodge, who actually humbles himself in the dust before the Southern planter, with the lash in his hand. He pleads with him to preserve the Union; and in order to do so, he pleads the basest of arguments,—he pleads the conservation of what I call a hideous sin against both God and man. (Applause.) I bring no charge which I cannot substantiate. In arguing with these men, he says,—'This bright vision, however, of the prosperity which is to follow disunion is a work of the imagination.—The carrying out of the Southern programme would place the cotton States in direct hostility with other slave States. It would be their ruin, at least for years to come. The value of their property in slaves must be depreciated many per cent.' He then goes on to speak of Great Britain and France; and to their honour be it spoken, he can expect no sympathy in this matter from them. And this is what he says of them,—'The anticipations