

strangers to their histories, at a distance,—it was most disingenuous and sinful for the New York General Association to amalgamate them, as has been done, in the Report. This is not the place to give a history of each of these societies; but notwithstanding the amiableness of the A. B. C. F. Missions, and the talent which surrounds and labours with it in its operations, and that talent of education and eloquence perhaps the greatest met with in America at one time, at its annual meeting,—and the gloss put upon it in Great Britain on account of such talent and labours, extended laudably, we admit, to the “Turkish Missions,”—still it retains the features, the workings, the timorousness of a society involved and carrying in its bosom, and with its prominent supporters, very marked feelings not to discard the cringing sycophancy to the slave power of the United States. It wants the pure and hearty honesty of declaration and brevity of purpose, practically carried out, which is to be expected from a society,—by its self-laudatory praise,—claiming the approbation of Great Britain, and of a whole world for its operations. From the celebrated letter of 1848, of Mr. Treat, one of its managers, and from its reports on its Indian Missions to the Choctaws and Cherokees (U.S.), the many pages written and published appear to be only a history and narration of “tissues”—which only a very patient reader will wait to get through with—and verify, in too many instances, in a heavy clothing of verbiage, the old saying of “searching for a needle in a haystack,” and as like, after all, not find the object looked for! It is not piously warm in principle and action in the anti-slavery cause, nor yet cold to its pro-slavery actings: This is to be regretted. We write, this, also, after a perusal of the proceedings, including the long report of the Rev. Mr. Wood on the Indian Missions, at its annual meeting, held at Utica, U.S., on 11th September,