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The following gentlemen constitute the Finanal Committee, but are not responsible for any of the lets of the paper, viz:-FRANCIS JACKSON, ED-TOTO QUINTY, SAMUEL PHILBRICK, and WENDELL

Our Country is the World, our Countrymen are all Mankind.

can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM ELLERY CHANNING.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with

death, and an agreement with hall

The free States are the guardians and essen-

tial supports of slavery. We are the jailers and con-

stables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they appuse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our fathers, in

FRAMING THE CONSTITUTION, SWERVED FROM THE

RIGHT. We their children, at the end of half a cen-

tury, see the path of duty more clearly than they.

and must scalk in it. To this point the public mind

has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and

Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it

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WM. LLOYD GARRISON, Editor.

REFUGE OF OPPRESSION.

THE SLAVE TRADE ... A GEORGIA JURY. The Savannah Republican publishes an indignant protest of the Grand Jury which recently indicted parties suspected of complicity in the slave trade. be Jurymen state that they were compelled under instructions from the Court, to find a bill accordance with the law prohibiting the slave rade; but desire it to be understood that they did so against their will. The protest is a curious doc-gment. It concludes as follows:

We feel humbled, as men, in the consciousness that we are freemen but in name; and that we are living, laring the existence of such laws, under a tyranny me as that of the despotic governments of

Heretofore the people of the South firm in their ciousness of right and strength, have failed to lace the stamp of condemnation upon such laws as effect upon the institution of Slavery, but have permitted, unrebuked, the influence of foreign opinion prevail in their support. Longer to yield to a sickly sentiment of pretended philanthropy and disand nev of which is to debase us in the estimation civilized nations, is weak and unwise. Regarding ill such laws as tending to encourage such results, and consequently as baneful in their effects, we unestatingly advocate the repeal of all laws, which, directly or indirectly, condemn this institution and those who have inherited or maintain it; and think it the duty of the Southern people to require their legislators to unite their efforts for the aclishment of this object.

CHAS. GRANT, BENEDICT BOUNDS.

II. L. BYRD, M.D., JNO. J. JACKSON,
GEO. W. GARMANY. BENEDICT BOURGUIN,

THE FOREIGN SLAVE TRADE. Eighteen slaveholders at Enterprise, Miss., lately

pledged themselves to buy 1,000 negroes, at a cer-tain price per head, by way of encouraging the re-opening of the slave trade. They referred, among others, to Mr. Garland Goode, a commission merchant of Mobile, as a competent authority to prove their credit as men of means. Mr. Goode, not relishing the use of his name in connection with such a project, published a card, declaring that an un-warrantable liberty had been taken with him, and erplicitly disavowing all responsibility. The Mobile Mercary has since published a rejoinder from the eighteen planters, addressed to Mr. Goode, informing him that all he had to do was to certify that they were pecuniarily responsible for their obligaions, and, taking the opportunity to express their views on the African slave trade more fully, they state that they consider the re-opening of that trade as a necessity—morally, religiously, politically and practically; and proceed to the following direct exression of their sentiments:

The truth is, Mr. Goode, these unwise restricions upon the trade in slaves were the result of a false philanthropy, and made at a time when the character of the African was but little understood. At that period, the idea was prevalent that he possessed the moral and intellectual power to rise at some future period from the condition of property to the more exalted position of a citizen. The experience of the last fifty years has settled that question a the negative; and in this more enlightened day humanity and religion have united their voices with elf-interest, and cry aloud to us to rescue him from his native shores, to clothe him and to feed him, to permit him to join his brethren on this side of the Atlantic, that he may bare his brawny shoulders to the work, and strengthen the base of that mighty plann, whose entablature is crowned withethe arts and sciences, the civilization and refinements of the

## THE DEMOCRATIC PLATFORM.

On the 3d day of May, the Democratic State Convention of Texas nominated a ticket for State officers, and by a unanimous vote adopted the follow-

Resolved. That the citizens of the Southern States have the indefeasible right to carry their slaves into any Territory belonging to the United States, and there to exercise and enjoy all rights of ownership and property as freely and fully as in the State from which they emigrated; and that any interference with, or obstruction to, the enjoyment and exercise of their rights as Southern citizens by the Government of the United States, or by the inhabitants of any Territory, would be a violation of the rights of the Southern States, which they possess as sovereign States, and co-equal members of the American Con-

Residued, That the Democracy of Texas recognize in the Supreme Court of the United States, in the Dred Scott case, a true and just exposition of the Constitutional powers and duties of the Federal overnment in the Territories, and the limitations thereupon, and that nothing less than the uniform taged observance of the limitations thereupon, can do justice to all of the States, and preserve their

equality.

Resolved, That we deny the possibility of the exstence of the power of the Legislature of any Terri-ter, whilst the Constitution prevails, by unfriendly igulation or otherwise, to defeat the rights of prop-erts in erty in slaves, or practically refuse adequate protect

This set of beliefs, as we learn from the Houston Telegraph, was received 'with repeated appliause,' and adopted without a dissenting voice as the 'platform of the Democratic party of Texas.'

## WHAT NEXT?

E Some of the Southern papers are advocating the adoption of a provision by the Southern States, requiring a residence of twenty-one years by a man born to a Free State, before he shall be allowed to to the object being to defeat the influence in Southern States of such Northern settlements as those at Ceredo and elsewhere in Virginia. The New Orleans Crescent thus argues in favor of it:

We do not know why men hostile to the very beart by nature, should be allowed to come among us, and wield to our injury as much influence as we can to protect ourselves, and, therefore, we think that the unt all Northerners should be made to serve a very lengthy naturalization term before they are allowed by vote in a Southern State. This would give them time to be cured of the hot prejudice which many, even of the conscientious, bring with them, and would clip the claws of the designing. Twenty-one years would not be too long a term to serve for the right of voting on questions in which the salvation of our vital interests is concerned.' ortherners should be made to serve a very

The people of Fannin County, Texas, have given the Abolition preachers of that region sixty days to leave in; otherwise, if theyremain, and persist in their course, they will be dealt with 'as the South has learned to deal with Abolitionists and begro thiswas.'

From the New York Evangelist. 'A VERY SLIM MARTYR.

Under this very appropriate designation, the Erminer alludes to the case of an elder, who was re- GOV. HINCKS ON WEST INDIA EMANCIcently excluded from the membership of a Presbyterian church in the central part of this State, for the reason that he spent his Sabbaths, or portions of them, in listening to lectures on literary and philan-thropic subjects, by Messrs. Garrison, Phillips, Curtis, and other so-called reformers. This sort of fodder, it would seem, he had come to regard as appropriate for the Sabbath day, and as profitable for doctrine, reproof, and instruction in rightcousness, as the ordinances and stated worship of his Church. Under such circumstances, it would seem that a church possessed of a proper sense of what belonged to a Christian profession could not besitate as to its course. Accordingly, after repeated, but ineffect-ual admonition, the church cut him off from its communion, leaving him to the fellowship of those more congenial spirits, whose society he preferred. At this conclusion, some of the ultra liberal papers cry out, as if it were an act of ecclesiastical tyranny, and as if theelder were a martyr. But the Examiner puts the thing in its true light:

'It does not appear that the man was excommunicated for holding the anti-slavery opinions, or the views of woman's rights, promulgated at the meetings in question, but for allowing the discussions to draw him away from evangelical worship on the Lord's day. If we were to go of a Sunday morning to attend a political meeting, and persist in doing this habitually, against admonition from the church, and if we were excommunicated in consequence, as we should expect to be by any evangelical church, it would be useless to pretend that we were persecuted for our political opinions. The obvious answer would be: 'Our religion sanctions all lawful political action; but your polities is not religion, nor any substitute for religion, and therefore a meeting for promoting it is no lawful occupation for the Sabbath.' The same is true of Mr. Curtis's address on 'Fair Play for Woman.' So far as it truly asserts the claims of justice and humanity, it is a laudable production; but a man may hold those opinions ery sincerely, without being an evangelical Christian, and might advocate them with more than the eloquence of a Curtis, without the smallest probability of the conversion of a soul. A meeting for that purpose is a desceration of the Lord's day. Our Saviour teaches, indeed, that it is lawful to do good on the Sabbath day, but it does not follow that all your successor, as she has been in appointing you to sorts of good talk are lawful. The propositions of Euclid are abundantly true, but they are not suitable for spiritual edification on the Sabbath. As to the excommunication, it seems that the of-

fending elder thought the Gospel according to Gar-rison, as good as the Gospel according to the Pres-byterian Church, and a little better. He had ceased to be a Presbyterian in heart, and ought to have ceased to profess that he was one. The excision merely makes the gentleman's ostensible position correspond with the facts of the case. We should like to know with what justice a body of men can be compelled to give the tokens of religious communion to one with whom they are really not in fellow-

Referring to the recent meeting of the American fract Society at New York, a Boston correspondent of the Portland Christian Mirror, who signs himself J. W. C. (Rev. Dr. Chickering of Portland?) cantingly says :-

'Why must faction intrude itself into Christian bodies? why must the spirits of those who called the British dominions, that the question of slavery down fire from heaven pervade the speeches, not to say, in some cases, the assemblies of Christ's servants? And I cannot consent to divide the blame equally; and to say of the two parties and sets of proceedings in the Tract cause, 'they are both wrong.' This might be true, since 'to err is hu-But an impartial observer, looking at all the acts and omissions, the words and temper of both parties, must say that, granting each to be equally conscientious, the advantage, in respect to courtesy, fairness, and Christian kindness, is greatly on the side of the New York Society (1) Nor are they, or any of them, to my knowledge, pro-slavery. If their action or non-action, in any case, has tend-ed to strengthen the hands of those who aid and abet that great evil and sin of our land and times, it is because their opponents have so represented it, and in their zeal to make out a case of pro-slavery influence against men as much attached to liberty as themselves, have been willing to throw their influence into the Southern scale. It has been, from the first, a mere question of expediency; not that expediency which takes the place of duty, but that which finds the place and mode for duty's wisest and most useful performance.

most useful performance.

I have had still further occasion, here, to lament the unkind and unchristian demonstrations which should make the church and the ministry blush though not for themselves as a body, yet for those among them who, it is to be hoped, 'know not what

hey do.'
There has been more verbal decorum at the meeting in Boston, but the refusal to pass a resolution of farewell courtesy, betrays a latent bitterness for which I cannot think the New York Society has given just cause.

But enough of this painful theme. Sorry and

ashamed should I have been to have seen some of our friends, not of the church, present at the Church of the Puritans week before last, or at the Tremont Temple this morning. They will read too much. But I trust they will hear nothing of the kind at the Maine Anniversaries. Our progressiveism is too Christian to cause such an effervescence with our conversatism. We are all under the strong bonds of love and duty to be conservators of "the peace."

The New York Christian Intelligencer, con menting upon the scathing speech against the American Tract Society at New York, anniversary week, delivered by Henry Ward Beecher, says:-

The Rev. Henry Ward Beecher then took the stage and made a speech so characteristic of him-self, so full of gall and bitterness against those who uphold the American Tract Society, we have only to regret that all who are doubtful as to the nature of the opposition had not the opportunity we enjoyed of hearing it. The fierce denunciation, the sarcasm and ridicule with which he assailed men, the latchet of whose shoes he is not worthy to unloose, were such as could only come from him. He confined himself to a single work—ridicule of the American Tract Society and its supporters. They are good men, he said; they fairly reek with piety; their odor is rank, and smells to heaven. (Applause.)

The reporter of *The Times* says, 'No report can

do justice to its continual and indignant flashes of sarcasm and bitter denunciation. If the Christian people of this country could have heard and seen it, as we did, they would never need another argument to convince them that the spirit of the gospel is not there. It was, without exception, the most unchris-tian exhibition we ever heard from the lips of a pro-fessedly Christian man.

### SELECTIONS.

PATION. From the Toronto Globe.

The following address was presented to Governor Hincks, on Saturday, April 30, to which is appended His Excellency's reply:—

The Trustees of the Association for the Education of the Colored People of Canada, waited upon His Excellency Francis Hincks, Esq., at the Rossin House, on Saturday morning, the 30th ult., and the President, A. T. Augusta, L.M.B., presented him with the following address :

To His Excellency Francis Hincks, Esq., Governor-General of the Windward Islands, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY : We, the Trustees of the Association for the Education and Elevation of the Colored People of Canada, take much pleasure in embracing the op-portunity of your presence in our midst, to tender you, on behalf of the Association, the deep sense of our gratitude for the great interest you have always evinced for the welfare of the colored man, and to greet you with a welcome to your former home. We assure your Excel ency that we have long desired to acknowledge our gradul appreciation of your impartiality—that trade a British characteristic which has ever appeared a specuous in your conduct as Governor-General of the Windward Islands, by which you have contributed much to the elevation of our abused and down-trodden race. Being well edu-cated and a close observer, you were, sir, above many others, calculated to develop the resources of the Islands over which you are placed, and to judge of the progress of the colored race since the glorious act ancipation; and by the very satisfactory answers which your Excellency has given on more than one occasion as to the advantage of Free over Slave labor, you have completely refuted the slavery propagandist, and dispelled from the minds of a discerning public the slander of our enemies, 'that the colored man is not fit for liberty'! May your Excellency long live to enjoy a course of usefulness in guiding the destiny of those Islands, under the blessings of an allowise Providence; and should it please our Most all-wise Providence; and should it please our Most the responsible post which you so ably fill.

(Signed) A. T. AUGUSTA, L.M.B., Pres. J. N. CARY, Vice President.

A. H. JUDAH, Treasurer.
S. GOUTIER, Secretary.
W. R. ABBOTT.
W. RICHARDSON.

H. MONTIER. J. MINK. J. M. TINSLEY.

B. GROSS.

To which His Excellency made the following

To Dr. Augusta, President, and the other Trustees of the Association for the Education and Elevation of the Colored People of Canada.

GENTLEMEN,-I thank you most sincerely for this address. In the position which, by the gracious favor of Her Majesty, I have the honor to occupy, it is my duty to avoid the discussion of disputed points of public policy, but I feel assured that there would be a general concurrence of opinion in all parts of pists of other nations to communicate to them my pointion as to the result of emancipation in the do so; and I feel assured that the more the subject is discussed, the more general will be the conviction that those results have been most satisfactory. I have endeavored, so far as I have had the opportunity to do so, to remove a misapprehension wh prevailed even among many sincere advocates of Emancipation, as to the comparative cheapness of slave labor, and as to the willingness of the African race to work, not ony for their maintenance, but to obtain those comforts which civilization has rendered indispensable. The enormous expense of slave labor is now almost universally admitted, and it is even contended by well-informed writers, that it is much greater than the cost of labor in the Northern States of the American Union, and in Canada. It cannot be denied that one of the results of Emancipation has been, that in many of the sugar-producing colonies, the exports of the staple products have seriously fallen off, while in others it has been found necessary to import laborers from distant countries at considerable expense. In Barbadoes, where above the experiment of cultivating sugar plantations by means of hired laborers has had a fair trial, the result has been most successful. The exports have largely increased, the proprietors are perfectly saissfied, and land readily commands a price many hundred fold greater than it does in countries where slavery exists. It is, however, perfectly true, that in colonies where land is very abundant, and where consequently it possesses only a nominal value, labor is scarce and dear. This would be an unsuitable opportunity to enter upon a discussion as to the causes of the abandonment of the sugar estates by many of the laborers after emancipation. I have no doubt that the tenure of land, a tenancy-at-will, which, so far as my knowledge extends, is the only one which the proprietors have hitherto offered, has had the effect of inducing the laborers to obtain it elsewhere. It was well observed by the present Prime Minister

of England, the Earl of Derby, in a despatch dated 7th February, 1842- I cannot think it is desirable to attempt to enforce labor by penalties in the shape of rent to be exacted only in the event of its non-performance; and I think universal experience has shown that those properties have prospered most where the two questions of rent and labor have been kept wholly distinct. Experience has shown what reason would anticipate, that the industry of the negro, like that of all mankind, is drawn out just in proportion to the interest which he has in the pro-duce of his labor. And although I have great hesitation in offering any suggestions on this subject, I cannot but add that it appears to me probable that no inconsiderable success might attend the introduction into Demarara of the Metairie system.'

Another distinguished British statesman, Lord John Russell, has thus described the object of emanication. Carrying into affect the religious and

cipation: 'Carrying into effect the religious and nevolent views of the nation at large, it was their object to convert slaves into freemen, to rescue their brethren of Africa from the lash of compulsory toil, and establish them as Christian men on the soil where they had been transported as chattels or beasts of burden. On this, the principal question of all, of burden. On this, the principal question of air, there is, I am happy to say, no room for doubt. None of the most inveterate opponents of our recent measures of Emancipation, allege that the negroes have turned robbers or plunderers, or blood-thirsty insurgents. What appears from their statement is, that they have become shopkeepers and petty traders,

I have, perhaps, extended my remarks to a length unsuitable for such an occasion, but I am aware of the deep interest which is taken in this country in this subject, and I have not therefore hesitated to convey to you the opinions which I have formed on it. Let me once more assure you of my gratitude for your confidence, and of my devotion to the cause

of Universal Emancipation from Slavery. F. HINCKS. Toronto, April 30, 1859.

LETTER FROM CASSIUS M. CLAY TO THE

CLEVELAND MASS MEETING. GENTLEMEN: -Your favor of the 16th is received too late to accept it on my part. I deeply sympa-thize with you in your movement against the ad-vances of 'slavery and despotism.' The scenes which are now being enacted in Cleveland, where men are fined and imprisoned for the exercise of the highest instincts of Heathen Philanthropy and Christian Morality, in violation of the sacred principles of our government and the utter overthrow of our much-vaunted Constitution, are well calculated to arouse a sluggish people to action, and awake the sleeplest from their fatal slumbers! I always hated and denounced the Fugitive Slave Law-not only because it violated the U. S. Constitution—the return of fugitives from labor being a duty imposed upon the States only, according to the unbought dieta of the 'Expounder of the Constitution,' Daniel Webster, and denied to Congress—but because it violated all the safeguards of freedom—jeoparded the life, liberty and happiness, not only of the humble and hated African, but of every proud Saxon in the land, and made justice a mockery in all its forms, but because it humiliated and degraded our manhood, and fitted us to be ourselves slaves, which our masters long since designed.

Gentlemen, allow me to be a little egotistical. In a letter to the members of the New York Legislature, dated Jan. 9, 1846, more than thirteen years ago. I because it violated the U. S. Constitution—the re-turn of fugitives from labor being a duty imposed upon the States only, according to the unbought dicta of the 'Expounder of the Constitution,' Daniel Webster, and denied to Congress—but be-cause it violated all the safeguards of freedom— jeoparded the life, liberty and happiness, not only of the hamble and hated African, but of every proud

about Africans—whether they be beasts or men— a debate about maudlin philanthropy—but whether we, the eighteen millions of white men of these States, shall be free men or slaves'!

These sentiments and utterances were denounced as the most atrocious and fanatical all over the North: and what little reputation I had for common sense was for long years lost! What say you now, men of Ohio? What think you of the expulsion of the Representatives of Massachusetts, seeking legal redress of wrongs in the courts of the United States in Charleston and New Orleans? What think you of the army and navy present in Boston to enforce an unconstitutional law? What think you of the trials of American citizens for their lives for 'constructive treason'? What think you of the selling Northern citizens into Southern slavery What think you of the Governmental murders in Kansas? What think you of the military dictator-ship there? What think you of the armed over-throw of the ballot by the national bayonets? What think you of the political attempts to vote a minority Constitution over the heads of the freemen of Kansas, and to drive it down their throats with sword and ball? What think you of the decision of the Supreme Court, that the black man has no rights which the white man is bound to respect? hat think you of their dicta, that citizens of the What think you of their dicta, that citizens of the free States are not citizens of the United States? What think you of the Dred Scott decision in its real purpose—that Slavery is the only sovereignty in these States—in the language of the Kentucky and Kansas laws, a man's right to his s lave' is higher than all laws and constitutions'? What think you of that sort of a 'Higher Law'? What think you of the embryo political movement under 'Democratic' auspices, which will in 1860 call upon you to invost Congress with the power to put it into practice in all the Territories, and then in all the States? You can't see speculative opinions—you know nothing of the logic of principles—you ignore cause and effect by induction, making the past, future history! But you see your good and true men now lying in prison! You begin to understand that thing! You call a convention on the 24th instant. You invoke the countenance and aid of 'every true ratiot and friend of freedom'. Year good! You we have and said unto them, Is it true, O Shadrach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the sound of the cornet, thing! You call a convention on the 24th instant. You invoke the countenance and aid of 'every true patriot and friend of freedom.' Very good! You intend to 'resolve,'' to 'protest,' to 'denounce.' Is that all? Then go home, and wear your chains! I say, are you ready to fight? Not to fight the poor Judge at Cleveland—not to fight the Marshall—not to fight the miserable packed Jury—not to fight the tools of the despots—but the despots themselves!—not to make emeutes—not to produce anarchy—but to maintain constitutional liberty—peaceably if we can—forcibly if we must! Are you ready for that? If not, give it up now! Don't go into a national convention to select a standard-bearer who is a 'submissionist'! Don't put up a 'compromiser'! Don't look out for a 'conservative'. They'll all betray you, as they have done! They'll all do that which you expected and desired them to do!

They'll all betray you, as they have done! They'll all do that which you expected and desired them to do! They'll all sell us out, as we have been willing to be sold! The Union will be again in danger'! I played prophet thirteen years ago—I'll play the same part again.

Men do not lay down power voluntarily; our masters, the slaveocracy, are not going 'to go out like a sunfi.' The 'democracy 'intend to rule the Union, or ruin the Union'! I don't intend, so far as I can control or influence the Republican party—that they shall be allowed to do either. I want a man at the head of the party, who will be the platform of the party. I want now no corn-stalk general, but a real general. I want a man whose banners bear no uncertain sign. When I see slave propagandism on the banners of the Democracy, I want to see, in legible colors, liberty propagandism on the flag of the Republicans. When I read' 'Slavery is higher than all laws and all constitutions,' I want a scribe who will write under it; and on it in letters like those of John Hancock.

hucksters and small freeholders. A blessed change while Providence has enabled us to accomplish. While it is my own deliberate opinion that a very large amount of labor, which is now wasted or less profitably employed, could be obtained for the cultivation of sugar, I am not prepared to admit that the success of the grant seasone of Emancipation is to be tested in this way. The true test, it seems to me, is the progress of the African race. The best proof of the industry of that race is that large numbers have acquired, and are daily acquiring, valuable properties. They are amenable to the laws, anxious for the education of their children, and good and loyal subjects of the Queen. I do not wish to be misunderstood. There is still vast room for imbalance in the control of the be misunderstood. There is still vast room for improvement, but I certainly concur in the following statement of a prelate esteemed and respected by all through to the end! But if not, I'll have none of who have the advantage of his friendship; I refer to your conventions—no more farcical campaigns—no the Lord Bishop of Barbadoes:—

more humbugs—no more 4th of July orations—no Looking from this point of view at the dangers more declarations of independence—no more plati-\*Looking from this point of view at the dangers more declarations of independence—no more platianal difficulties attending the experiment, Lecrtainly think we have, in Barbadoes especially, great reason to say that the advantages resulting from the abolition of slavery have been quite as great as we could reasonably expect in so short a time—much greater indeed than the most sanguine amongst us, I believe, ever anticipated.\*

more declarations of independence—no more platianical places—no more glittering generalities—no more glittering generalities—no more platianical places—in silence and humility I will crush out the aspirations of earlier and remit the dutiful but hard task of forgetting that I was born free!

Your obedient servant,

Your obedient servant, C. M. CLAY. Messrs. S. O. GRISWOLD, etc., Com., &c., Cleve-

THE SUPREME COURT OF WISCONSIN-WHAT IT DECIDED.

The power of Congress to legislate for the rendition of slaves ' has never been denied by the Supreme Court any State-the Courts of Wisconsin, notwithstanding the popular impression, not forming an ex-ception. —We invite the attention of our readers particularly to the above paragraph. Very few, comparatively, are aware of the fact stated, and yet it is literally true that the Supreme Court of Wisconsin did not pronounce the Fugitive Slave Law unconstitutional. Mr. Justice Smith expressed his opinion to be, that the act was unconstitutional; but neither Chief Justice Whiton nor Mr. Justice Crawford concurred in that opinion, and the latter expressly dissented from it. It will be found by reference to the decision of the Court in the last case -where Booth was discharged after trial and conviction-that the opinion of the Court was delivered by Mr. Justice Crawford, who never denied, nor even questioned, the constitutionality of the act itself. Mr. Justice Smith, while concurring in that

a letter to the members of the New York Legislature, dated Jan. 9, 1846, more than thirteen years ago, I used these words: 'This is no longer a question Supreme Court of the State of Wisconsin, Judge Supreme Court of the State of Wisconsin. Judge Smith's opinion was the stone that the builders rejected; but in the popular mind it has become the chief corner stone, when in a judicial point of view it is not of the least importance, and would not be cited even as an authority in any enlightened Court of Christendom. It was weighed in the judicial balance of the State of Wisconsin, and found want-

ing. ... What great thing did the Supreme Court of Wisconsin do then?' exclaims the astonished reader. It discharged Booth. 'On what ground?' A flaw in the indictment. 'Was that all?' Yes.
'O learned Court! - mark, Jew! - a learned

Now it must be obvious to the most obdurate and benighted abolitionist in the State of Wisconsin that the Supreme Court of the State of Ohio could not find, even in the decision of our own Supreme Court, a precedent for discharging the Oberlin rescuers, unless it could first find a flaw in the indict-

From the Hyannis [Cape Cod] Atlantic Messenger

'STRIKE! BUT HEAR!'
'Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadfree States are not citizens of the United States? nezzar spake, and said unto them, Is it true, O Shad-

tutions, I want a scribe who will write under it, and on it, in letters like those of John Hancock, thereby frighten us into silence, never made a more that is a lie! When the slaveholders say if you elect fatal mistake in their lives. From their petition to

presume they expected us to publish, we perceive that the industrious and public-spirited gentleman who took the matter of its circulation in hand (it was placed in the post-office for us last Tuesday) has been more than twenty days in getting nine subscribers to the instrument. We need not assure these men that 'we still live,' and that it is still the first and matter that determination to 'keen to our fixed and unalterable determination to 'keep to the right," as God's law directs, and pursue the line of duty, rather than pleasure, fearlessly reproving every work of darkness, and especially that of manstealing, whether wrought by men of high or low degree, leaving all consequences in the hand of that Providence whose word never faileth, and whose favor is more to be desired in our sight than all the gold that human beings bought and sold have ever brought into the pockets of our Southern lords. The die is cast! We have measured the weapons of our enemies, and know their calibre. Their swords are spiteful words, conceived in folly and selfishness, which bend on the armor of sound argument and ommon sense, and break up in curses! that their power to injure us is great; but we know also that the Devil can only run the length of his chain? Let them raise their rents on us; let them stop their papers; let them withdraw their advertising and job-work; let them do their worst to prevent us from breathing a free and honest word against their Heaven-defying crimes in Barnstable County;
—so long as our income will allow us money enough
to publish a paper ten inches square, the Messenger
shall go on; and while we conduct it, it shall be
free, independent, and outspoken, and such iniquities as we have hitherto condemned shall not go uncovered. Die the Messenger may: but, come what will come, we will not budge one inch from this course! We will not be held in awe by the purse-proud parasites of slavery; neither will we be bribed nor coaxed to do their pleasure. We are a true and loyal son of Cape Cod,—born on her soil, and nurtured in our first years under her institutions, and we love her with a true and loyal love; and because we thus love her, we WILL speak for her honor and her salva-tion, and we WILL BE HEARD!

THE KIDNAPPERS AND THEIR ENDORSERS TRYING THE Gag Law!—We received through the post office, ast Tuesday, the following note, which is easily explained in the light of what has been done by and to the kidnappers of Columbus. By this act, the sub-scribers have now signified that they think it right to kidnap men and women in defiance of the laws of the State in which they live, and in defiance of every other law; and to crush out, to the extent of their ability, every one who dares to bring their iniquitous says the scripture of such as these, 'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved!' While we cannot be too loud in the condemnation of the shameless wickedness which these men thus tacitly justify, let us pity them also in their darkness, for they know not what they do. Henceforth, they will walk up and down the earth, bearing the mark of Cain :—

HYANNIS, May 16, 1859.

Mr. Cooms-Dear Sir: We, the undersigned, wish you to discontinue the Atlantic Messenger to our address from this date. If there be any thing due, send your bills, and oblige
John W. Baker, G. P. Bearse, A. T. Crowell,
Joshua Baker, John Norris, Benj. Crowell, Joshua A.
Chase, Gorham Crowell, William Lovell.

TR TT SOP

The Providence Post, a Buchanan paper, has the ollowing pious and consolatory remarks

· Little by little, the influence of Christianity has been extended; little by little the condition of the Af-rican has been improved. The slaveholding Christian has not perceived at a glance that slavery is itself a sin; but he has perceived that cruelty is sinful, and has abandoned and discountenanced it. One by one, he is striking off the more galling of the slave's shackles, and every year confirms the hope which many Christian men have, that by and by the last shackle will be cast off.

Is that so? Has the Post noticed the recent at. tempts of slaveholding Christians to revive the hor-rible African slave trade? Has it seen anything of the recent imprisonment and sale into slavery of a free colored woman, in St. Louis? Has it heard of free colored woman, in St. Louis! Has it heard of the cruel and inhuman imprisonment and heavy fine of a free colored man, in Washington, because he could not find and deliver up to perpetual bondage his last remaining child? Has it heard of the recent burning at the stake of a slave in Texas, whose only burning at the stake of a slave in lexas, whose only crime was resisting unto death—the death of his oppressor—the master, who ravished his wife, and sold her away from her husband into slavery? Has he heard of that church, in Alabama, which had to buy its minister to keep him from being sold into the hands of a Louisiana slave trader? Has it heard of the killing of the slave girl, in Tennessee, by an in-human flogging? Hadn't the Post better read up the news, relating to slaveholding Christianity, a lit-tle closer?—Boston Atlas.

ANNIVERSARY WEEK IN BOSTON.

Perhaps the hardest working man upon the platforms was Rev. Dr. Chever, of New spoke once or oftener nearly every day of the week, and addressed a number of societies and associations. Ostensibly his themes varied with nearly every effort; but it was apparent that his soul was possessed throughout by a single purpose. He is the apostle of anti-slavery, whose peculiar mission it is to awake the church to the danger of the course it is pursuing upon this topic. Realizing fully the individual responsibility which accompanies his position of leading in the reference has accompanies his position. vidual responsibility which accompanies his position of leader in the reform, he seizes upon every incidental occasion to turn it to his advantage, and allows no opportunity to pass which may be properly improved for the advancement of the great aim and end of his life. He is animated with the burning zeal of the Other more noticeable matters of the week were

Other more noticeable in the before the Congrega-the sermon of Professor Phelps before the Congrega-which is to be published; Dr. tional ministers—which is to be published; Dr. Holmes's speech at the Unitarian Festival; Dr. Chapin's, on a like occasion among the Universalists; and Wendell Phillips's speech before the Garrisonian Abolitionists at the Music Hall. The last of these and wendell Phillips a speech teleprene charrisman Abolitionists at the Music Hall. The last of these had all the fascination of manner and style which belong to its author—the most consummate orator of modern times. It was, too, as every one expected, ultra in sentiment, and contained views and advo cated measures which a great majority of our citizens never have sanctioned in the past, and are not likely to agree to very soon in the fature. This was very well understood in advance. Mr. Phillips speaks his own sentiments. He asks no endorsement of them from any one who cannot conscientiously go with him; least of all does he undertake to identify himself with the Republican party, or make it responsible for his views. Yet there are cretain tender-footed Republican papers here, which seem to think it essential to their character for conservatism, that they should periodically denounce Mr. Phillips, and profess a horror of his doctrines. This

### DEATH OF JOSEPH STURGE.

The London Times of May 15th, speaking of the sudden and unexpected death of Mr. Joseph Sturge, at his residence, Birminghampton, on the 14th inst. He had risen at his usual hour, about half past six o'clock, and his voice was heard cheerfully calling his children to join him in riding out before breakfast, in accordance with their ordinary prac-tice in fine weather. On returning to his chamber, he complained of sudden and severe pain in the re-gion of the heart, which lasted about twenty minutes, when it appeared to abate, but his strength was utterly prostrated, and at about a quarter past 7 o'clock he breathed his last. He was born of Quaker parents, at Elberton, Gloucestershire, about ten miles from Bristol, on the 2d of August, 1793, and was in his 66th year at the time of his death. He was the sixth member of the family bearing in direct succession the name of Joseph Sturge, which he now transmits to his son, a boy of twelve years of age. In 1834 he married Eliza, daughter of Mr. James Cropper, of Liverpool, and thus became related to

the extensive philanthropic family circle of which that eminent man was the centre. This union was, however, of very brief duration, and Mr. Sturge af-terwards, in 1846, married Hannah, daughter of Mr. Barnard Dickenson, of Coalbrooks Dale, who survives him, and by whom he leaves one con and four daughters.

From early life he actively participated in the va-rious philanthronic movements of the day, but

From early life he actively participated in the various philanthropic movements of the day, but specially devoted himself to the anti-slavery cause.

The following year when all Europe was convulsed with revolutions, he attended at Brussels the first of that remarkable series of Peace Congresses which continued to be held annually in the principal cities of Europe until 1852, and at all of which he was present, and had a principal share in the guidance of their proceedings. The year 1848 was also signalized by his interviews with the members of the Provincial Government of France expecially Lawar. Provincial Government of France, especially Lamartine and Arago, on the subjects of peace and slavery, resulting in the decree which abolished slavery throughout the French colonies. The Anti-Corn-Law League in its early days was

deeply indebted to Mr. Sturge. Immediately on his return from America, at the request of the Anti-Corn-Law League, he took up the subject of an ex-tension of the suffrage, and the following year contested the borough of Nottingham.

He first established himself in business at Bewdley

as a corn merchant, on arriving at his maturity, and afterwards, in 1822, settled at Birmingham. Here and at Gloucester, in partnership with his brother, Alderman Charles Sturge, he continued to carry on business until his death.

At the anniversary of the Aborigines Protect tion Society, held in London, at the Friends' Meeting House, Gracechurch street, on the 18th ult., Gronor THOMPSON, Esq. prefaced an earnest and eloquent speech on the occasion as follows :-

Before I touch upon the resolution which has been confided to me, I must be permitted to express my heartfelt-sympathy with the members of the Aborigines Society, and especially with those who form its committee, in the irreparable loss which they have sustained in the removal by death of one of the brightest and noblest philanthropists of the age the late Joseph Sturge. It was my privilege to be associated with that excellent man for nearly thirty years, and to enjoy the opportunity of studying his character, in his domestic, social and public re-lations. I knew him as a friend, a husband, a father, and a public benefactor. I knew the variety and extent of his labors, the depth, the breadth, th universality of his sympathics, and, to some extent, his munificent liberality in the diffusion of that wealth of which he was the conscientious steward. In him were united the loftiest principles, with the tenderest sensibilities—the most indomitable moral movement calculated to mitigate the wretchedr and the suffering of mankind, to purify and elevate the morals of society, and to emancipate the bodies the minds, and the conscience of the human race Like his immortal prototype, the illustrious How-

He traversed seas, ranged kingdoms, and brought ho Not the proud monuments of Greece or Rome, But knowledge such as slavery could teach, And only sympathy like his could reach.

It was sometimes my misfortune to differ from Mr Sturge, but it was always with sorrow, and in the full belief that he acted from the strongest and most sincere convictions of duty; and that while he did so, he honored those who disagreed with him, if con-vinced that they acted upon similar principles. He has joined that hallowed constellation in which shine a Clarkson, a Wilberforce, a Buxton, a Gurney, an Elizabeth Fry, and a Joseph Reynolds. Joseph Sturge is gone, and his works have followed him. He has left to those who stay behind the rich legacy of his example, the high and holy stimulus of his virtues. Let us hope that some one has caught his descending mantle, and will pursue his footprints in his unostentatious search after the sufferings that may be relieved, the ignorance that may be en-lightened, the sorrow that may be consoled, and the bondage that may be broken. His grave will be a place of pilgrimage over which the Indian and the Negro, the Hottentot and the Finlander, will shed tears of grateful remembrance, while it will be cherished by all in this country who enjoyed the privilege of his friendship or were the recipients of his bounty, or who knew and appreciated the blended excellencies which formed his spotless character.

'THE GRACE OF SILENCE.' While the debate the Northwest Seminary question was pending in the New School General Assembly at Indianapolis, it would appear that that devout body narrowly escaped the much dreaded subject of slavery-thus :-

Dr. MacMaster was known to have threatened, that if too hardly pressed, he would hoist the banne of Anti-Slavery, and make the Assembly look fac to face at a question which was secretly deciding every vote, and lying at the foundation of every institution. And he was equal to his threat, so far a unfurling his colors is concerned. For two hours and more he stood before the General Assembly, de nouncing the whole policy of the Church in regard to Slavery. He was heard with great attention ery. He was heard with great attention the thundered forth the wrath of God and man

against the iniquities of Slavery.

Mr. Reed, an ex-member of Congress, introduced a series of resolutions approving the organization and object of the American Colonization Society. The principal ground presented for inducing the Assembly to express its condemnation was the hope that the Society would ultimately lead to the abolition of the infamous slave trade. This was brought up This was brought up at the evening session, and as the whole of the after noon had been occupied with Dr. MacMaster and his noon had been occupied with Dr. Baseline on found Anti-Slavery views, the Assembly seemed confound for the dangero when this new temptation to enter the dangerou territory was presented. Some were for moving the uestion, others for laying the papers or In the midst of the confusion, Dr Thornwell, from South Carolina, an eminent con servative, rose, and after making a speech, moved that the resolution be referred to the Committee on Bills and Overtures, which was carried.

THE AMERICAN TRACT SOCIETY performed feats of ground and lofty tumbling at its anniversary meeting in New York. Every minister that did no toward the South was either hooted down or gagged. Tom Hyer, Morrissey, Heenan, Rynders and the rest of the New York rowdies, might have participated in the proceedings without adding to the infamy of the meeting. Parliamentary law was trampled in the dust; Ohristian courtesy was disretrampled in the dust: Uhristian courtesy was disregarded, and the noblest sentiments were spurned; while the sum of all villanies received the right hand of fellowship. But these men have been de feated in their triumph. The next generation will be ashamed to be called by the names of men who would not permit good men to speak for those wh would not permit good med to speak for those who have been struck dumb by Slavery. We may as well (to use the language of one of our prominent citizens) meet this question first as last. Let us repeak out in language that cannot be misunderstood to misinterpreted.—Utics Central Independent.

## The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JUNE 17, 1859.

ANTI-SLAVERY CELEBRATION OF INDE-PENDENCE DAY.

The friends of impartial liberty and universal emancipation are invited to attend a MASS MEET-FRAMINGHAM, on MONDAY, July 4th, (under sinfidelity, and the particular expressions of it would the direction of the Managers of the Massachusetts be called blasphemy. Anti-Slavery Society,) to consecrate the day to the yet, in this false-hearted and hypocritical nation, able wrongs are still crying unto Heaven for redress, constantly increasing in solemnity, and without whose Samuel Wolcott of Providence, R. I.; the occasio dom and perpetuity of the American republic.

An arrangement has been made with the Boston and Worcester Railroad Corporation to convey persons to and from the Grove, on the direct line and the very persons who establish and manage the prayer the usual price. A strong array of earnest and eloticulars hereafter.]
FRANCIS JACKSON.

WM. LLOYD GARRISON, SAMUEL MAY, Jr., HENRY O. STONE, CHARLES A. HOVEY,

THE REPUBLICAN PARTY. Horace Greeley, in his recent speech before a m

convention in Kansas, thus concisely states the position of the Republican party:

But why not oppose slavery absolutely and everywhere? we are asked—in Virginia as in Kansas, in Georgia the same as in New Mexico? Why not strike directly at the existence of slavery anywhere, instead of merely attempting to confine and restrict it?

I answer—These questions confound what we may with what we may not do, and seek to obliterate the

plain distinction between them. Slavery in Virginia is just as bad as slavery in Kansas; but your or my power over it, our right to oppose it and seek its over-throw, is much broader and clearer in the one case than in the other. If I lived in a slave State, I should be there an abolitionist; living in a free State, I am a slavery restrictionist—that is, a Republican. I do not vote as a citizen of New York to abolish slavery in Missouri, simply because my so voting ever so res lutely, and with ever so strong a majority of New Yorkers at my back, would not at all promote the end contemplated, nor in any manner modify the legisla-tion of Missouri. Whatever limits power, limits with it responsibility; and, having no power over the laws of Missouri, I am no wise responsible for their is or injustice. Of course, I know that the power of of Alissour. Of course, I know that the power of injustice. Of course, I know that the power of lightefied and resolute Public Opinion—the Opinion of Christendom—is very great; and I do whatsoever of Christendom—is very great; and I do whatsoever of Christendom—is very great; and I do whatsoever of Christendom with which I can do to intensify the reprehension with which that opinion regards slavery. Whatever power I pos-sess, I must and will exercise to provent the establishment of slavery anywhere, and to secure its overthrow everywhere. I am my brother's keeper just so far, and only so far, as I have power to win him from wrong and shield him from harm. Wherever ability halts, there obligation ends. But not till then.

Mr. Greeley does not fairly meet the issue. The complaint which the Abolitionists make against the Republican party is, not that it does not vote to abolish slavery in Missouri, or in any other slave State, (which they readily admit it cannot do,) but that it intelligently, deliberately and purposely sanctions and sustains slavery-i. e., the chattelizing of FOUR MILLIONS of men, women and children-in fifteen slave States, equally with the Democratic party, and, like the Democratic party, is for carrying out all the pro-slavery guaranties of the U.S. Constitution, to the very letter-the horrible Fugitive Slaw Law included, as witness the recent unblushing and inexorable decision of the REPUBLICAN Supreme Court of Ohio in the Oberlin rescue cases ! What say you to this charge, Mr. Greelev ? Please to ' face the music '-and no dodging ! Guilty, or not guilty ?

## LETTER FROM CHAS. SUMNER.

The Milwaukie Free Democrat of the 9th inst., con tains extracts from a letter of Charles Sumner to a

ROME, Italy, May 12, 1859. protection of its process around all within its borders. Better news for freedom never, in the long line of hisfeel the new influence, and the venerable monuments about me flash for the moment with the brightness of youth. God biess the people of Wisconsin, who know their rights, and knowing dare maintain them! God

the best wishes of his heart.
In this event, I hail the certain beginning of a new corpus, and the other safeguards of the rights of all, struck down by the preposterous and tyrannical prestruck down by the preposterous and tyrannical pre-tensions of slavery, under the national constitution will again become realities. A happy day it will be for the peace and good name of the chieved. Meanwhile, Wisconsin has nobly set the example which older States must follow. The set the example wines on end cannot be doubtful.

Believe me, my dear sir, with much regard, Very faithfully yours,
CHARLES SUMNER.

Special Notice. In consequence of impaired health -the result of his long-continued, indefatigable and devoted labors as the General Agent of the Massachusetts, and also American Anti-Slavery Society-Mr. Max, by unanimous consent of the Board of Mansgers, has taken a furlough, and transferred, for the present, his official duties to Mr. E. H. HEYWOOD, to whom all applications for meetings, services of agents, tracts, &c., are to be addressed, at 21 Cornhill, Boston. until further notice.

DEATH OF JOSEPH STURGE. In another column. we record from the London Times the sudden death of Joseph Stungs, a prominent member of the Society of Friends in England, and for a quarter of a century distinguished for his munificent benevolence and philanthropic activity : and particularly for his efforts for the promotion of universal peace. He had great depend, are not less interesting and important than personal influence. His funeral was a great demon-stration. The family having declined a public funeral, the inhabitants of Birmingham showed their respect by attending it uninvited, as a spontaneous and genuine tribute of respect. The mourning procession, as it left Mr. Sturge's house, was followed by sixty car- surely, the shape and arrangement of bone, fibre, and riages, and was headed by a procession of more than three thousand persons, three abreast, of all ranks, creeds and shades of distinction, led by the Mayor, and Rev. Dr. Miller, Rector of St. Martin's, the mother church of the town. The burial ground was thronged by members of the Society of Friends from all and beauty have any attractions; to parents as a parts of the country, amongst whom was Mr. Bright, guide to the right performance of their all-important

ANNUAL REPORTS OF THE AMERICAN ANTI-SLAVERY Society, for the years ending May 1, 1857, and will not look in vain in its pages for the secrets of that May 1, 1858. 8vo., pp. 203.

These two Reports have only been recently com pleted, and are now published and paged as one, with an Index of Subjects. Members of the American and of the Massachusetts Anti-Slavery Societies may obtain their copies by calling at 21 Cornhill, Boston, or at 5 Beekman street, New York. A few copies are for sale at twenty-five cents each.

WHAT! PREACH, AND KIDNAP MEN! It is instructive to notice with what slight regard indeed with what undisguised contempt—church members treat those specimens of their peculiar pro-fessional dialect which are used, however sincerely, i

the pursuit of objects diverse from their own, and no conducing to the honor and glory of the church. If the bare announcement should be made that clergyman, in a prayer-meeting, was interrupted with tumultuous noise and insulting expressions on speak ing of his sincere desire to promote the divine glory -the religious press would be in a fever of indignation ING at the commodious and beautiful Grove in the tumult would be asserted to have sprung from

But 'circumstances alter cases.' This very thing work of breaking the fetters of the millions who are actually occurred so lately as last month in the city o New York. The meeting (opened with prayer by groaning in the bondage of chattelism, whose unutter- Rev. Dr. Spring) was a meeting of the American Tract Society; the person interrupted and insulted, whose claims on the sympathy and justice of all are while using the expression above quoted, was Rev liberation and rescue there is no possibility of the free- on which he used this expression was an attempt to direct the censure of the Society against the African slave trade; and the disturbers were grave and solemn life-members and directors of the Tract Society, the various branches connecting therewith, at about half meetings in their respective localities at home, and who had just decorously listened to a prayer by the quent speakers will be present on the occasion. [Par- pro-slavery Doctor of Divinity, Gardiner Spring. Here is the record of the transaction, as given in the full report of the Tribune.

Mr. Wolcott, after three tumultuous interruption said- I undertook to offer a motion, and was about to say that I did it with no captious spirit, but with s sincere desire to promote the Divine glory [cries of motion, motion, hisses and cheers, and the utmost confusion.' After tumultuous interruptions in two other attempts to read his resolution-the presentation of which was perfectly in order, though the pro-slavery President, Hon. Thomas S. Williams of Connecticut, would not maintain the right of the speaker by declaring it so- Mr. Wolcott sat down amid great laughter'!

The persons from whom this laughter, these shouts and these hisses came, the life-members and Director of the American Tract Society, are of the very class which established the daily prayer-meeting in the Old South Chapel in this city, which set up the printed placard that ' no controverted topics' were to be intro duced into it, and which refused to read or to notice the request for prayer for the imprisoned fugitive, Thomas Sims; they are of the same class with those who set up the daily prayer-meeting in Park Street Vestry, and voted that no controverted points should be introduced there, and then prayed that God would destroy the life of Theodore Parker: or if not his life. his health, strength and power of speech; or if not his reason!

Does any one assume that the Park Street and Old South prayer-meetings, being always decorous and solemn, are therefore managed by persons essentially different from those who clamored Mr. Wolcott down The reason of this difference is, that the holders these meetings are unanimously pro-slavery. There is no opposition there, because there is no minority to oppose. But let any one persistently disregard their nfamous restriction upon all notice of the rights (and wrongs) of the slave, let any one speak or pray ir hearty opposition to the greatest sins, or in hearty intercession for the greatest sufferers in our land, and hisses and shouts will promptly arise in the Old South Chapel, and the constable will again be summoned t enforce the despotism of the Park Street church com mittee. The church-membership and the piety (so called) of these men seem to have exercised not the slightest influence towards rendering them either just in themselves, or observant of the rights of others. They trample down justice and the rights of their fellow-men as unceremoniously as the Southern slave traders themselves. Is it wonderful that the question comes up, ever and anon, to our minds-What is such piety worth? How comes it to be held in such es teem? And is it not really antagonistic to the Christian life, instead of being an element and an evidence of it?

It is equally instructive to notice that the South ern slave traders themselves (in cases where violence gentleman in that city. Though adapted particularly are imitating the serious manner and the Scriptural and profaneness will not answer their purpose better to Wisconsin, they will be read with interest by Mr. language of their Northern coadjutors. The eighteen persons who advertise in a Mississippi paper erator of May 20th) that they will pay \$300 per head My Dear Sir :- Of late I have received very little for one thousand native Africans, referring for the political intelligence from home, and in the depression of a protracted disability, have hardly missed it; but to-day I have been gladdened and strengthened by houses in Mobile, Alabama, make a 'profession of he news that the people of Wisconsin have elected a faith' at the close of their business-like document. Judge of the Supreme Court, on the issue distinctly Finding in the Journal of Commerce, and the New presented, that it is the duty of the State to throw the York Observer, that high professions enable a vast amount of absurdity and falsehood to pass unquestion Better news for freedom never, in the long line of his-tory, reached this ancient capital. Wherever I go, I feel the new influence, and the venerable monuments law-abiding citizens'! What wonder that they appeal to 'the Divine law'! What wonder that the 'feel' that 'great mutual benefits' arise from slavery bless the cause! To the people, and the cause, an and that they 'esteem it a duty' to extend its priv leges, 'that reciprocal benefits may result'!

If these gentlemen should be found, on inquiry, be members, in good and regular standing, of som Methodist, or Baptist, or Episcopal, or Presbyteria church, the proof of their piety would stand on pre cisely the same ground with that of the Honorabl President and the Rev. Secretaries of the Tract Soci ety, and would be so accepted, throughout the country, by their sister churches. But, since American piety by no means implies a Christian character-and since the language and actions of the Northern and Southern persons in question po together in favor of slavery-I shall venture to assume, as at present advised, that these Honorable and Reverend helpers of the pro-slavery work of the Trant Society are no more Christians than the Mississippi stare traders. - c. x. w

HINTS TOWARD PRYSICAL PERPECTION: or, the Phi losophy of Human Besuty; basing how to Acquire and Retain Bodily Synametry, Health and Vigor; secure Long Life; and smoid the Infirmities and Deformities of Age. By D. H. Jaques. New York: Powler and Wells, Puttishers, 308 Broad-

This is a work which, if we mistake not, is destine to command almost universal attention, and awaken everywhere a deeper interest in the physical improve ment of the race than has yet been manifested; as if shows how certain and easy this improvement may be made by the use of the perfectly legitimate mean therein pointed out. Its revelations of the laws of in procuring the abolition of West India slavery, and human configuration, on which symmetry and beauty they are novel and surprising; showing as they do that the form and features of even the mature man o woman (and much more those of a child) may b modified at will, and to an almost unlimited extentthat we have the power to change, gradually, but fluid, growing day by day more beautiful or more ugly according to the direction given to the vital forces.

It will be found deeply interesting to both sexe (but especially to women) and to all ages; and we earnestly commend it to all for whom health, strength, functions and duties; to teachers who may learn from it how to develop the minds and bodies of their pupils harmoniously together; to young women, who womanly beauty and personal attractiveness which they very properly desire to possess; and to young men, who will find in it a manual of rules for the develpment of those higher qualities of physical vigor and manliness which will command the admiration of their own sex no less than the love of the other. Illustrated with twenty plates and a large number of cuts, exe-cuted in the highest style of art.

A regular quarterly meeting of the Worceste County South Anti-Slavery Society was held on Sunday last, 12th inst., at Blackstone. It was a meeting of much interest, largely attended, and promising well for the cause of freedom in the Old Bay State. In the absence of the President, RODNEY MOORE, of Slatersville, was chosen to preside, and Samuel May, Jr., was chosen Secretary, pro tem.

The meeting on Sunday morning was held in the Wesleyan meeting-house at Millville village, and was numerously attended. After the singing of the hymn-

'The hour of freedom, come it mustand the reading from Ezekiel, of God's rebuke and

condemnation of those false priests and shepherds who leave his flock to wander and be lost, through their sinful and selfish neglect,-

ADIN BALLOU, of Hopedale, offered an earnes prayer, appropriate to the occasion.

SAMUEL MAY, Jr., then addressed the meeting. Af ter some prefatory remarks, he argued the duty of all, and especially of all who professed a belief in God as the creator and father of men, to be actively engaged in behalf of the cause which aims to lift up four millions of his children from a condition of the most cruel debasement and suffering, and to save all the other millions of the land from the guilt and shame of being their oppressors. He likened the American ministers and churches of the present day (with rare exceptions) to those false and cowardly priests who, in Ezekiel, are so fearfully condemned. He presented and defended the following resolu-

Resolved. That that which the churches all aroun us call worship is nothing else than a mockery of God, a contract of His word and commandment, and a fresh crucifixion of His Christ, so long as these churches turn a deaf ear to the cry of their enslaved brethren; and, instead of joining the abolitionists in efforts for their deliverance, give their support and fellowship to the oppressor.

Resolved, That such worship is as degrading, use less, and destructive to man, as it is offensive and hateful to God: and that every man who sets a true value on his own religious nature, who seeks his own spiritual growth, who desires the favor of God and the fellowship of His son, will fly these churches as snares and pitfalls of his soul, and will lift up his open and practical testimony against them as the worst foes of God and man.

W. W. Coox, of Hopedale, expressed his own cor currence with the resolutions, but thought that many they are based, and hoped these would be more fully explained.

THOMAS W. HIGGINSON, of Worcester, gave an em phatic support to the resolutions, and adduced many proofs and illustrations of their truth. To show of day are, to a very great extent, composed, he said that within a few days he had made the acquaintance of a woman, once a slave, who had freed herself, and had subsequently returned into the slave States, on eight different occasions, and brought away by her own efforts FIFTY PERSONS into freedom, among whom were her own father and mother, besides giving aid in freeing some hundred others. Her name it was needle to state, - but the slaves call her Moses, -for she leads them out of the land of their captivity. She was then visiting Worcester, as she had previously visited Boston, Concord, &c., to raise a small sum of money to enable her to procure a humble home for her father and mother; and many had rendered aid. Mr. H. said he sought to introduce her case to the members of the oldest, and one of the largest and wealthiest religious societies in Worcester, at their weekly Conference meeting, but learned that all the members who usually attended on those occasions were quite proslavery, (!) and no one could be induced to bring the case before them. At last he heard of one young man of their number, who was believed to feel an interest in the anti-slavery cause, and he hoped through him that this heroic woman would be enabled to lay her case before this large society of professing Christians ! So difficult a task was it, even in the city of Worcester, (reputed to be one of the most anti-slavery comlady, who said, 'If you take away my total depravity, -what shall I have left?' He thought such professing Christians as he had spoken of, made good their title to that thing.

Mr. H's speech was clear and strong, and received with close attention.

Mr. May added a few remarks, and at 124 o'clock. the meeting adjourned to meet again at 2 o'clock, at Blackstone Town Hall, two miles distant.

At the hour named, the large Town Hall was found fully occupied by a very large and highly intelligent audience. After the reading of the above resolutions ADIN BALLOU addressed the audience at considerable length, vindicating the anti-slavery reform as truly Christian, and as absolutely necessary, justifying his own course, from a very early day, as a supporter of it, and showing, both by argument and sarcasm, the weakness and wickedness of the position now held by the great body of American churches in regard to

The following persons were then chosen a Committee of Finance, and proceeded to collect contributions

Dr. Abel Wilder, E. N. Paine, Stephen Albee, and W. W. Cook. The amount collected, for expenses of the meeting, &c., was \$20.34.

THOMAS W. HIGGINSON then addressed the andience. He presented, in a very interesting manner, considerations fitted to stir every reflecting, honorable and conscientious mind to a deep and abiding interest in this subject.

At about 44 o'clock, it was voted to take a recess of fifteen minutes At 5 o'clock, the meeting was again called to order, when, to a considerable extent, a new audience was

found to be present. Mr. May offered the following resolution, and supported it, in a direct appeal to all present, to take

hold of the work of signing and circulating the petition to the next Legislature, praying that Slave-hunting in Massachusetts may be absolutely prohibited in all cases and circumstances. At the close of his remarks, many copies of the petition were distributed to those who pledged themselves to attend to the work of their circulation. The resolution was as follows : Resolved, That the refusal of the Legislature of

this State, at its last session, to pass a law for the preention of kidnapping on the soil of Massachusetts, salls for the carnest rebuke from the people of this State, whose wishes were disregarded, and whose principles trampled under foot ; that the leaders of the conspired to defeat that law, did shamefully betray the trust committed to them, and did violate the confidence which they had led the people to repose in them; and we call upon every true and honest anti-

This resolution was subsequently put to vote, and was adopted by a unanimous vote.

The whole subject was further discussed by GEORGE W. STACT, of Milford, and by Mr. Higginson, in anther instructive speech; and the meeting, soon after of the most encouraging ever held in Blackstone. RODNEY MOORE, President. SAMURI MAY, JR., Secretary, pro tem.

Resolutions were adopted by the Reformed Presbyterian (Covenanter) Synod, at its late meeting in Pittsburgh, Pa. They furnish an example worthy to be imitated by every other religious body in the land. Resolved, 1. That slavery—the holding of man as

A STRONG TESTIMONY.

The following strong, explicit, and uncompr

roperty-to be bought and sold as 'chattels' personl, is a malum per se (an evil itself) wholly at variance with every precept of the divine word, and a great outrage upon every attribute of our common human

2. That we are more and more firmly convinced that the Constitution of the United States is the great strong hold and bulwark of this system of vioence and oppression, and that, therefore, we will continue to testify against it, refuse the oath of allegiance to it, or obey its unholy requirements.

3. That the infamous Fugitive Slave Bill, which makes the North the hunting-ground of the slaveholder, which expressly contravenes and contradict God's fugitive law, viz: 'Thou shalt not deliver unto his master the servant which is escaped from his master unto thee, he shall dwell with thee, even among you in that place which he shall choose, in one of thy gates, where it liketh him best, thou shalt not oppress him; and the yet more infamous Dred Scott decision, which not only makes slavery in every sense : national institution, but expressly declares that 'the colored man has no rights which the white man i bound to respect,' are perversions of justice and judgment so erroneous that they are not only to be vio lated in letter and in spirit, but demand as the consummation of national integrity, that the ministry direct against them the denunciations and the judg

4. That we discover no hope for the slave, no propect of his deliverance from the principles of any o the political organizations of the day-that, therefore we continue to stand aloof from all connection with them, and rely as heretofore upon the power of truth blessed by the Spirit, rather than political power in the contest with oppression.

5. That we esteem it our special duty to bear firm faithful and explicit testimony against those ecclesias tical organizations who continue to admit within their pale those who make merchandise of the souls and bodies of men, and who, although frequently and earnestly importuned, refuse not only to utter any testimony against this evil, but wholly to give any deliverance whatever upon the subject. Our motto is still, 'No Union with Slaveholders, political or ecclesinstical.

6. That those who attempt to defend slavery fro the Bible, to impose upon community the enormou present did not understand the grounds on which lie that God, by his word, sanctions a sin so heinor -are guilty of one of the worst and most dangerou forms of infidelity exhibited in this age and nation.

7. That we will continue, each one in our place, a God may give us opportunity, to labor and pray for the emancipation of the captives, the coming of that what persons the religious meetings of the present day when God will break every voke, undo the heavy burdens, and let the oppressed go free.

The resolutions, after slight amendment, wer adopted unanimously.

#### A WORD FOR FREEDOM. FRIEND GARRISON :

The friends of impartial freedom cannot afford to et the gems and jewels of anti-slavery sentiment pass without a word of commendation and notice The following is an extract from the valedictory dis course delivered by Rev. W. T. CLARKE, before the Second Congregational Society of Hingham, March 20th. I think it should find a place in the grea anti-slavery reservoir, the Liberator, wherein is deposited much of the good and evil pertaining to the cause of liberty in this country.

J. CUSHING. Truly, .

The charge has been studiously circulated that this is a political pulpit, and that you were supporting political preacher. The charge is baseless. It has no even a shadow of fact to rest upon. Of course, I re pudiate the shallow, absurd idea, that a great mora question loses its moral character, and its fitness for the pulpit, the moment that designing demagogue seize upon it as a means of gauring office and power Though twenty parties were organized upon the slamunities in the whole country,) to bring the case of a very question, they could not swing that question out slave-the most wronged and cruelly treated of all of the domain of morals, or the sphere of the pulpit, or absolve the Christian minister from his duty of Mr. H. could not but think of the story of the old erting his influence in behalf of freedom, and of raising his voice of protest, warning and pleading per sussiveness in the face of every new crime agains man and the eternal law of God,-especially when the African slave trade is being revived before our eyes, and within a few weeks four hundred and twenty-nine men, women and children, (God's children all of them,) were sold, amid profane oaths, scoffs, and obscenities too vile and awful even for the pit, upon an auction-stand in Savannah, while the highest court of justice in the nation has degraded itself into the willing ally of injustice and oppression. Why, for a Christian minister to be wholly silent, while enormities like these are being enacted, is to repudiate Christianity, to outrage his manhood, and to insult God. Who are the real political, the partisan preachers of our times? Here are two great political parties :- one of these parties makes no requisition upon the pulpit, but leaves each minister free to act out

his own convictions of duty; the other party requires absolute silence upon the subject. It knows that the nefarious designs and inherent wickedness of slavery cannot be defended even before a Christian congregation without creating a shudder, and arousing the latent conscience of the people into determined opposition to it. So it would draw the cloak of silence over the question, and lull the drowsy conscience of the church to a deeper sleep, while slavery perpetuates its enormities, and extends its power over the republic. Who, then, is the partisan preacherthe political minister, who deserves to be visited by the odium and reproach of all good men? Certainly not the one who speaks his convictions upon the mora issues and principles involved in the slavery questionnot the man who gives expression to the deep and diffused public sentiment against slavery; but the real partisan, political minister is the one who, in obedience to the great pro-slavery party of this country, says nothing upon the subject. These prudent, politic men, who try to smooth the matter over, and 'hold their peace, verily such men shall have their reward; and, nowever beautifully they may preach the gospel, however sweetly they may talk about the dear Jesus, they must some day hear a voice speaking to them in searching emphasis,—Inasmuch as you have not spoken in behalf of the least of these little ones, you have not spoken for me.'

At the instance of several gentlemen, the tim for the presentation of manuscripts to compete for the prize offered by the Church Anti-Slavery Society is extended to September 1st, 1859. The desired length of the tract, showing that the Bible has no warrant or allowance for chattel slavery, is not over Republican party, in and out of the Legislature, who 30 pages of ordinary tract size. All manuscripts to be accompanied with a sealed envelope, containing the name of the author, not to be opened until the prize of \$100 is awarded. All communications to be addressed to Rev. Henry T. Cheever, Jewett City, Conn. alayery man in that party to mark such treachery as it Journals friendly to the design are requested to pub-

We learn that an Anti-Slavery meeting o nuch interest was held in the city of Worcester, on Sunday last, at Brinley Hall, being the third success ive Sunday on which the subject has been presented 7 o'clock, adjourned, having been, it is believed, one in that place. PARKER PILLSBURY, STEPHEN S. FOS-TER, and Joseph A. Howland, were among the speakers present. Other meetings, we understand, will be held next Sunday in Worcester.

BREACH OF PROMISE OF MARRIAGE Miss Effie Caratang, aged 29, Henry Shaw, aged 62.

Henry Shaw, age.

In the Common Pleas, St. Louis County, Februs Term, 1859.

DAMAGES \$100,000.

Now it came to pass in the third year of the right Now it came to passed over a mighty passed of the tyrant James, who ruled over a mighty passed over a mighty passe of the tyrant same, comely to lock pa of robbers, that a certain country to lock you had her abode in a great city, that lyeth near the s had her about in a given side of the father of run And there was residing in that city, a man w And there was who looked upon the dame, or stricken in years, who located upon the carnel of was sorely smitten. Now it so happened that was he saw her, and remembered that he had no wis to he saw ner, and the same no with a sons, nor daughters, that he communed with him saying,-I will go, and present myself before is And he did, even as he had said. And behold aged man, whose name was Henry, went to se, to aged man, whose to talk with his beloved. And he visited her by the and by the twilight. He sojourned on foot said and by the twingas. And he brought her five a sojourned in his chariot. And he brought her five a said books, and jewels, and he laid them at the form his beloved. And he brought her a mighty ison ment of music from his castle; and he besongs in to accept it, as a token of his love. Now the dame whose name was Effie, even Effie Carriang, at on the whose name was stool thereof, and made music. Howbeit, it dright stool thereof, and he was joyful. And hespakeumble his heart, and he had she would be his wife. The and besought her thanks, and replied unto him, the as he desired. But when she had said unto him to as he desired. Due the castle, and be unto him a wil. same to pass that there was a great gathering of an and of horses, and of oxen, and of all manager of current and of norses, and to value, with her one of the year men, went to behold the wonders thereof. And the the second day had fully come, Effic and the year man went up, even as they had done before, to see he wonderful things that were to be seen. And it came to pass that Henry, the betrobed Effie, when he saw that his beloved had betatente self to the fair, lo! these two days, with a cons young man, that he was wroth; and when the size had departed, he repaired to the house of Es, as he spake fair words unto her, saying, Behold, I he

friends at my house; lend me, therefore, I pay the for the pleasure of my guests, the instrument of man which I gave thee. Now Effic was pleased to me. sent, and it went back to its place, even the place where it had stood in days of yere. Howest, vin his guests had departed, his wrath continued to this; and, by reason of his great age, he returned ag h see his betrothed, neither took her to be his wift; ar did he return to her the musical instrument is isl borrowed. And after Effie had waited for many lin. and beheld that he came not, she became gone troubled. And she went to a mighty layer vit the story of her afflictions. And she wept son, m said, Hath not my beloved greatly wronged me! He hath broken my heart, and blasted my property for he hath plenty of horses, and cattle, and made gear. Verily, he hath a stately house in the cir, a the midst thereof, and it seemeth like a castle; with thieves assail it, and it falleth not, but it resisted it their assaults. And he hath a tower in the courty that overlooketh the city. He hath many screen who came from the land of Ethiopia; he possed many pastures and fields lying in and about the ch; so many, that he knoweth not the value thered I counteth, likewise, much money in rents, for hi riches do greatly abound. And no man cantel the sheckles of gold, and the sheckles of silver, that is merchandise, and his houses, and his lands, and his usury do bring him in. But they are so great the they cannot be reckoned. Yea, they amount b twelve score thousand pounds, even pounds steries And her sorrows were reckoned at one score thousand thereof, which, in the language of that country amounted to five score thousand pieces of silver. And when she had taken counsel of the lawyer, she we greatly rejoiced. And the lawyer went to the inter and the judge called unto him the officer, and strift enjoined him as the custom is. Then the officer too a paper, and he carried it to Henry, whose summe is Shaw, and it told him all that the damsel had sid. Then Henry went to a notable counsellor, who is known throughout the borders of all the land, on to Edward, who is surnamed Bates, and he countithey denied all that the damsel had alleged Tim the judge appointed twelve men, just and true, and they took a mighty oath to decide as it should see to them just. And it was known throughout theday, and in the churches, and to all the people, and they wondered exceedingly. And some of them said la Henry of his abundance bestow upon the damsel all that she claimeth. But others said nay; this is a wind woman; her house is a house of evil resort, mist seeketh to circumvent a weak old man in her talk be cause of his great riches. But the men who at is judgment believed none of these things. And when the judge had expounded the law, and the courselon had spoken mighty words, they went out, and pe lots, and, lo! they all said, Let Henry give unto the damsel all that she claimeth, even five score thousand pieces of silver. And the judge wrote it in a but, and Effie's heart was exceedingly glad. And she for vided with the lawyers, and she took two sears al ten thousand pieces of silver, and the lawyer tok two score and ten thousand pieces; and so they ivided the spoils. Now, the people did greatly natrel; and they departed, every one to his own home, exclaiming, Great, and glorious, and wonderful is the law, and the administration thereof! Amen! L

ty here terd Yes and on hell very tari. Why he was a selve of to out to get out to ut hell heave hell heave matu. La a Re to gran law able to re to the lions mon kind and to re li by ent. Lis lions help!

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COLORED PEOPLE IN BOSTON. WILLIAM WELLS Brown recently gave an ester taining and instructive dissertation on Love, Courtship, and Marriage, at the Joy Street Church, is this

On Monday evening, 6th inst., at the Twelfth Baytist Church, Dr. JOHN S. Rock delivered his lecture, Voyage of an American Outlaw."

Besides detailing his experience in the attempt to secure a passport as an American citizen-s chapter revealing the heartless despotism of this government towards those whom Taney pronounces as 'haring as rights that white men are bound to respect, 'the leture abounded with graphic sketches of what met Dr. R.'s eyes and ears abroad.

WILLIAM H. SIMPSON, a young colored man, has ust opened a Studio at 42 and 44, Court street, where he is prepared to execute Portraits in Oil and Pasti. with an accuracy of expression and beauty of and which not only reflect credit upon his distinguished preceptor, (Mr. Wilson,) but at the same time exhibit his own genius in a most praiseworthy degree. We hope he will receive that patronage which he so well

Boston, June, 1859.

The Canadian Legislative Council have recently incorporated an association of colored persons in Toronta for Educational purposes. At one of the meetings the Mayor presided, and Rev. Dr. Willis, Professor Wilson, and other distinguished gentlemen participated. Among the colored Canadians, who also took part in the proceedings, were Dr. A. T. Augusta, W. R. Abbot, Isaac N. Carey, and others.

The following resolution was unanimously adopted: Resolved, That as the British Constitution kness no man by his color or creed, and that her colleges wherever established are open to all without distinct tion, it is expedient that encouragement should be given to young men, to enable them to enter the different schools, academies, colleges, and universities that thereby they may be prepared to fill any station which circumstances hereafter may assign them, either in or out of this Province. GE.

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LETTER FROM HENRY C. WRIGHT. the Great Frost of June 5, 1859-Its Results-Ohio in Chains - A Funeral - Great Rise in the Price of

Wheat and Flour. CHAGRIN FALLS, (Ohio,)

Sunday, June 5, 1859. DEAR GARRISON-I came to this place yesterday Saurday, the coldest day in June I ever saw; the Saturday, the saw; the thermometer at sundown was five degrees below thermometer. Before dark, ice began to form on standing sater. Great was the consternation of the people, of all clases, lest wheat, corn, fruit, and all garden vegetables should be destroyed. But no remedy was hown. Many anxious hearts and sleepless eyes ere in Ohio during last night. All were astir early this morning to see the result. The day dawned in cloudless splendor. The sun rose in perfect brightness. Before noon to-day, the work of the night was made manifest. Every blade of corn is cut down, all ever this region, so far as information has come in. Tomatoes, sweet potatoes, all vines and vegetables. in gardens, are dead, for this year. Apples all frozen and worthless. It is thought not one bushel will be and within twenty miles of this place—nor a peck—and this region abounds with them. Never was there fairer prospect than last week presented for a heavy crop of apples and vegetables. It is feared the wheat crop, too, is destroyed. Flour has risen two dollars per barrel in twenty-four hours. Indeed, those who held whest or flour will not sell for any price. The foliage of the grape, the ash and the locust trees, of the butternut, and, in many cases, of the maple, now all turned black and faded as in October. A deep sloom is on all faces to-day. It will be hard for farmers. They had depended on their incoming crops to meet the effects of the crisis of last year. Their hopes are utterly blasted on the Reserve. The only hope is, that this calamity is not extensive.

By the way, the superstitious ones say this calamity is in consequence of my coming here! I came here yesterday to lecture. In the afternoon of yesterday, I lectured on the Philosophy of Reform. Yesterday, lectured on the Ante-Natal Developmen and Education of man. House full. This forenoon, on What shall we do to be saved? Saved, not from hell, after we leave the body, but the hells of slavery, war, drunkenness, prostitution, politics and sectarian religion into which we are now plunged? When we get into our incorporeal state, we will inquire how to keep out of hell there; time enough to make that inquiry when we get there. But while we are in our corporeal state, our sole anxiety should be to get out of hell and keep out of hell here-the hells of inherited diseases of body and soul-of slavery, war, and all hells into which, in ignorance, we plunge ourselves, or are plunged by others. It is all a waste of time and thought and anxiety to seek now to keep est of hell in another state. Wait till we get therethen it will'be time to see to that. But, in this world. our sole anxiety should be to keep ourselves out of hell now-out of present hells, and get into a present heaven. This we can do only by compliance with the laws of life and health. Compliance with those fixed natural laws is heaven; non-compliance is hell. Last week, Monday, the Supreme Court of Ohio,

a Republican Court, refused to grant a writ of Habeas Corpus to the men in prison in Cleveland, for feeding the hungry, clothing the naked, and sheltering the wanderer. The Court has five Judges; three were trainst the writ, on the ground that the Eugitive Slave Law is Constitutional; two were in favor of granting the writ, on the ground that the infernal lsw is unconstitutional. Brinkerhoff, one of the ablest jurists in the State, and one other, protounced the law no law, because it is unconstitu tional. So those men are in prison, to lie there six months, because they dare to obey God and show kindness to the afflicted! Spaulding, Giddings, Wade and others are earnestly engaged to arouse the people to resist that satanic law. Every man should resist it by such means as he may deem right and expediest. When news came here of the refusal to grant the writ, the bell was tolled in the Presbyterian steeple Il the afternoon. All asked, 'Who is dead!' 'LIBRATY,' was the reply. Ohio, with her two milhons of men and women, lies bound, hand and foot, helpless at the feet of kidnappers.

Newsuny, Monday night, June 6. I rode ten miles, 'Sunday evening, after lecturing twice at Chagrin Falls, to this place, and lectured

here at half-past 7, on . Home, and its bearing on the Character and Destiny of Man.' This (Monday) afternoon, at 2 o'clock, I gave an address in the Presbyterian church here, on the occasion of the burial of the body of LIMA S. H. OBER, wife of Luke Ober, brother of our much valued and most faithful friend and fellow-laborer in all that is good and just, REU-MEN H. ORER. Luke and Lima Ober have been in Kansas two years. They were on their way East. Reached here last week. Yesterday morning, she ded. Her last request was, that I might speak at the burial of her body. She rejected the popular theoloey, as to its views of her whereabouts and whatabouts, the incorporcal state, and also in its views of a true Sarior and a true salvation. Therefore her last end was peace. She slept her last sleep as the infant

Our friends DARIUS and SOPHIA ALLEN are doing a good work here, giving no rest to the sectarians around them. They are faithfully doing the work for liberty and humanity the Father hath given them

Between Chagrin Falls and Newbury, the distance s ten miles. There is not a hill nor a blade of corn, a that distance, that is not cut down. It is thought the roof is not dead, and that it may sprout again. But many are at work to plant over again. Fruit all dead, and falling off. I do not believe one bushel of toples or peaches will mature in that region.

ALLIANCE, (Ohio,) 3, P. M., June 7.

I am here waiting a train for Salem, fourteen ziles. Arrived at half-past 11, A. M., just in time to be too late. The train moved off just as I landed here. I have to wait here four hours and a half for the next train-tedious enough. But, I always keep emething to do to meet such disasters.

Darius and Sophia Allen came with me in their ragon from Newbury, their home, to Ravenna, a disance of twenty miles. It was sad, as we rode along, to see everythill and blade of corn, the whole distance cut down by the frost of the night of the 4th, and the apples and peaches dead. Even the forest trees, many of them, look as if the foliage had been scorcha with fire. In Ravenna, and in Alliance and other laces, flour has risen two and three dollars on a arrel, since last Saturday, the 4th. A great pamie on all hearts. Millions and millions of dollars' worth of labor and grains and fruits were destroyed in a few hours by that frost.

But, smid all this panic, the people do not forget heir position in regard to slave-hunting. Slavery has belished the Habeas Corpus all over the North. Rather the Federal Government, the Central Power, as. That same Central Power, in Washington, has trived the slave trade. It has made it a crime, punshable with felony, to feed the hungry, clothe the taked, and give shelter to the houseless wanderercrime to follow Christ-a crime to worship the true God-a deep and damning crime to be a MAN. It is vall. Let the crisis come. Let the question of Liberty or Slavery to the North be settled. I thank the areholders for compelling the North to decide betreen Liberty and Slavery. Will you be freemen, or

Yours. HENRY C. WRIGHT.

The Crocket (Texas) Telegraph is informed that ore than two thousand negroes have been brought and settled in the region of country within eight alle of Hempstead, during the winter.

ANTI-SLAVERY VERSUS COLONIZATION. FRIEND GARRISON:—One of the most gratifying features in the meetings held in our city, during the late anniversaries, was the marked contrast between the six sessions of the New England Anti-Slavery Convention, and the one lilliputian gathering of that superannuated handmaid of slavery, the Massachusetts

Colonization Society. Wishing to know whether it was flood or ebb tide with the friends of the latter, we visited the place of their convocation, which was Dr. Robbins's Church in Bedford Street. The place seemed in admirable keeping with the spirit and objects of the meeting, and, while sitting there, we several times revolved in our mind the declaration of the Apostle-' Now we see through a glass darkly.' This was literally true of the place, and morally true of those who took an active part in the services.

While we rejoice to know that the places where the friends of the slave assembled were crowded by those who were anxious to listen to Freedom's noble champions, we were equally delighted to see so few gathered to aid in giving perpetuity to the accursed slave system in our beloved country.

The number present was about eighty, some fifty of whom were females. When I thought of the plan of abolishing American Slavery by such means as they proposed, I was reminded of Virgil's mountain, which, when in travail, and expected to give birth to some

monstrosity, brought forth a mouse. Rev. Mr. Means, of Roxbury, opened the services with prayer, in which he thanked God that 'the Colonization Society was fulfilling the Gospel commission.' (Will the Rev. gentleman inform us how they can be 'fulfilling the Gospel commission,' who are giving support to a system which renders it-impossible to preach the Gospel to four millions of human beings in the most enlightened nation on the earth?)

One gentleman said-'I am sorry to see so few here -that there has been such a falling off in numbers. But,' he continued, 'Truth is mighty, and will prevail.'

Truth, crushed to earth, shall rise again ; The eternal years of God are hers.

A clergyman arose, near the close of the meeting, to congratulate those present that, amidst the strife and noisy declamation of those who pretend to be the friends of the slave, they had found a place where philanthropy and a pure Christianity could be heard!

It was announced in the Report, that the American Society had sent out of the country, during the past year, 161 emigrants. This statement suggested the following query, to which if any friend of colonization will respond, he will lay us under obligation :- If the American Colonization Society sends out of the country only 161 colored persons in a year, and the slaves increase at the rate of about one hundred thousand annually, how long will it take that Society to rid the country of the whole slave population ?

Not wishing to occupy your valuable space with a detailed account of the proceedings of a Society whose plans of operation are so perfectly chimerical, and so palpably proscriptive, we will merely say that, while the number in attendance was very small, the meeting was equally small in every other respect. While some spoke of ultimate success and triumph, it was evidently only such hope as is sometimes cherished by the victim of some fatal disease, who is doomed soon to shuffle off this mortal coil.' Its epitaph will be written by posterity thus :-

Here lies the foe of God and man, Who set at nought Jehovah's plan; No tears let men shed over her, Who died of 'colon-Phobia.' JUSTITIA. Boston, June 13, 1859.

TRIBUTE OF RESPECT.

At a stated meeting of the Philadelphia Female Anti-Slavery Society, held June 9th, 1859, the following resolutions were adopted :-

Resolved. That in the death of CHARLES F. HOVEY of Boston, we, in common with the abolitionists of the United States, have sustained serious loss; and that, recording; required the Board of Managers to notify United States, have sustained serious loss; and that, while we deplore that loss, we rejoice in the example of his beautiful life of unwearied self-devotion to the cause of human freedom: and we trust that, though dead, his memory will still speak to us in living words of counsel and encouragement, as we pursue the work them to some other place without the State, with their consent, and if they refused to leave the State, then the Sheriff of the County was to be notified by the Board, and thereupon it was the duty of the State. It is from which he has been taken.

punior Anti-Slavery Society of this city, in the early removal, by death, of one of their members, Samuel Bettle, Jr., whose clear judgment, and fidelity to the right, evinced by his sacrifices in the cause of the slave, furnish an illustration of the truth, that 'hon-orable age is not that which standeth in length of in greater force. After further discussion of this time, nor that which is measured by number of years; but wisdom is the gray hair unto men, and an unspotted life is old age."

M. J. BURLEIGH, Secretary.

WHAT THE SOUTHERN CONVENTION DID. The Southern Convention, which was in session at Vicksburg, recently adopted resolutions of the following purport:

1. To re-open the African slave trade. 2. For the construction of a Southern Pacific Railway on the 32d parallel of North latitude, from Charleston and Sayannah by way of Montgomery, Alabama, and by the Southern Railroad to Vicksburg, on the Mississippi river; thence by the Vicksburg, Shrethe Mississippi river; thence by the Vicksburg, Shrevenport and Texas Railroad, across the State of Louis-

the Pacific Ocean.
3. To encourage, by lawful means, the Americani-

Pacific Railroad across the State of Texas, and on to

Marshall, in Texas; thence by a Southern

3. To encourage, by lawful means, the Americanization of the people of Cuba and the Isthmus, for the purpose of annexation, and demanding an abrogation of the Clayton-Bulwer treaty.

4. That the success of the Republican party in the election of a President in 1860 will be a virtual dissolution of the Union, and in that event this Convention recommends to the people of the shareholding. vention recommends to the people of the slaveholding States to meet immediately in convention to determine the measure and mode of upholding the constitutional the measure and mode of uphoiding the constitutional government as it at present exists, by preventing the installation into office of a Republican President, and the inauguration of the Republican party in power; or, failing in that, to resolve the slaveholding States into a separate, independent organization, with such constitutional form of government as will best secure their safety, their honor, their rights and institutions, and to make them a rower on the earth. and to make them a power on the earth.

## HYANNIS BEDEVILED.

It is not often that we hear or read of a mean action on the part of Cape Cod people. Their humanity, especially, is proverbial. But the recent fugitive slave case at Hyannis develops a degree of meanness and baseness which we know cannot often be excelled. We could not much blame a master of a vessel for re-We could not much blame a master of a vessel for re-turning a runaway slave, or a runaway white man, if found in his vessel within the premises of the slave territory; but after the vessel had arrived in Massa-chusetts waters, and the slave had actually escaped in a boat, to voluntarily force him back, and not only that, but actually to pay a large sum to have him sent back into the hell of bondage from which he had esback into the hell of bondage from which he had escaped through so many privations—and then for another to engage, for a 'value received,' to freight back this flesh and blood—all this, we say, of Massachusetts men—and Cape Cod men too—is as disgraceful as it is rare; and the perpetrators should be made to feel how contemptible their conduct has rendered them to their kindred and neighbors. It is sad enough, and bad enough, to allow the slave-owner to catch his own cattle, but when a Massachusetta freeman volunteers as a kidnapper and bloodhound, the act makes him an outlaw to all the best sentiments of

THE SLAVEHOLDERS' CONVENTION. BALTIMORE, June 9.

The Slaveholders' Convention reassembled this morning to consider the question as to the best means of regulating the free negro population of the State. The hall was crowded, and much interest manifested. Hon. James Aifred Pearce, chairman of the committee on resolutions, submitted a majority report.

Mr. F. W. Jacobs of Worcester county presented the views of a portion of the minority, being a written address going over the whole ground, detailing the

address going over the whole ground, detailing the grievances of the slave owners of Maryland, and the pernicious influence of free pernicious influence of the pernicious influence of free pernicious influence of the pernicious influence of free pernicious influence of the pernicious influence of free pernicious influence of free pernicious influence of the pernicious influence of free pern grievances of the slave owners of Maryland, and the pernicious influence of free negroism on the population generally. He then advocated the prohibition of emancipation, and the passage of laws for the gradual extinction of free negroism. He next alluded to the tendency in the Northern and Western States of legislation against free negroes. He also alluded to the interference of the Methodist Episcopal church of the North in the matter, and was very severe on the New York Christian Advocate, touching its strictures in regard to the Convention held at Cambridge, and for attempting to threaten with an ecclesiastical cowhide attempting to threaten with an ecclesiastical cowhide the Methodists of Maryland, if they countenanced the present movement. He avowed himself a Methodist, but repudiated in strong language any attempt at ecclesiastical interference in the domestic institutions

of the State.

The following is the substance of the report and

The following is the substance of the report in resolutions of the majority of the committee:

'The Committee on Resolutions respectfully report a number of resolutions which were submitted to them by the members of the Convention, all of which they considered and discussed carefully, as time allowed. Two subjects of primary importance occupied most of the time of the Committee. These were the proposed the time of the Committee. the time of the Committee. These were the proposed expulsion from Maryland of the free negroes now residing in the State, and the policy adopted by the Legislature of 1831, one of the restraints upon manumission; and the necessity of additional legislation to give vitality and vigor to the law of that year, which probably from the imperfections of its details has fallen into desuctude. In regard to the first of these ques-tions, the Committee came to the conclusion that it was highly inexpedient to undertake any measure for was lightly measure to the free black population from the State, and that it is for the best interest of the State and of that class of people to require only the due enforcement of the statutes already existing on this subject, and of such additional laws as seem this subject, and of such additional laws as seem to be necessary to carry out the purposes of former Legis-latures, so as to make these people orderly, industrious and productive. By the last census, this class of population numbered about seventy-four thousand; but within the last nine years, they are estimated by natural causes and manumissions to have reached over eighty thousand. The existence of so large a number of free blacks in the midst of a slaveholding State, is believed to be itself an evil, and this evil is readily perceived to be greater when it is considered that a portion of them are idle, vicious and unproductive. This, however, is not the case with the majority of them, and their removal would, as the committee be-lieve, be far greater than all the evils the people of Maryland ever suffered from them. Their removal from the State would deduct nearly fifty per cent. from the household and agricultural labor furnished by the people of this color, and which is indispensable to the people of the State. It would produce great discomfort and inconvenience to the great body of householders; would break up the business and destroy the passects of a large number of land owners and land emers a class whose interests are entitled to as mu., conderation as those of any other portion of our cit., would be harsh and oppressive to those people themselves; would violate the public those people themselves; would violate the public sentiment, which is generally not only just but kindly disposed towards them, and would probably lead to other evils which the committee forbear to mention.

They are satisfied that the measure could not receive

Legislative sanction, and would not be tolerated by the great body of the people of Maryland, even with that sanction; the Committee, therefore, cannot re-commend their expulsion from the State; still more unwilling should they be to favor any measure, which looked to their being deprived of the right to freedom, which they have acquired by the indulgence of our laws and tenderness of their masters, whether wise or unwise, or which they have inherited as a birth-right. On the other proposition, the restraints upon manu-mission, the Committee think that the policy in this regard adopted by the act of 1831, was wise and pro-per. That act provided for the compulsory removal of all blacks manumitted after the passage of the law; or all blacks manumitted after the passage of the law; provided for the appointment of a Board of Three Managers, who should be members of the Colonization Society—a Society whose duty it should be to remove such people of color as should become free in the State thereafter; required clerks of Courts and Registers of Wills to inform this Board of Managers of every the Colonization Society, and arrange with them the removal of each manumitted slave to Liberia; if the Society declined to do so, the Board was to remove rom which he has been taken.

Resolved, That we also deeply sympathize with the thus evident that the policy of the State, in 1831, was

> Resolved, That the Convention consider any measure for the general removal of free blacks from the State of Maryland impolitic, inexpedient, and uncalled for by any public exigency, which could justify it.
>
> Resolved, That the free negro population should be well and thoroughly controlled by efficient laws, to the end that it may be orderly, industrious and productive. ductive.

Resolved, That for the purpose of diminishing as far as possible the evils which proceed from the ex-cessive and increasing free negro class, the policy of the State, declared in 1831, should be re-affirmed, and such amendments be made to the act of that year as will give to it active force, as well as either prohibit emancipation altogether, or compel the prompt remov-al from the State of those emancipated; and that the Legislature should be asked to review and amend the laws relating to free negroes and to emancipation, so as to remedy all the defects of a system which time

and experience have shown.
Resolved, That a Committee of (blank) be appoint ed to submit the views of this Convention, and to ask appropriate legislation by the General Assembly.

Mr. Jacob's minority report concluded with resolutions, asking of the legislature laws to compel free negroes to leave the State, or be sold for life Judge Mason, another member of the Committee, said he did not agree entirely with the repert of the

majority.
Col. Sothoron said his view was, that the Legislature should enset a law to prevent essancipation.

After a protracted debate, the majority resolution were adopted almost unanimously, and the Convention adjourned sine die.

The slaveholders of Maryland have been holding a convention, for some days, to consider what they may do to secure and better their position. They are troubled that so many slaves run away; and they are also troubled that so many slaves run away; and they are also troubled that so many free negroes will not run away. While their human property is becoming so uncertain by the increased anti-slavery feeling in their midst, and facilities afforded by the underground railroad, it is found that free negroes increase faster than free white folks, and there is danger of an Africanization of the State. The ultra always leaves and breeders tion of the State. The ultra-slaveholders and breeders desire the Legislature to pass acts preventing emancipation in the State, and expelling free blacks. old fogies, they cling to a rotten system that evers the land with desolation, and brings poverty and want

SOUTHERN MOVEMENT FOR THE DISSOLUTION OF THE UNION.—The Mobile (Als.) Mercury states boildly that there are at present active movements going on in the city of Mobile; with a view to a dissolution of the Union. The Mercury says:—'The times are now ripe for the organization of a political movement in the slaveholding States, irrespective, of course, of all old party designations; and there are peculiar reasons why such a movement should be undertaken now and here. Indeed, we are credibly informed that conferences have already been held by leading patriotic gentlemen in this city, of all parties, and the plans of a Southern organization have been set on foot, and al-The Webster Statue.—The Webster Statue Committee has voted, 14 to 9, not to place the statue of Webster at the State House. Hon. Edward Everett, who defended the statue as a work of art, at the meeting on Wednesday, resigned as Chairman of the Executive Committee, as did also William Amory, a member of the same committee. The committee are in a considerable state of agitation.

Thirty-three stars must be on the national mag from and after the 4th of July next, in compliance with the act of Congress, which declares that on the admission consuming a well-known hotel, the 'Mansion House,' and twenty other buildings, stores and dwelling-houses, on Essex, George and St. Peters streets. One man and a score of horses were burnt to ashes.

Thirty-three stars must be on the national mag from and after the 4th of July next, in compliance with the act of Congress, which declares that on the admission. Of every new State, one star shall be added on the 4th of July next succeeding its admission. Oregon was admitted at the last session of Congress as a State of the Confederacy. Thirty-three stars must be on the national flag from

IMMENSE PHYSICAL STRENGTH.

he shouldered a barrel of flour, and handled with one hand a dumb-bell weighing 140 pounds. He is a graduate of Harvard College, and appears to understand thoroughly the laws of health.

Dr. W. places great reliance upon pure air for the development of the physical powers, and what he said on that point might be especially useful to shoemakers and others who work in small rooms. He remarked that if we would have pure blood, we must breathe pure air. During one day's healthful existence of an adult, not less than twenty-four hogsheads of pure at-adult, not less than twenty-four hogsheads of pure at-adult, not less than twenty-four hogsheads of pure ated that if we would have pure blood, we must breathe pure air. During one day's healthful existence of an adult, not less than twenty-four hogsheads of pure atmosphere must enter the lungs, and undergo a deteriorating process, by which it becomes charged with carbonic acid—a deadly poison; and, therefore, a beneficent Deity has spread this stupendous concave over our heads, and placed us at the bottom of a constantly renewed and unlimited ocean of air, that we might avail ourselves of its invigorating forces, and, by a free out-of-door life, experience that expansion of body and soul to be obtained only by the harmonious development of both. He then proceeded with illustrations of the heedlessness in regard to physical training—subjects for which he found in the school-room, and increasing, till, on the 12th of May, he raised 926 pounds, he said, Galen had calculated that the hips and legs could support two or three tons. There were other ways of lifting by which large amounts could be

pounds, he said, Galen had calculated that the hips and legs could support two or three tons. There were other ways of lifting by which large amounts could be lifted. Not long since, with his hands and back together, he had lifted 1500 pounds. There was a vast difference between lifting and sustaining. He would not advise any one to train himself up to lift over 500 pounds with the hands, or two thousand with the straps. He had gone beyond that to ascertain what could be done. Totten and the Belgian giant were the only persons he had ever learned authentically to have lifted 800 pounds. Totten lived one hundred years ago, and was thirty years old when he lifted it. Dr. W. said he had five years yet to that, and he hoped to train himself to lift 1600 lbs. clear.

NEGRO-PHOBIA. No place in the Free States have more color-phobia than the people of West Chester, Pennsylvania.

Pennsylvania.

The proposal of the school directors of that borough, to build a house for colored children, in a certain respectable locality, has almost thrown the Republican of that place into fits. That journal says the proposed location is not to be thought of, and says it will conlocation's not to be thought of, and says it will convert the place 'into a negro quarter.' How strange that a school should be more offensive to genteel olfactories than a horse stable, where colored grooms are in attendance all about town! The editor of the Jeffersonian, of the same place, is also down on the Rev. J. Mayland McCarter, for preaching a sermon in commendation of Moses' faith, when he refused to be called the top of Pharschild despite. called the son of Pharaoh's daughter. This polishe editor protests against Mr. M.'s sermon, and among other most choice and delectable things, says:

· Pharaoh was a negro, an African nigger, and pro bably a fair representative of the missionary-eating niggers that now live in the interior of that country. He and his whole tribe were filthy, detestable barbarians. It was probably their filthiness that brought upon them the plagues; for, according to Scripture, they were lousy,—the very dust they wallowed in turned to lice!!

NOT IMPROVED BY SLAVERY. President Benson Liberia, in his last message, thus explodes a notion which has been loudly maintained and believed in this country :

'My fears for the last five years have been that the intellectual and industrial training of a majority of the immigrants who arrive here from the United States will not keep pace with the advancement of the abo rigines in those elements of individual and nationa greatness. In order to show that these fears and anxicties are not unfounded, I have only to state what is pretty generally known in Liberia, that there are thousands of natives living within the jurisdiction of this Republic, who are intellectually in advance of at least one-half of the immigrants that arrive here annually from the United States.'

THE BATTLE OF MONTEBELLO. The first action in the wicked war now raging in Europe, to gratify the pride and selfishness of ambitious and hostile rulers, was fought at the town of Montebello on the 21st of May. The Austrians, 15,000 strong, under Genera Stadion, made the assault upon a division of the Prench and Sardinian army, numbering about 9000, under command of General Forey. The engagement lasted from four to six hours, and was hotly contested on both sides, but resulted at last in the repulse of the Austrians, with a loss of 1500 men in killed and wounded. The French lost from 600 to 700.

LATEST. By the Europa, at Halifax, from Liver pool, June 4, intelligence is received of two additional bloody conflicts, in both of which the Austrians were and sustained a severe loss in killed and wounded The King, Victora Emanuel, led the allied forces, and the Zouaves fought furiously. A second battle occurred at Sesto Calendre, in which the Austrians were again defeated. The Austrians have evacuated Bebbio, carrying with them a thousand of their wounded. In the battle at Palestro, four hundred Austrians were drowned in a canal. There had been reports of Garidrowned in a canal. I here had been reports of Gari-baldi having met with reverses, and being compelled to retreat, but later dispatches seem to indicate his continued successes. The Austrians were retreating across the Ticino, and were driven out of Novara, which was entered by Gen. Niel, and the Emperor Louis Napoleon had followed him, and was at Novara.

AMERICAN ANTI-SLAVERY SOCIETY. Collections by Andrew T. Foss, at the West. At Wayne, Ashtabula Co., Ohio, \$1 62

Cherry Valley, " " Livonia, Wayne Co., Michigan, Adrian, Adrian, 4
Farmington, Wayne Co., 4
Earlville, La Salle 1
Unionville, Whiteside Co., Ill., by Jacob Powell, 15
Unionville, Whiteside Co., Ill., 2 Nora, Jo. Davies Co., Rush, "Townsend school-house, Dewitt, Clinton Co., Iowa, Elmwood, Peoria Co., Ill., Hiram Brown 1, E. R. Brown 1, Ill., Wm. Dawes 1 20, Thos. Reid 5, Ill., Waukegan, Lake Co., " 1 45 Dr. Marcus Morse 1, Dr. Garver 1, Ind., 2 00 Avery Farnum, Fremont, " 0 50 Miranda Carlton, Orland, " 2 00 J. Allen Fox 2, Wm. Dixon 1, do. do. 3 00 R. Brown 1, Jane R. Barry 66c. do. 1 66 Anna D. Weeks, Ann Arbor, to redeem

pledge,
Ann Arbor, Michigan,
Troy, Geauga Co., Ohio,
Newbury,
Parkman,
" Jas. Brockaway, New Lyme, Ohio, Elijah Brown, Lockport, Erie Co., Pa., John Dolly, of Gerard, 0 50 Collections for the Tract Fund, by Caroline F. Putn. 25 persons in Manchester, N. H.,

Portagouth. " 33 Great Falls, Woonsocket, R. I. Ashaway, Newport, "Mystic, Conn., South Reading, Mass., Collections by Joseph A. Howland, at the West. At Shirley, N. Y. Kerr's Corners, N. Y., Collins,

Williamson. Collections by Parker Pillsbury. At Lowell, Mass., L. H. Bowker, Hopkinton, Mass., Collections at Rhode Island Anti-Slavery Convention, over expenses, 29 00 Donation.

Massachusetts A. S. Society, being the proceeds of the National Subscription Anniversary, at the Music Hall in Jan., 1859, \$5,819 Mrs. Caroline Remond Putnam, Salem, Mr. and Mrs. John C. Wyman, Boston, 10 00 (for sales) (for sales,)

Rev. W. G. Babcock, South Natick, 0 50
Samuel May, Jr., Leicester, to redeem Samuel May, Jr., Leicester, to redeem pledge, 20 00 J. P. Woodbury, Lynn, 1 00 Alonzo J. Grover, Earlville, Ill., to redeem pledge, 20 00 FRANCIS JACKSON, Treasurer.

Among the many restoratives which nature has Dr. Windship, a young man of twenty-five, has been lecturing on physical education, at the Music Hall; he is of average size and weight, yet by gradually training himself, he has acquired wonderful strength. Before a large audience on Wednesday evening, he lifted from the floor with his hands alone, 926 pounds; he shouldered a barrel of flour, and handled with one hand a dumb-hell weighing 140 pounds. He is a

wrapper.

Prepared by S. W. Fowle & Co., Boston, and for sale by dealers in medicine in nearly every town in the United States and Canadas.

PARKER PILLSBURY will speak on Amer an Slavery in Providence, R. I., Sunday, June 19, afternoon and evening.

He will also speak upon Slavery in North Dennis, on Sunday, June 26th, forenoon and afternoon. In Hyannis, on Tuesday and Wednesday evenings, 28th and 29th. In Harwich, Sunday, July 3d, forenoon and 29th. In Harwich, Sunday, July 3d, forenoon and afternoon. Also, in Centreville, some evening yet to be decided upon. All friends of the slave are requested to exert themselves to make these meetings effective and useful.

F. HINCKLY.

LECTURES ON THE PHILOSOPHY OF TEM PERANCE.

Dr. WM. SYMINGTON BROWN will commence Course of Three Lectures in the TOWN HALL Stoneham, on Sunday Evening, June 19, at half-pas

Lecture I. The Material of Intoxication-Alcohol Opium and Tobacco. Adulterations. Diseases, Lecture II. The Mental Causes and Manifestation

of Drunkenness.

Lecture III. Intemperance a Physical Disease
Necessity for an Aim in Life. Relaxation and Amuse Applications from Societies, &c., may be addressed to Dr. B. at 15 Congress st., Boston.

FALL RIVER .- ANDREW T. Foss, an Agent of the Massachusetts Anti-Slavery Society, will speak on the subject of American Slavery, in Fall River, on Sunday, June 19.

LECTURE ON PHYSICAL CULTURE. Dr. GEORGE B. WINDSHIP will deliver another Lec-ture on Physical Culture, with Illustrations, at Music Hall, Boston, on Saturday evening next, June 18 Lecture to commence at 8 o'clock.

All communications for the undersigned should be sent to Leicester, Mass.

SAMUEL MAY, Jr.

COLORED BOYS want chances to learn trades—one to be a sign painter, another a piano forte maker, and another a locksmith. Colored Mechanics want employment-one as ship caulker, another as plasterer.

WM. C. NELL. Apply to

FOR SALE .- A friend in the country offers for sale the ten last volumes of the Liberator, (from 1848 to 1858,) complete and in good order, for \$20. They can be neatly bound, two years in the vol-ume, with Russia backs, and lettered, for an addi-tional expense of \$8 75.

Apply to R. F. WALLCUT, 21 Cornhill.

#### LANDS FOR SALE. LARGE number of parcels of land are kereby

offered for sale to persons of liberal and reforma Louis Napoleon had followed nim, and was at the case. The insurrection in Lombardy was on the increase. The general tenor of the whole news was favorable to age, together with some woodland—most of the tillage being under a high state of cultivation—and alage being under a high state of cultivation and cultivation alage. designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant divellings, and tenements in the village may be rented by those unpre-pared to buy orerect buildings. In the immediate vicinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual avthose who may desire to combine with their usual avocations such horticultural employment as health,
pleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quiet
retirement, and the opportunity for active, out-door
manual or other exercise necessary to the highest usefulness and success in their chosen field of labor. And any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of thorough, symmetrical, and practi-cal Education—will find here unusual inducements

for making themselves at Home.

These lands are within two miles of the Milford Station, on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New Eng-

Prices reasonable, and terms of payment suited to the circumstances of any honest, industrious, econocal family.

For further particulars and all necessary informa-

June 17, 1859.—tf. tion, inquire of

HOPEDALE LANDS OPENED FOR SETTLE-MENT. We bespeak attention to Br. E. D. Draper's adver-

We bespeak attention to Br. E. D. Draper's advertisement as above, offering for sale sundry parcels of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Community was individualized and divided among the stock-holders, a large portion of the Community Domain went legitimately into the private possession of Br. Draper. He has recently caused his lands to be surveyed into homesteads of from two to twenty acres each, with a view to offer them for sale to persons friendly to our. homesteads of from two to twenty acres each, with a view to offer them for sale to persons friendly to our distinguishing principles, who may choose to settle in our midst. We hope that a goodly number of friends, cherishing a general sympathy with our people, and desiring to give their children the advantages of our excellent select and common schools, will avail themselves of the new opening. Seeing that we must be disappointed in not realizing the Unitary social arrangements, the anticipation of which originally attracted us hither, the next best thing is, to see as good a Neighborhood built up as circumstances will allow. a Neighborhood built up as circumstances will allow. We are therefore pleased with Br. Draper's new plan of offering small homesteads for sale to our friends scattered abroad. May the movement be crowned with success.—Practical Christian.

> WILL BE PUBLISHED. On Saturday, June 18th,

A FULL Report of the Woman's Rights Meeting A at Mercantile Hall. For sale at URBINO'S, 19 Winter street, Boston. Booksellers and others are requested to supply

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints: ing complaints: —
Schofula and Schofulous Complaints, Erur-

TIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUNORS, SALT RREUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROFSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPE-LAS, Rose on St. Anthony's Fine, and indeed the whole class of complaints arising from Impurity

LAS, ROSE OR ST. ANTRONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul cruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, cruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the remuta-

Sarsaparilla has, and deserves much, the reputa-Sarsaparilla has, and deserves much, the reputa-tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many prep-arations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing also.

any thing else.

During late years the public have been misled

During late years the public have been misled by large bottles, pretending to give a quart of Ex-tract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has vir-tues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle. DR. J. C. AYER & CO.

LOWELL, MASS.
Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Aver's Cathartic Pills,

Ayer's Caunattic Fills,
FOR THE CURE OF
Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Eryspelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Copplaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

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Great numbers of Clergymen, Physicians, Statesmen, and cminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYRN's, and take no others. The sick want the best aid there is for them, and they should have it.

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PHRENOLOGY IN BOSTON. PROF. FOWLER will continue his Lectures on this interesting science, during the next week, in

TREMONT TEMPLE, BOSTON. THE PRACTICAL USES OF PHRENOLOGY are: First, to teach us how to bring all parts of the system into harmonious and well-directed action. Second, to understand the function and uses of each separate organ. Third, to enable us to govern and educate each faculty and each propensity, increasing the power of some, and properly directing others. And, Fourth, by combining these lessons, it enables us to know ourseless, and to account readily for each motive, though, and set on Scientific Paragraphs. thought and act, on Scientific Painciples. And, furthermore, it enables us to indicate, with great exactness, in writing, the Profession, Occupation, or Calling' in life, in which each person may next suc-CEED, and in which he may become most useful and

happy.

Examinations daily, by Prof. FOWLER, Practical Phrenologist, 142 Washington street, Boston.

June 10.

THE PHRENOLOGICAL JOURNAL FOR MAY

CONTAINS portraits of Dr. W. A. Alcott, D. B. Simmons, M. D., and Robert Allyn; Letter to a Dyspeptic; Organization, Life, and Mind; Remarkable Retribution; Self Esteem; Practical Phrenology; Self-Reliance; Longevity among English Quakers; Importance of Sleep; Formation of Opinions; Woman.

Woman.
Young men, and others, who would 'Rise in the World,' and make the most of themselves, should read this Journal. Only \$1 a year. Address FOW-LER & WELLS, No. 308 Broadway, New York, or treat Boston. 42 Washington street, Boston.

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Gilding, in all its branches, executed with meatness and despatch.
Oil Paintings cleaned and varnished.
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WORCESTER WATER-CURE.

DR. SETH ROGERS, being about to return from Paris, where he has spent several months in medical observations, will resume, after July 1, 1859, the medical superintendence of this Institution, May 27. 3m

STAND UP FOR RIGHT. Stand up for Right! ye youthful throng, That crowd life's busy stage; Fight nobly for the cause of Truth,

Let this your thoughts engage. Stand up for Right! and onward move With firm, unwearied pace; And plead for those who may not speak,

The helpless negro race. Stand up for Right! though hoary heads In frescoed walls shall frown; And Aristocracy shall strive To keep the humble down.

Stand up for Right! though pride may look With ministerial air : And churches, worshipping their god,

Their blushing honors (?) wear. Stand up for Right! Before thy look The sainted bigot quails, And sees the dangerous sea on which His fated vessel sails.

Stand up for Right! 'tis only that Shall conquer every Wrong; And when all other things shall fail, Shall hopeful be, and strong.

Stand up for Right! and strike the blow That shall the Union break, If man will still of brother man A slavish menial make. Stand up for Right! the glorious North

Is radiant with her lights : And every freedom-loving soul In future hopes delights.

Stand up for Right! not many suns Shall roll their circling round Ere every fetter from the limbs Of man shall be unbound.

Preedom is what the negro asks, And sympathy will plead Till he no more shall masters fear, Nor demon voices heed. Manchester, June, 1859.

> For the Liberator. THE THREE SHIPS. Atu- The Rose that all are praising.

Among the ships in this wide world That sail life's boisterous sea, With canvass to the breeze unfurled, The 'SHIP OF STATE' I see ; But she's beneath a tyrant's sway, Her's is a vassal crew.-From her I'll ever bear away. For me she'll never do.

Another ship, of ample size, Next looms up to my view; Her name is 'WOR-SHIP' -- and all eyes Look towards the azure blue ;-But there is much confusion there, No two can e'er agree; For passage I will seek elsewhere-That's not the ship for me.

Anon, I look again, and see, Careering o'er the main, A thing of beauty on the sea, Sweet 'FRIEND-SHIP' is her name: Between her captain and her crew Dwells sweetest harmony; She gives to all a welcome true-O that's the 'Ship' for me. Boston, June 10, 1859. JUSTITIA

THE ANTI-SLAVERY CONFLICT. Extract from a Poem, entitled 'American Slavery Echoes and Glimpses of Prophecy, by DANIEL S. WHITNEY-published and for sale by Bela Marsh, 14 Bromfield Street, Boston :-

I saw another temple rise With fair proportions towards the skies; Its deep and firm foundations laid In righteousness; its walls were made Of justice, mercy, truth, and peace; By purity it had increase; Love clothed its ministers with light. To square all customs by the right; God's living truth gave will and power To test each question of the hour; The temple ever open stood To all of human brotherhood; Men entered there, and found relief From many a sorrow; but their chief Delight was found in doing good-By blessing men, they worshipped God. They sought to break the bondman's chain, And liberty to all proclaim; They gave the fugitive relief, They calmed his tears, they soothed his grief; They helped him when he sought to gain Protection in the Lion's mane; Or plucked him from the wolfish jaws That seized him under fiendish laws; They gladly poured their treasures forth To renovate the sluggish North, That Northern men no more might be The bloodhounds of foul slavery,-That all the slaves whose weary feet Once touch our soil may find complete Protection, seeking homes and rest In any place that suits them best. They sought all wrong to put away, That justice, love, and peace might sway The human race of every land. I saw them in a phalanx stand, And battle with the hosts of sin, Who sought this glorious land to win For slavery,-the priests of blood, And wily politicians stood Shoulder to shoulder, hand to hand, As desperate and godless band As ever, since the world began, Sought to enslave and ruin man.

To them the people seemed as dear As pack-mules to the mountaineer: While they sustained the heavy load, And sipped from human skulls the blood; True patriots! they were hailed by hack; True Christians! by the wolves in black. But when the truth unsealed their eyes, And they forsook the daring lies Of priests and hacks, then they became Traitors and infidels; and flame And vengeance soon came thundering forth From priests and hacks, at South and North.

No art, nor sophistry, nor lie

To carry their vile ends along.

However cruel, mean or great,

Perpetuate and justify,

Too great for them to use and ply,

Was ever found or coined; no wrong,

But they at once would perpetrate,

And Christ and Christendom defy,

To further their stupendous plan

Of rioting on prostrate man.

Opposed to them stood earnest men, ed with God's living truth : and ther The noble-hearted women came, And stood unblenched 'mid mob and flame : No weapon but the truth they hurled, Yet bade defiance to the world

In arms. Long, long the conflict raged ; The powers of hell seemed all engaged, And fought like demons in despair; But all in vain-out from their lair The champions of the truth and right Dragged forth their daring lies to light: Truth slew them in the people's sight. The juggler's charm at length seemed brooken, The potent word at last was spoken; And all the injured slaves were free Throughout the land, from sea to sea.

The conflict passed from land to land : Nought could the power of truth withstand; Its martyrs bled, but conquered still, And won the people to its will; The shackles fell from limb and mind, And kings and priesthoods fell behind. The crown and crosier found no place Among a free, enlightened race; Justice and love each soul confessed, And every man his brother blest.

# The Liberator.

MILK FOR BABES.

chief attention upon the department of mint, anise and cummin, cultivates besides a considerable variety of vegetables which suit the popular taste, making over one thousand different ones arrived on the ground the latter serve as bait, to allure towards the former. This miscellaneous character of its contents, com- rage four to a carriage, some of them containing a bined with the fact that the mass of its readers cannot be trusted to make proper discrimination, has caused the editor to divide his large sheet into two departments, with two titles; so different in type as to strike the most careless eye, and a notice, conspicuously posted under each title, as follows :-

NEW YORK OBSERVER. | Mew Hork Obserber. RELIGIOUS DEPARTMENT. SECULAR DEPARTMENT.

The witle of the 'Religious Department' is in Roman letter, laterally compressed and vertically elon-(gated, as in the left hand specimen above, the initial gressives are engaged. It was very evident that O being possibly designed to indicate the form and expression of face with which that division of the great multitude together. The house will not hold paper should be read. The title of the ' Secular Department' is in German Text, perhaps to suggest the ed in every nook and corner. Of course, the great idea that every thing German is secular and panthe-

The readers of the Observer have repeatedly been notified that they are not to read its Secular Depart- by a prayer by Joseph A. Dugdale. The call was the ment on the Sabbath, (meaning Sunday.) To give read by Oliver Johnson, who made some remarks in our readers an idea of what sort of things are judged by the Observer improper reading for Sunday, we prospects. quote a few items from the 'Secular Department' a late number of this paper :-

LITERARY NOTICES.

This is the second volume issued, of a series of collection designed for use in Congregational Church Music. The series consists of the Sabbath Hymn Book, containing hymns alone, the Sabbath Hymn and Tune Book, containing hymns and tunes, and the Sabbath Tune Book, containing tunes alone.

The Presbyterian Publication Committee, Philadelphia, have issued a series of books suitable for Sabbath Schools, which we have great satisfaction in commending. Among them are the following : 'The Children of the Bible.' Very well told his-

tories of the children mentioned in the Bible.

AMERICAN TRACT SOCIETY. The Annual Meeting of the American Tract Society is in progress as we go to press. The business meeting was held at the Acad-emy of Music, at 9 o'clock, A. M., and opened with

NEW YORK S. S. UNION. The forty-third anniversary of the New York City Sunday School Union was held on Tuesday evening, at the Cooper Institute.

The exercises were opened by singing a hymn by The exercises were opened by singing a hymn by nearly two hundred children on the platform, led by Mr. Lucius Fiart. Prayer was offered by Rev. Theodore L. Cuyler, and the annual report was read by

While we agree with the Observer, that the reading of most of the above items is not the best possible use of time, we do not precisely understand the Editer's

But the classification of the 'Religious Department The following items are among those which may harmlessly, and, as it would seem, profitably, be read on Sunday, according to the Observer's estimate :-

RATES OF ADVERTISING. The New York Observer will be inserted at the rate of twenty cents a line. To those who advertise regularly and largely, a liberal reduction will be made. No advertisement inserted must be made IN ADVANCE.

Notices. All Notices, except Ecclesiastical, are

Of course, there can be no objection to reminding the readers of the Observer on Sunday, that they must DAY IN ADVANCE for advertising, nor that if they ad- Indiana. vertise regularly and largely, a liberal reduction will be made, nor that secular notices must pay more than ecclesiastical. The best of men sometimes need to brance of these matters. But let us examine some of these notices :-

HARPER & BROTHERS. FRANKLIN SQUARE, NEW YORK, Have just Published,

LOVE ME LITTLE, LOVE ME LONG. A Novel. By Charles Reade, author of 'Christie Johnstone,' 'Peg Woffington,' 'Never too Late to Mend,' &c. 12mo. muslin, 75 cents; paper, 65 cents.

in an Autumn Month. By James Hungerford, of Maryland. 12mo., muslin, \$1. SYLVAN HOLT'S DAUGHTER. A Novel. By Holme Lee, author of 'Kathie Brande,' 12mo., muslin, \$1.

Erisones or French History during the Consulate and the First Empire. By Miss Pardoe, author of Louis XIV. and the Court of France in the Seven-

teenth Century, &c. 12mo., muslin, \$1. WHAT WILL HE DO WITH IT? By Pisistratus Caxton. A Novel. By Sir E. Bulwer Lytton, Bart., author of 'My Novel,' 'The Caxtons,' 'Pelham,' &c.

&c. 8vo., paper, 75 ets; muslin, \$1. HARPER & BROTHERS will send any of the above works by mail, postage paid, to any part of the United States, on receipt of the price.

We confess that some of these books have a secular look at first sight, but probably the Observer consilers that publishers so thoroughly pro-slavery as the Harpers would neither advertise nor print anything inappropriate for Sunday reading.

Of course, the death of a pro-slavery clergyman, and the rate of inserting it, as follows, are entirely suitable to be read on the Sabbath :-

DIED, [Announcements of Death are inserted for 25 cents, if over five lines in length, 10 cents a line.]

At Park Hill, Cherokee Nation, on the 20th April, 1859, Rev. S. A. Worcester, 61, for thirty-three years a missionary among the Cherokees.

And since marriages, even apart from their being made in heaven, are usually solemnized by clergy men, their insertion in the \*Religious Department, with that of the printer's fee, (' The laborer is wor thy of his hire,' Luke x. 7,) is of course proper Ecce signum :-

MARRIED, [Marriage notices inserted for 25 cents each, in ad-

On the whole since the Observer is the largest re ligious paper in the world, and is afforded for only \$2 50 IN ADVANCE, with the discrimination between Saturday and Sunday reading thrown in-there is no wonder that some of its subscribers think it a cheap

paper.-c. k. w.

YEARLY MEETING OF PROGRESSIVE

The Yearly Meeting of Progressive Friends com menced at Longwood, (Kennett township,) on Sun day, May 29. The weather was fine, and a vast con course of people collected to witness the open pro ceedings. Long lines of carriages extended on either side of the road, for half a mile each way from the little meeting-house, and those who had arrived there filled not only the house, but the yard, and many of the carriages which were within hearing distance of The New York Observer, though bestowing its the speakers. We took some trouble to ascertain the number of vehicles in attendance, and found that during the two sessions, (morning and afternoon, or as near as they could get to it. These would avemany as sixteen, and a very few bringing only two. With these, and those who arrived on horseback and on foot, the number could not be much, if any, short of five thousand persons. They represented many States, many nations, and nearly all shades of color with sentiments as various, in some particulars, as their nationalities and hues. Many seemed to be mere lookers on, many to feel some interest in the new and somewhat remarkable religious movement, and many to be earnestly engaged in the discussion and dissemination of the general views and reforms in which the Prosomething had produced interest enough to call more than five hundred comfortably, but it was packmajority were obliged to be outsiders.

> The house being closely filled, the exercises com menced about half an hour before the appointed time explanation of the objects of the organization and its Rev. T. W. Higginson, of Worcester, Mass., wa

n introduced, and delivered a discourse of nearly n hour in length, in unusually forcible and elegan style. He was followed by John Beeson, a venerable The Sabbath Hymn and Tune Book; for the Service of Song in the House of the Lord. New York: looking man, who is Secretary of the Indian Aid Asmason Brothers. sociation. His plea was in behalf of the Indians, and of efforts to rescue them from abuses heaped upor them by the whites. Griffith M. Cooper, of Wayne Co., N. Y., was the

next speaker. His experience in life has been a sin gular one. In his younger days he was an officer in the United States Navy, and fought with the weapons of war in 1812-15, and through the Algerine war. He subsequently became convinced that the principles of Christianity were those of peace and love, rather than those of war and bloodshed, and, retiring from 'Arnold Leslie; or, the Young Sceptic.' The history of a Scotch boy, who worked his way upwards, through many trials and temptations. Coming in contact with a specious infidel, who tries to corrupt him, he is delivered from the snare. An admirably the navy, laid aside the trappings of war for the peacecerns' the Society ever had. He is now an advocate of thorough non-resistance, and does not consider The second number of the new Quarterly, the American Theological Review, edited by Prof. Smith and Mr. Tracy, is published by Scribner, of this city: an admirable number of an important work.

became a preacher of peace.

The next speaker was A. B. Smallnacker, who was formerly a Catholic priest, and a Professor in some institution of learning in Austria. He spoke with so prayer by Rev. Gardiner Spring, D. D. Rev. Dr. De Witt then made a statement on behalf of the Execuunderstand exactly what he was driving at. The morning exercises were closed with a prayer by Rev.

> speeches were being made to the people on the out side, by several different speakers. We are free to confess that we enjoyed the inter-

mission very much. These ceremonies come down to our comprehension. The baskets that were unloaded from the carriages, and their contents, attracted our attention, and when they were spread out under reason for stigmatizing all of them as unfit for Sun- huge tree in genuine pic-nic style, with the many good things that had been supplied by the generous and thoughtful farmers in the vicinity who were in for the same week is still more difficult to understand. attendance, we fully appreciated the occasion, espe cially as not only editors and reporters, but everybody else were entered on the 'free list.' We discusse that subject with great freedom.

In the afternoon, a number of speeches were made in the house, one by J. W. H. Toohey, which seemed has a more extensive circulation than any paper of in the house, one by J. W. H. Toohey, which seemed its character. Select and appropriate advertisements to us particularly worthy of attention, inasmuch as it treated upon the importance of keeping the body sound, in order that the mind might have a decent house to for less than 50 cents. Payments for advertisements live in. Mr. Toohey was educated a Catholic, and gave an amusing account of his early experience, when his parents undertook the pious duty of whipping the Catechism into him. It did not succeed very well in his case.

The multitude on the passide were addressed by several persons, among them a Methodist minister from

On Monday, the estendames was not so large as the day previous, but the house was well packed. The first business transaction was the reading of letters have their pure minds stirred up by way of remem- or epistles from corresponding bodies, from which it appears that new societies were springing up in different States, and that 'Progressime Friends' were by no means confined to Pennsylvania. They read letters from organizations in Wabash, Indiana; Waterloo and North Collins, New York; and from Ohio. A large number of letters were also received from individuals, among whom were Lydia Maria Child, Gerrit Smith, Rev. A. D. Mayo, Johua Hustchinson, and others. Perhaps the most important part of this day's pro-THE OLD PLANTATION, and What I Gathered There ceedings was the raising money for the purchase of a large lot adjoining the one they now occupy, in order to extend their accommodations. We believe they contemplate erecting a large tent on this lot for their annual meetings.

On Tuesday, the report on Spiritualism, (read the day previous by Rev. T. W. Higginson,) was taken up and discussed by Mr. Higginson, J. W. Toohey, Isaac Prescott, John Beeson, Chandler Darlington, James Grubb, Wm. Elliot, and Amos Gilbert. It was finally adopted, after several votes, by taking the yeas and nays. The result was, for the adoption, 80; against it, 46. In the afternoon, a 'testimony' on Land Monopoly was read, which took the ground that the monopoly of large tracts of land was the foundation of slavery,—a very sensible conclusion. A memorial to the National Government, in behalf of the Indians, was also read, and, after some remarks on the subject by John Beeson and G. M. Cooper, was adopted. A 'testimony' against tobacco was adopted, after hearing the experience of some of the reformed victims of that poison.

On Wednesday morning, Mr. Higginson, from Committee, made an able report on the treatment of criminals. This was pretty fully discussed by Alfred Love, E. H. Coates, Mary A. Johnson, John Toohey, Abby Kimber, and others. As it recommended the separate system, the meeting did not feel at liberty to adopt it without further discussion, and it was finally laid over to the next Yearly Meeting.

report on Marriage. Mr. Higginson is widely known as an advocate of Woman's Rights. He is the author of that able article in the Atlantic Monthly—' Ought Woman to Learn the Alphabet?' His remarks on the discount of the marking would receive an important advantage, even if they sacrificed, as the price of ant advantage, even if they sacrificed, as the price of ant advantage, even if they sacrificed as the price of ant advantage. this occasion were characterized by great force and beauty of expression. He discussed, in an able manner, her political and pecuniary disabilities, as also the domestic slavery to which she is so often subject. the domestic slavery to which she is so often subject-ed. Mary A. Johnson, Miriam Worrel, John Toohey, Catherine Clement and Joseph A. Dugdale also spoke in behalf of Woman's Rights. The report was unanimously adopted.

In the afternoon, 'The Psalm of Life' was sung, and a report made by the Committee appointed last year to hold Conventions. Reports on War, Slavery and Intemperance, Caste, Education, and Physical Edu-Intemperance, Caste, Education, and Physical Education, were read, discussed and adopted. An epistle was prepared to other corresponding bodies. A Letter of sympathy and unity to Theodore Parker was adopted. Several strangers expressed their thanks for the kind attention they had met with from the generous friends of Kennett, and the meeting was finally closed by prayers from J. A. Dugdale and William Barnard. The attendance was full to the last, and, if we may judge from appearances, the interest rather increased up to the time of adjourn-

The following are among the excellent Testimonies adopted by this Yearly Meeting :-

A continual dropping will wear away the rock. The constant preaching of truth and righteousness must have its effect on error and sin.

We renew our protest against 'the sum of all villanies,' Slavery. By our love of God and Man, we are admonished to consider our own relation to this great national sin. Desiring to use our influence against it, wherever it exists, we are especially bound make our own State free from all direct This cannot be so long as every foot of its soil re-

mains, as now, a hunting-ground for fugitive slaves. The time has come when every one of the so-called free States should declare its soil truly free, and pro-

free States should declare its soil truly free, and prohibit, by express statute, the kidnapping of men on
any pretence. One State, Vermont, has already
done this: in that State, every man or woman, of
whatever color or condition, is legally free, and
cannot be enslaved. In Massachusetts and New
York a similar bill has been reported, and very nearly
passed. It is proper that at the next session of the
Pennsylvania Legislature a vigorous effort should be
made for the enactment of a similar law, and we made for the enactment of a similar law, and we call upon Progressive Friends to take efficient action

Where human liberty is concerned, we can make no compromise. The United States Constitution, as usually interpreted, protects and sustains slavery Every party, and every individual, acting politically under the Constitution. is morally a partaker in this guilt, or can only escape from it by insisting upon an anti-slavery interpretation of this instrument. But to concede, as most politicians do, the pro-slavery character of the Constitution, and still pledge themselves, when required, to its support, is a gross inconsistency, and an injury to freedom. The same just condemnation waits on every religious sect which joins hands with the oppressor, or fails to

co-operate with all earnest men, upon a common platform of anti-slavery action.

We have no sympathy with those who idly suppose that the main battle with slavery has already been fought. On the content of the same of the been fought. On the contrary, we foresee, in the future, conflicts greater, perhaps, than any in the past. The audacious and thus far successful efforts or the revival of the slave trade, will be sufficient

Among the numerous evils resulting from slavery is the debasing and cruel influence of caste. Where one particle of African blood is found, it is made an excuse for insult and oppression. Before the anti-slavery agitation had rebuked this sin, there was no sanctuary for the colored man, no motive to emulahis part—no one to say, 'Friend, come up niguer.

In consequence of that agitation, the prejudice of color is visibly abated, so that in some of the eduction; it aggravates any constitutional tendency to cancer or to paralysis, and increases the liability to cancer or to paralysis. tion, no inducement for high and holy aspiration on school (Mr. Sunderland's, at Perkiomen Bridge) where colored girls share equally with others in the benefits of the institution. Notwithstanding these exceptions however are all of the mental powers; in adults it injures the memory, and brings on a premature old-age of the mind. It benefits of the institution. Notwithstanding these exceptions, however, our colored brethren are still subject to many indignities and privations on account of their complexion. They are denied many of the rights belonging to them as men. In most of the States they are either debarred from the right of States they are either debarred from the right of and abroad, and it degrades the educated and resulfrage, or permitted to exercise it only upon arbitrary and unjust conditions. The cruel spirit of caste grinds them to the dust. nest protest against this soul-debasing spirit, and will exert our influence as individuals and as a Religious Society to counteract and destroy it.

We are constrained to renew our testimony against war as wrong in itself, and therefore unjustifiable in any circumstances. We believe it to be the duty of mankind to 'love their enemies,' to 'render to no mankind to 'love their enemies,' to 'render to no minds of young people. Many persons appear to be

We renew our protest against Sectarianism, and essential mission of our movement to overthrow su-spoken. The friends and the victims of th

By their fruits yê shall know them, and in their indifference to the actual wrongs of society—to intemperance, to slavery, and to the wrongs of woman put a full stop to the progress of human welfare. —we see melancholy proofs that they have not the Divine authority they claim.

MARRIAGE.

We regard Marriage as an institution sacred and divine in its ends, but too often degraded by the sensuality and tyranny of man, and the dependent position of woman. We renounce the idea, hitherto asserted by Church and State, that man is born to command, and woman to obey. We hold to the absolute equality of the sexes, as to rights and duties, solute equality of the sexes, as to rights and duties, all laws and usages which deny this.

Hovey, Esq., lately deceased in Boston, who left a large property which he had accumulated in mercantile pursuits, enjoined upon the appointed guardians of his sons, that the latter should become industrious cultivators of the soil.

Such a request from a man who had been so successful as a merchant, and had accumulated a large respective in the business, is unexpected and uncom-We regard Marriage as an institution sacred and and condemn all laws and usages which deny this. We claim for woman the right of free speech, of suffrage, and of just compensation for labor. Especially do we claim for her the supreme control of her own person, and utterly deny the right of any husband to force upon his wife the sacred duties of maternity against her will.

CO REFORM.

BY WILSON PLAGG. One of the most important works which has bee

The 'Woman Question' came up in the shape of a the welfare of the human race to cure society of its number of mechanical inventions, comparatively lit-tle effort is made to diminish the number of vices. For many years man has been making steady progress in art, in wealth, in knowledge and luxury. In the meantime, the small degenerating vices of society—those vices that enfeeble their victims, and render them effeminate—have been constantly increasing; so that our race has actually retrograded in manly vigor.

One of these enervating vices is the use of tobacco

Our popular men are those who flatter our national prejudices, and advocate our prevailing habits and customs. If one were to lecture in favor of tobacco, he would probably be cheered more loudly and gain more favor than one who speaks against it, however eloquently. He who attacks the vices and evil habits of a nation deserves the more credit, therefore, be cause he is doing good at the expense of his own popularity. Mr. Trask has had the courage to do all this. He talks not only to the Publicans, but to the Pharisees also. He is not dazzled by the glitter of their external righteousness, and he tells them they are guilty of some vices of which the Heathen would be ashamed. For the space of about ten years, he has been entirely devoted to the unthankful task of proving that all indulgence in the use of tobacco is pernicious to the health, both of the body and of the mind; that it is, therefore, a vice though saints as well as sinners are among its vic

tims.

If persevering energy, with the prejudices of the millions against him; if noble self-sacrifice, through a long series of years, working without reward, struggling almost without hope, braving ridicule, withstanding the opposition of numbers who claim the highest worth, and reaping for all his efforts only the humble laurels of virtee, be a proof of greatness, I know of no man who better deserves this title than the Rev. George Trask. Some of our elergymen have ' laid down the Cross.' after a few elergymen have ' laid down the Uross,' after a few years spent in the service of religion, -and shoulder ing the mace, have become very eminent political office-holders. With less talent and less energy than Mr. Trask possesses, he might have followed in their steps, and have been a successful politician. He is liberally educated; he is ingenuous; he possesses

great coolness and suavity; he has a singular command of facts and anecdotes; and his gifts are such as would have earned him office and distinction, it he had chosen to use them for self-advancement.

But Mr. Trask still continued to bear the Cross and took up another also in connection with it-the Cross of the reformer, which is grievous to be borne, and is seldom rewarded except with a crown of martyrdom. He has not forsaken the real duties of his profession, but cautions his fellow Christians against goodness. The war which he is waging against to-bacco is not a battle with a phantom of his own imagination. The use of tobacco, though not so bad

making their theological creed a substitute for mora in its moral effects as the use of ardent spirits, is still an evil of immense magnitude. If there be any one who does not believe it to be an evil, he needs (were there nothing else) to complicate the problem only to be referred to Mr. Trask's Series of Tracts on yet farther, and offer new issues between Right and Wrong. May we be faithful to our duty, in all times of trial. commendable, they are true.

The members of the Medical Profession are almost

unanimous in condemning the use of tobacco. It creates a desire for other narcotic stimulants, and leads one into the habit of intemperate drinking; it spoils the appetite for simple and wholesome tood, and creates a necessity for the use of highly stimu lating condiments; it weakens all the physical powers, and diminishes one's control over his appe-tites; it enfeebles the renovating action of the lungs guard.
Mr. Trask's labors have not been unattended with

success. He has urged a very effectual warfare against one of the people's idols; and thousands of men have been induced to give up the use of tobacco, through the influence of his writings and lec-tures. His 'Anti-Tobacco Pledge' has been signed war as wrong in itself, and therefore unjustinate in any circumstances. We believe it to be the duty of mankind to 'love their enemies,' to 'render to no man evil for evil,' to 'overcome evil with good,' and to rely upon the power of truth and love for the protection of life, liberty and property.

SECTARIANISM.

proves the great influence he has obtained over the minds of young people. Many persons appear to be successful, because their movements are attended by a great deal of eclat. This is not the character of Mr. Trask's success, which is far greater than it seems. The press and the people are resolved to 'hush up' the matter, and to stop all noise that is likely to be made about it; hence his writings are against the superstitions which are the foundation less frequently quoted in the papers than they would of Sectarianism. No man is sectarian merely from be if they were in favor of the weed. In the meanthe love of bigotry, but from belief in some super-stition which perverts his intellect and narrows his heart. We therefore claim it as the first and most perstition by love, reason and true religion.

Among these superstitions, we include all creeds and forms which regard God as a stern tyrant, and man as a being totally depraved. We consider that the larger and more conservative sects are bound to a system of formalism which separates them from the larger and more conservative sects are bound to a system of formalism which separates them from the larger and more conservative sects are bound to a system of formalism which separates them from the larger and more conservative sects are bound to a system of formalism which separates them from the larger and more conservative sects are bound to a system of formalism which separates them from the larger and the victims of the weed may profess to ignore them; but the tracts are doing their work. If once placed before an unprejudiced person, they are sure to be read, because they are sententious, full of truth and point, striking and interesting.

Though the statistical tables may indicate no de-

system of formalism which separates them from practical religion, and takes the place which should be given to active philanthropy. We hold that the smaller and more progressive sects are checked and weakened by the want of fidelity to their own principles, and by bondage to the 'letter' which 'killeth.' We protest against the idolatry which would substitute a book or a man for that Inner Light which lighteneth every man. Recognizing the value of the example of Jesus of Nazareth, and of portions of the teachings of the Hebrew and Christian Scriptures, we yet assert the highest authority to lie in the living inspirations which God gives to the willing soul to-day.

We also judge the existing sects by the maxim, 'By their fruits yè shall know them,' and in their

## FARMING.

We were somewhat surprised to learn that C. F

cessful as a merchant, and had accumulated a large property in the business, is unexpected and uncommon. It is very natural for parents to wish to see their children engage in such business as will be likely to prove the most successful; and one would suppose if a parent had succeeded in amassing a large fortune by mercantile pursuits, that he would advise his children to adopt the same course, rather than leave an injunction to their guardians, that they should urge them to engage in a business that Prom the Salem Gazette.

they should urge them to engage in a business that is generally thought to be 'hard work and poor

Like almost every other subject, there is much to be said on both sides of this matter, and it deserves some consideration. The question is between the undertaken, in the present era, second only perhaps to the temperance movement, and closely allied to it in character, is the anti-tobacco reform, of which the Rev. George Trask, of Fitchburg, is a self-deform a young man ever becoming wealthy, by confinthe Rev. George Trask, of Fitchburg, is a self-de-voted champion, and more than any other person ing his attention to mercantile pursuits. Reliable deserves to be called the leader. More noise is made statistics show that 90 out of every 100 merchants respecting certain improvements in the arts, by which men who are in haste to grow rich can obtain some additional profit out of the bones and muscle of their fellow men. But it is far more important for of them, after laboring for years to amass a fortune,

find themselves at the close of a long life, brought to bankruptcy by some sudden revulsion in

So far as real permanent happiness is conthere can be but one opinion. There may be and a something fascinating in buying and selling, and the excitement of trade, but there is a dark to be excited the selling and the excitement of trade, but there is a dark to be selling. which every merchant is sooner or later to look at, when the scale turns, and the to look at, when the scale turns, and the commain on the shelf without a purchaser, which notes at the bank are fast maturing, and the state of the notes at the bank are fast maturing, and the standard remiss in paying their bills, which causes had ruptoy to stare him in the face. It is then be sight for the more humble lot of the farmer, and panels for the retirement which tired nature craves. The great fields and the quiet brooks have a charm for him which he never before realized. He is wearied vin the twists and turns necessary to sustain him is in which he never belove realized. He is wearied with

the twists and turns necessary to sustain him is position.

The life of the farmer is a more rational and hap py one. He is occupying the position designed in him by his Creator. No labor is more canoding. He is brought more frequently to view the work of nature, and is led imperceptibly to look from state up to nature's God. He lears no revulsions, for the great ruler of all has promised that seed time and harvest shall continue to the end of all things. In banks will always discount, as they are supplied from an inexhaustible fountain. We believe the day is fast approaching when our young mes will see this subject in its true light, and instead of was, ing their time behind the counters in the cities and towns, will content themselves to stay at home, and cultivate the land around the old here. towns, will content themselves to stay at home, and cultivate the land around the old homestead ut add their part towards making agriculture the toblest as it is the most useful occupation a man ca engage in .- Haverhill Gazette.

## MEDICAL REFORM.

That a great change has within a few year her wrought in the practice of medicine, no one will pretend to deny. It is well known that the study and learning which has been for ages lavished were the use of mineral poisons, as medicines, have failed to answer the reasonable expectations of the public. The old physicians have abandoned the use of the lancet, and have found it necessary to reduce the quantity of medicine given to perhaps one-fifs of their original doses; but, as diminishing the quantity of medicine given to perhaps one-fifs of their original doses; but, as diminishing the quantity of medicine given to perhaps one-fifs of their original doses; but, as diminishing the quantity of medicine given to perhaps one-fifs of their original doses; but, as diminishing the quantity of the property of the substitute, and substitute a system of innocent medication, which would harmonic with nature, and remove diseases, without the risk of injury to the constitution. For the accomplish

of injury to the constitution. For the accomplishment of this object, many talented and learned am have zealously labored, and a great reform has been brought about. Among the champions in the reform, we believe all are willing to yield the pain to Dr. R. Greene, the founder of the "Botta Indian Medical Institute."

Dr. Greene, after studying the various systems of medicine, and finding that they had not the basis of nature, turned his attention to the study of of nature, turned his attention to the study of Nature's Laws—spent several years in travel, and received much useful information from those "ed., dren of Nature"—the "red men of the fores," whose habits and system of medical practice is thoroughly investigated, and which has grady assisted him in the development of a system, having nature for its foundation, and science for its spenstructure.

About ten years ago, Dr. Greene located in Boston, when the success of his treatment was broad more fully before the public, and his sphere of as-fulness enlarged. His Allopathic friends viewed is success with a jealous eye, and his practice us animadverted upon in one or two of their medial journals, in no very dignified terms. That he us successful in all ordinary diseases was admited; but they were slow to believe that he was able to but they were slow to believe that he was able in cure Cancers and Scrofulous Humors. To contine them and the public of his success, he published facts in regard to cures of such cases, gving the names and residence of such persons who was willing to have their names used, so that my one could be satisfied of their truthfulness. Healso pe-served specimens of cancers as they were removed, that they might be examined by the destroy of it. that they might be examined by the doctors, or by the public. Several hundreds of these cancers, some of enormous size, soon accumulated, having leas put up in glass jars, where they have since remaind on exhibition at his rooms, 36 Bromfield Stat, Boston, to which the public have free access.

These incontrovertible evidences of secons brought out the press in his favor, and der around him a large number of friends who was interested in the common cause of humanity. The business at the office so increased that it because The business at the office so increased that it beams necessary to relieve Dr. Greene from the detals of his practice, in order to make his services available to a larger portion of those applying for treatment. For this purpose, and by the advice and cooperion of influential citizens, an organization was found under the name of the "Boston Indian Medial Institute." Not that the practice was crude its that of the Indian, but based upon the Indian questions are actual availables. tem, or natural principles, harmonizing with ast-tem, or natural principles, harmonizing with ast-ral laws, and avoiding the use of poisoness drup. Under this organization the Institution has been the most popular Medical Asylum in the results. the most popular Medical Asylum in the contry, where patients are daily received and successful treated for all the various ills of the human factor. But few people have an adequate idea of the small of cures effected, although nearly all are familer with the fact of frequent remarkable openions being performed with the most favorable seek. Such results are not without their lesson. By speak hope to many sufferers, and the basis of set hope is a firm one, for it rests upon experienc, and

upon facts.

Consumption has been treated with a success upexpected by the patients and their friends; and the results in numerous cases of Scrofula, Live Unplaint, Dyspepsia, Heart Disease, Dropay, Fails Complaints, Disease of the Stomach, Bowel, and Kidneys, Rheumatism, and various other disease, give, confidence, to those conversant with the fact. give confidence to those conversant with the fact that cures are effected at this Institution which have baffled medical skill elsewhere.

Facts like these cannot be resisted, and this pastice must recognize the control of the cont

tice must necessarily take precedence in the made of the people.

Many clergymen, editors, and other professional gentlemen, have visited this Institution, and spified their entire approbation of the system of practice, and expressed a desire that the facts consend with this treatment should be made known to the

The Institution, whose Card is here appended, is now placed upon a firm basis, and is an honer to the city of Boston, and one to which her classes can point with pride, in view of the vast amount of relief it has afforded to sufferers throughout he country, and the confidence with which the lattle may look upon the results of its practice in the future.

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