POLITICAL.

Meeting at the Academy of Music.

ADDRESS BY HON. JOHN HICKMAN.

Last evening the Academy of Music was crowded to its utmost capacity by a brilliant audience, drawn together for the purpose of listening to an address by Hon. John Hickman, of Chester, upon the great questions which are agitating the country. Long before the hour named for the lecture, every available space was occupied, hundreds being unable to gain admission. The Liberty Cornet Band was in attendance, and discoursed several popular pieces of music previous to the introduction of the orator of the evening.

The meeting was called to order about 8 o'clock by Col. John W. Forney, who read the following list of officers of the meeting, all of whom were unanimously elected:

President—Hon. John Cessna.

Vice Presidents—George H. Boker, A. K. McClure, John Price Wetherill, Joshua Lippincott, George J. Grant, James L. Claghorn, General H. Bingham, Frederick Klett, George W. Jackson, Charles Gerlach, Dr. Bullock, Sov. J. Ludlow McMichael, S. Ogden, Titian J. Coffey, William B. Thomas, J. B. Bowler, John Ashmead, Samuel Shoyer, John D. Stockton, John Goforth, Wm. J. Wain, Wright, Evan Randolph, Jas. Evans Rhoads, Jr., Wm. Heisler, Henry Samuel, Jas. A. Freeman, Wm. H. Kern, Jacob Fussell, Cadwalader Biddle, Dant. Fox, Wm. W. Justice, Jas. Freeborn, Wm. M. Tilghman, A. H. Franciscus.

Secretaries—Caleb H. Needles, Robert R. Corson, Edwards Roberts, Wm. Pennypacker, Lewis Waln Smith, Israel W. Morris, William M. Greiner, J. W. Forney, W. W. Sharp, Henry C. Davis, John W. Forney, Jr., Joshua W. Comly, Robert Dunlavey, Allen Dunlap, Jas. Dunlap, Samuel, M. D., J. Morgan Jenkon, George Freeman, Jr., Ezra Lukens, T. R. Pratt, Jr., D. T. Russell Dawson.

HON. JOHN HICKMAN WAS INTRODUCED, and was received with prolonged applause. He said:

Fellow-Citizens and Fellow-Gentlemen: Allow me to thank you for this high compliment—for the favor that you have done me, for that what we would have done in similar circumstances. Those cause and reports have reached us, they came here for that purpose, but most unfortunately for them, most infortunately for the interest of mankind, in attempting to secure their rights, they admitted a crime in the very consideration of their society. Slavery became an organic part of the Pilgrim society.

Well, ladies, gentlemen and fellow-citizens, I have perfectly well this evening, as I have in Philadelphia—and that is the reason I speak before you—that the most extraordinary occasion that is almost impossible to make a speech without bringing in the "nigger." Now I am going to make a speech without a "nigger" in it. But still the Pilgrims admitted the institution of slavery, and sustained it, and they thereby made destiny. The opportunity was afforded them of preventing the crime. They did not do it, but supported it, and then made and fostered it, and came the war of the Revolution, and through which God made we pass, and through what trials did our Pilgrim fathers pass?

The men who made destiny in the wrong met their fate. Why in the face of the Revolution. They were guilty of the crime, for, after the institution had been fastened upon them, they had not the nay carnest effort to rid themselves of it. And this cause—what was the consequence? Why what did they suffer? We would make an inquiry what they did suffer, for that is what history is necessary to the view of the subject. I propose taking to-night, and I hope you will do the most exhausting war that the nation ever endured we accomplished our independence, and still the principle of the worst form of slavery that ever existed upon the face of the earth remained, and then came the great revolt.

We copied, we demanded it by every act, we declared that it should happen. The great war came upon us. I refer to Kansas and Nebraska and we felt the penalty of our crimes. Egypt had felt the plague, if I cannot aright; she had her blood, she had her mice, she had her frogs, she had her murrain at her cattle, she had her slaughtered innocents and so became we suffered as God aright we also were cursed with calamities. Our fathers and our sons for three generations, we ourselves upon the great broad altar of sacrifice; and do, how we wept, our mothers wept, our sisters wept, our daughters wept when we received the news of the fall of Richmond, the century on hecatombs of slain.

Yes, yes; there is a marvel in the history of a nation as there is a marvel in the individual life of a man; and when God, in the mind of his sovereign wisdom, decreed the emancipation of human liberty, as we voiced human right, he was not same nation as. Thus we made our destiny. And now you ask me, in view of all these things, looking back upon the past, What is to be the future? Well, now, I tell you I am very much disposed, right to throw everything like modesty aside and admit what I never admitted before, and I suppose never will admit again, that I am a prophet and the son of a prophet. I am a prophet. And I propose to tell you what the future will be. You are inquiring about the future, and I am asking about destiny. Let us understand each other.

Now I will give you my view of the surface in order to see whether I may not find a deeper, and to designate one as the party of truth and the other as the party of falsehood, the party of faith, the other as the party of distrust; the one as the party relying implicitly upon the higher instincts in the national mind, of eternal truth, and the other as the party opposed to that truth; one as the party of light, the other as the party of darkness; the one as the party of fidelity, you see that I have anticipated, and all this I say in candor, and all this I fully believe. And if you were to ask me the question, how do you thus describe the characteristics of the two parties, which party do you mean by all this? I would answer, I mean this: That the Republican party, for the last four years, has been engaged in an earnest, ardent, determined, and at times desperate conflict with a most concentrated opposition.

Well, but what is to be the result? What is to be the result? I tell you that I believe there is such a thing as a Divinity that shapes our destiny in this: The opportunity afforded to do—the opportunity to do a great and noble—to do succession to that opportunity. In other words we make destiny. And when you inquire from me what is to be the result of this great contest between conflicting parties, I answer you it is to be just what they shall determine it shall be. (Applause.) If the liberty of the American nation shall ever be lost, it will be through the culpable perjury of the American people. (Applause.)

If ever American liberty shall be saved, and I have an abiding trust that it will be, forever, it will be through the great patriotic people, through the most extreme sacrifice of the people of the nation. (Applause.)

Now the subject of my remarks to-night is destiny. I will explain to you what I understand by that word. No man of common intelligence is without a conception of the importance of the present political contest. It is impossible that he should be, and I tell you that I believe everything that he is, everything that he has, everything that he hopes, is involved in it. It is therefore, impossible that he should be without it. Why, the Pilgrims who landed here, I think in 1620, were not so wise concerning their posterity as we. They had by no means a more superior or sagacious man. They did purpose, that what we would have done in similar circumstances. They came and reported to posterity what they came here for that purpose, but most unfortunately for them, most infortunately for the interest of mankind, in attempting to secure their rights, they admitted a crime in the very consideration of their society. Slavery became an organic part of the Pilgrim society.

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