



own personal degradation and the loathing of others, has left a record of the sense which even such a man retains...

But it is sometimes gravely urged, that since the Supreme Court of the United States has affirmed the Constitutionality of the Fugitive Act, there only remains to us in all places...

And now, fellow-citizens, one word in conclusion. Be of good cheer. There is nothing good to befall us, but not on this account do I bathe a jot of heart or hope.

And there are favorable circumstances peculiar to the present moment. By the passage of the Nebraska bill and the Boston kidnapping case, the tyranny of the Slave Power has become unmistakably manifest.

From the necessity of the case, I must swear to support the Constitution, either as I understand it, or as I do not understand it.

For myself let me say, that I hold judges, and especially the Supreme Court of the country, in much respect; but not with the President. This is not alleged. But by the understanding of the Supreme Court.

The judgments of courts are of binding authority upon inferior tribunals and executive functionaries, whose virtue does not prompt them to resign office rather than aid in the execution of an unjust law.

Fellow-citizens of Massachusetts—Our own local history is not without encouragement. In early colonial days, the law against witchcraft was so abhorrent to the consciences of the people...

But the law against witchcraft was not triumphant long. The General Court of the Province first became repentant, and asked pardon of God for all the errors of his servants and people in the late tragedy.

knowledge that they had brought the reproach of blood upon their name. Several of the judges, whose names live freshly in the liberty-loving character of his descendant...

The parallel against the enforcement of the laws against witchcraft, and the Fugitive Slave Act, is not yet complete. It remains for our Legislature, the successor of that original General Court, to lead the potential march.

And now, fellow-citizens, one word in conclusion. Be of good cheer. There is nothing good to befall us, but not on this account do I bathe a jot of heart or hope.

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object with singleness of purpose, and stopped when it was accomplished. It is charged that the rescuers were fanatical. Disunionists. They were of all parties. Whigs, Democrats, Free Soilers, Disunionists, Bible men and Infidels.

The Rescued. We beg those editors who so grieve for the unhappiness of the child, that they will assuage their grief and dry their tears. The child is quite at home in its new position, and judging from external appearances, is as gloomless and happy as any of those blissful and contented slaves, of whom we have sometimes heard them tell.

THE LIBERATOR. No Union with Slaveholders. BOSTON, SEPTEMBER 15, 1854.

SPECIAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

In accordance with a vote passed at the annual meeting of the American A. S. Society in New York, in May last, its Executive Committee hereby give notice that a special meeting of the Society will be held in SYRACUSE, N. Y., on FRIDAY and SATURDAY, (commencing at 10 o'clock, A. M.) to which all who deplore the existence of slavery in our country are cordially invited.

Distinguished speakers from various parts of the country will be present; and the proverbial hospitality of the liberty-loving citizens of Syracuse will be extended, to the extent of their ability, to such as may come from a distance.

MEETINGS AT SYRACUSE. We learn from Syracuse, that the 'Jury Rescue' Committee held a meeting on the evening of the 8th ult., and after much deliberation, voted unanimously to celebrate the Rescue on Saturday, Sept. 30th.

THE REPUBLICAN STATE CONVENTION—SPEECH OF CHARLES SUMNER. The Free Soil party in this Commonwealth having concluded to abandon their distinctive appellation, and to accept the indefinite name of 'Republican' instead.

Mr. CLARK'S case is clearly a very hard one, and deserves not only consideration, but prompt relief. He has been 'doing the State some service' for the past year, in trying to reclaim the poor degraded inebriate, and has met with cheering success.

'SOJOURNER TRUTH.' SOUTH SCOTLAND, Aug. 30, 1854. DEAR SIR: SOJOURNER TRUTH is visiting this place for the first time. You know her well; but she is not equally well known to the readers of your paper in this vicinity.

THE UNION MUST BE DISSOLVED. For we can't walk together, except they are agreed? And what fellowship hath Christ with Belial?

SOUTHERN DIABOLISM—BURNING ALIVE!—At Mount Meigs, Alabama, on the 26th ult., a negro slave was BURNED ALIVE at the stake for having killed his master who was attempting to give him a flogging.

SHORT AND DECISIVE. The Boston Monthly Religious Magazine perpetrates the following comprehensive criticism:—'We have received a number of The New York Weekly Leader, with an invitation to notice it, which we accept. There is nothing in its literary character deserving any body's attention; and there is something in its moral character deserving every body's contempt.'

VERY DESCRIPTIVE. In his speech in the U. S. Senate, on the revolving motion to grant a pension of \$1000 to the widow of Bachelder, who was killed in assisting to drag Anthony Burns into slavery, Gen. Cass had the unmatchable impudence to declare that Bachelder 'fell in the hottest of causes'!!!

STATE ASYLUM FOR IDIOTS. On Friday last, the cornerstone of the New York State Asylum for Idiots was laid at Syracuse, with appropriate ceremonies. Dr. Wilbur gave a history of the institution; Hon. Washington Hunt, late Governor, delivered an address; Dr. Seguin, from France, the father or inventor or discoverer of the art of teaching idiots, was on the platform, and made a few remarks, not intelligible, owing to his pronunciation.

SEVERE BEREAVEMENT. We deeply sympathize with our esteemed friend, Hon. NATHANIEL B. BORDEN, of Fall River, in the sudden loss of his wife and second daughter, by the cholera—the latter, an accomplished young lady about twenty years of age, on Saturday, and the former on Sunday last.

APPEAL TO THE FRIENDS OF THE INEBRIATE AND THE OUTCAST. During the time I acted as 'Agent' in the Police Court of this city, for the Shakespeare Division of the Sons of Temperance, at a salary of six dollars per week, I became surety, in the sum of thirty dollars, for the appearance of a man named Thomas Brigham, who was put on probation as a common drunkard.

LECTURE AT MARLBORO'. We accepted an invitation of the friends of the slave in Marlboro', (Middlesex County), to deliver a lecture on slavery in that place at 6 o'clock, P. M., on Sunday, 3d instant. The Unitarian church (a model of neatness) was cordially opened to us, and we received a very kind welcome from the Rev. Mr. ALGER, the pastor, who officiated on the occasion, and who is strongly imbued with the anti-slavery spirit, and bears a faithful testimony against the colossal sin of this nation.

SHAM DEMOCRACY. A correspondent, 'A. H. W.' sends the following Resolution, as recently adopted by the Massachusetts Democratic State Committee, and wishes it to be placed on record in our columns:—'Resolved, THAT OUR CONFIDENCE IN THE ADMINISTRATION OF FRANKLIN PIERCE REPOSES ON THE MAINS FIRM AND UNSHAKEN; AND THAT THE MEASURES AND ACTS OF HIS ADMINISTRATION MEET OUR HEARTY AND SINCERE APPROBATION.'

EDMUND QUINCY. The Cleveland Leader pays the following merited tribute to Mr. Quincy, who passed through Cleveland on his homeward way from the Ohio Anniversary:—'It gives every one pleasure to meet a man who puts aside shams and grapples with realities in a life-battle. Such a man is Edmund Quincy, of Massachusetts. Tempted on entering life by social and political honors, which waited for him; if he would only pursue the beaten path, and persuaded by influences and powers, which make class and party so effective, to serve himself instead of his country, he had the courage to hear the inner voice, and to follow it. Success, in the world's sense, is not his; but he has what no mortal may value too highly, character—a basis of his own, and so marked and founded on justice and truth, as to render him in the best sense of the word—an honest man. Mr. Quincy was in our city on Tuesday, and right glad were we to meet and greet him. We regret only that he could not remain longer among us.'

RAIN. The long drought was brought to a close on Saturday evening. The welcome rain commenced its descent, and while the lightning played and the thunder rolled, the earth drank in the refreshing showers of every thirty pore. During the night of Saturday, and until Sunday noon, the rain came down in torrents, and more fell, we presume, than all we have previously had since the middle of June. The rain fell copiously as far South as Baltimore.

MR. PILLSBURY IN ENGLAND. FRIEND GARRISON: Why is it that PARKER PILLSBURY does not speak of the wickedness of the English government and people? He, with many of us, censured, and justly, too, LOUIS KOSUTH, when he visited this country, for not coming out like a true reformer, and denouncing slavery in our country. Will Mr. Pillsbury, do you think, travel through England, and not rebuke them for their national sins? If he does, I shall be sorry, for I am a great lover of him, and of the principles he advocates. Let him tell the people and the rulers: 'I did not come here to get your money or your good-will, but to tell you the truth.' Then let him begin to point out their errors, and my word for it, he will have a fruitful subject. It is very easy to censure, but hard to be censured; and I will say, that PARKER PILLSBURY, or any other American abolitionist, had better stay at home, than go to England, or any where else, and not preach the whole truth.

REPLY. We have no objection to print what our correspondent has written about Mr. PILLSBURY; but we are free to say, that he exhibits a most distrustful and querulous state of mind, in regard to one of whom he professes to be a 'great lover.' What are the facts in this case? Broken down by disease, in consequence of his severe and long-protracted labors in the cause of the slave at home, Mr. PILLSBURY is induced to try the effect of a change of climate on his constitution, and accordingly crosses the Atlantic for that purpose. Health is the primary object of his visit,—not the advocacy even of his favorite theme. For a long time after his arrival in England, his life hung suspended apparently upon a thread. More recently, he has somewhat improved in health, though still suffering from an internal complaint. On the 1st of August, at the Manchester Anti-Slavery Conference, he ventured to make a speech (his first public effort abroad), and since then has delivered two or three addresses elsewhere—somehow improved, we think, for the danger of a relapse is by no means slight, and he cannot be too careful of himself until entirely convalescent. Now, we submit, that for our correspondent, under such circumstances, to cast reflections upon Mr. P's course, by asking 'why he does not speak of the wickedness of the English government and people' (a form of interrogation sufficiently indefinite), and by insinuating that he is disposed to pursue a trimming policy, is exceedingly unjust, and a singular way of manifesting 'great love' for this martyr in the cause of the most oppressed of the human race. He who can stand unflinchingly and triumphantly such an ordeal as Mr. PILLSBURY has been called to pass through, in his own country, may be safely trusted in any part of the world. Wherever he moves, he will strengthen the hands of the friends of freedom, and in no case will he 'give aid and comfort' to the enemies of progress. As for KOSUTH, he was not censured because he would not take up the advocacy of the anti-slavery movement, (he was not asked to do so), but because he eulogized the slave-breeder and slave-drivers of the South as the true friends of liberty, and the pro-slavery spirit of the country, ignored the fact of the existence of a chattel slave in the land, dealt in the most fawning flattery of our slaveholding government, and proved himself to be an intensely selfish hypocrite, not the friend of universal freedom. When PARKER PILLSBURY shall pursue a course abroad, in regard to 'the wickedness of the English government and people,' at all analogous to this, we will join our correspondent in denouncing his conduct as utterly inconsistent and highly reprehensible. But we protest against striking a sick man, or prejudging one who has been weighed in the balances, and never yet found wanting. There is not a struggling reformer in England, to which Mr. PILLSBURY will not give his countenance, and, if possible, a cheering word, whenever a suitable opportunity is presented.

How applicable was this language to the case of the Rev. Mr. ALGER, and to all others in judicial or public life who are called to execute the infernal will of the Slave Power! Gov. Hutchinson sent for 'law and order,' and unwavering loyalty, in the sense of obedience to a tyrannical government, and his reward is only to be remembered with execration; view with his splendid endowments and lofty position, he espoused the side of justice and freedom, he saved the whole galaxy of revolutionary patriots who have shown more brilliantly at this day than his own. The doom of Webster is foreshadowed in that of Hutchinson: 'Wait a little longer.'

According to the census taken by order of the government, in the last month of 1754, (a hundred years ago,) the number of slaves in Massachusetts was not above 2570, of which 1270 were in Boston, and 1300 in Newton. Mr. Jackson says—'Slavery was never original with New England society, or New England character, and consequently never took root, or acquired permanency, among the Puritans or their descendants.' The type of servitude which existed among them was patriarchal, 'to compare with which the general type of the slave-breeding, slave-extending, and slave-trading system of the present time, would be to substitute darkness for light, and falsehood for truth.'

THE TRANSLATORS SEND FORTH this work to the public with the hope that it may serve to awaken a fresh interest in the early history of the Christian church, and especially in the life and labors of one of its chief ornaments, well denominated by Neander the Christian Hero. 'While its pages are eminently truthful and instructive, they also breathe a catholic spirit, and contain nothing at which any Christian may justly be offended.'

SABBATH MORNING READINGS OF THE OLD TESTAMENT. By the Rev. John Cumming, D.D., F.R.S.E., Minister of the Scottish National Church, Crown Court, Covent Garden, London. Book of Exodus. Boston: Published by John P. Jewett & Co. 1854.

This is another of the series of Dr. Cumming's popular works, now publishing in excellent style by J. P. Jewett & Co. It makes a handsome volume of 371 pages, and consists of expositions of the second book of the Pentateuch—the Book of Exodus. The style is captivating, yet flowing and exuberant. Of course, Dr. C. readily credits whatever he finds in the book, and no marvel or miracle is so great as to give even a momentary shock to his traditional faith. There is a tendency to criticize, and also much to approve, in his 'readings.' What he says in regard to the Sabbath, and the Jewish Slavery, is particularly open to criticism. He does not seem to possess a very logical mind, and to possess such a facile as a moralist. Of the fourth commandment he says—'It does not say, Remember the seventh day, to keep it holy, but, Remember the Sabbath day. Where are the Dr's eyes? Does it not expressly say, 'The seventh day is the Sabbath of the Lord thy God.' So that his declaration, 'The institution of the Sabbath is quite distinct from the day on which it is to be observed,' is proved to be untrue by the commandment itself. He says that 'the law, that one day in seven shall be the Sabbath; it does not lay down the order that it shall be the seventh day [yes it does, in our Bible] in numerical succession, but that it shall be the day which is the Sabbath.'

THE HISTORY OF THE EARLY SETTLEMENT OF NEWTON, County of Middlesex, Massachusetts, from 1630 to 1800. With a Genealogical Register of its Inhabitants, prior to 1800. BY FRANCIS JACKSON, (of Boston,) a native of Newton. Boston: Printed by Stacy & Nicholson, 1854.

This is a very handsomely executed volume of 106 pages, embodying a large amount of curious information relating to 'the olden times,' and indicating most interesting and patient research on the part of its esteemed compiler, who never fails to 'act well his part' in whatever he undertakes, or wherever he leads, and of whose nativity Newton may be proud to be the latest generation, as the unflinching friend of freedom in times more trying to the moral integrity of the soul than any our revolutionary fathers saw. A man of this kind may at first seem to possess only a local interest, but it has something to do with the very substance of the general history of the Commonwealth, and is a valuable contribution to the records of the State. In every point of view, its execution is deserving of high commendation, though its author only modestly claims 'a diligent and persevering endeavor to collect facts, and multiply copies of them, for such a purpose.' Accompanying it is a large and well-executed PLAN OF THE TOWN, showing the approximate location of the homesteads of the early settlers, the dwelling houses they built, and the roads they laid open, from 1635 to 1700, and onward to 1750. To which is added, a valuable GENEALOGICAL REGISTER, containing the names of all persons, as far as known, who were inhabitants of the place prior to the year 1800, with such brief facts concerning them as could be gleaned from the Town and County records, and elsewhere. It also contains a portrait of Col. Joseph Ward, who was born in Newton, July 24, 1737; who, by his piety, did much to precipitate the struggle for independence in 1776, took part in the battle at Bunker Hill, and was appointed by the continental Congress in 1777, 'Commissary General of Musters, with the rank of Colonel.' A very interesting sketch of this amiable and virtuous patriot is given, by which it appears that he inherited considerable sums of money, on the faith of the State, during the revolutionary struggle, but he was determined to die in poverty, with his claims unmet, leaving a widow and seven children, five of whom were in his minority. With just indignation Mr. Jackson exclaims—'What a spectacle was this for the Commonwealth of Massachusetts to behold! The State, with its property at this time valued at upwards of six hundred thousand dollars, is still withholding a few thousand dollars from the children of the man whose services were used to secure our independence, and produce the property which created those millions!' Extracts are given from the writings of Col. Ward, as they appeared in the newspapers as early as March 2, 1770, all breathing the noblest sentiments of liberty, and indicating a lofty and indomitable spirit. Here is a specimen—

To HIS EXCELLENCY GOVERNOR HUTCHINSON: If the Ministry shall continue deaf to the voice of reason, blind to their duty, or regardless of it, notwithstanding all your remonstrances, will you upon your executing their unrighteous commands—these circumstances, Sir, give the world an innumerable proof of your virtue by one glorious act of patriotism—conclude your present political career, and become at once the martyr and the hero of your country and mankind. Then shall you live that good name, and loving favor from your fellow-men, which is far more to be desired than all the treasures, vain pomp, and empty majesty which the world affords. Every reflection upon acting so noble a part will fill your mind with that heart-felt joy and satisfaction which is inseparable from a godly life, and the noble soul through all the vicissitudes of time, all enters with it into eternity. This, Sir, is the prize set before you, which I ardently wish you may obtain. Though your illustrious deeds will outlive you, and time will quench the stars before it blazes your fame.



POETRY.

LEAVING THE MATTER OPEN.

A TALE.

BY JAMES RUSSELL LOWELL.

Two brothers once, an ill-matched pair, Together dwell, (no matter where), To whom an Uncle Sam, or some one, Had left a house and farm in common: The two in principles and habits Were different as rats from rabbits; Stout farmer North, with frugal care, Laid up provisions for his heir, Not scorning, with hard, sun-browned hands, To scrape acquaintance with his lands; Whatever thing he had to do, He did, and made it pay him, too; He sold his waste stone by the pound, His drails made water-wheels spin round, His ice in summer-time he sold, His wood brought profit when 'twas cold, He dug and delved from morn till night, Strove to make profit square with right, Lived on his means, not on great dash, And paid his debts in honest cash.

On 't'other hand, his brother South Lived very much from hand to mouth, Played gentleman, nursed dainty hands, Borrowed North's money on his lands, And called his morals and his graces From cock-pits, bar-rooms, fights and races; His sole work in the farming line Was keeping droves of long-legged swine, Which brought great bothers and expenses To North, in looking after fences, And, when they happened to break through, Cost him both time and temper too; For South insisted it was plain He ought to drive them home again; And North consented to the work, Because he loved to buy cheap pork.

Meanwhile, South's swine increasing fast, His farm became too small at last; So, having thought the matter over, And feeling bound to live in clover, And never pay the clover's worth, He said one day to brother North— 'Our families are both increasing, And though we labor without ceasing, Our produce soon will be too scant To keep our children out of want; They who wish fortune to be lasting, Must be both prudent and forecasting; We soon shall need more land; a lot I know that cheaply can be got; You lend the cash, I'll buy the acres, And you'll be equally partakers.'

Poor North, whose Anglo-Saxon blood Gave him a hankering after mud, Wavered a moment, then consented, And, when the cash was paid, repeated, To make the new land worth a pin, Thought he, it must be all fenced in; For, if South's swine once get the run on't, No kind of farming can be done on't; If that don't suit the other side, 'Tis best we instantly divide.

But somehow South could not incline This way or that to run the line, And always found some new pretence 'Gainst settling the division fence. At last he said: 'For peace's sake, Liberal concessions I will make; Though I believe, upon my soul, I've a just title to the whole, I'll make an offer, which I call 'Gentle'—we'll have no fence at all; Then both of us, when'er we choose, Can take what part we want to use; If you should chance to need it first, Pick your own best, I'll take the worst.'

'Agreed!' cried North; thought he, 'this fall With wheat and rye I'll sow it all; In that way I shall get the start, And South may whistle for his part. So thought, so done, the field was sown, And winter having come and gone, Sly North walked blithely forth to spy The progress of his wheat and rye. Heavens! what a sight! his brother's swine Had asked themselves all out to dine; Such grunting, munching, rooting, shoving; The soil seemed all alive and moving; And for his grain, such work they made on't, He couldn't spy a single blade on't.

THE LIBERATOR.

THE DROUTH—A GENERAL GLOOM—THE SALEM RESCUE—THE PITTSBURGH RESCUE—THE FUSIONISTS—ROMANISM—KNOW-NOTHINGISM.

GENEVA, Ohio, Sept. 7, 1854.

DEAR GARRISON: A paralyzing gloom rests on every countenance and every thing in Ohio. One thought possesses every head, one feeling every heart, and one word is in every tongue—THE DROUTH! THE DROUTH! It is indeed fearful. I have been in this State twenty days, and I have seen the thermometer, in the shade, at 100 every day, with two exceptions—and even then, I believe it was up to that, though I did not see it. Since the first of July, the mercury has risen over 100 more than forty days, in the shade, and in the sun to over 140 degrees, and remained there from two to five hours each day. Pastures are as dry and dead as in mid-winter. Meadows, since being mowed, have not put forth a blade of green grass, and are as dry and dead as stubble fields. There is no hope, now, that the grass will start again to give any feed for stock this fall, and the farmers will be obliged to feed out their hay, that they had laid up for winter, or sell or kill their stock, or see them starve. There will be few potatoes—not enough for seed another year. A dollar a bushel is being offered in this little village, that lies near the lake shore, in Ashtabula county, and none are to be had for that. In the whole State of Ohio there will not, it is thought, be one half a crop of corn. On the Reserve and adjoining counties, pumpkins, and all garden vegetables, are nearly a failure. Indian corn sells readily at one dollar, and wheat at \$1.75 and \$2.00 per bushel. The wheat is very inferior in quality, as well as short in quantity. Flour is from ten to twelve dollars per barrel. The forests have the appearance of October—the foliage being withered and scattered upon the ground, especially of the beech and chestnut trees.

The face of the earth is indeed very sad, and the prospect gloomy for the coming winter. To add to the sombre scene, the air in all directions is filled with smoke from burning forests, and fields and fences. All along the railways, woods and swamps are on fire; in the latter, the earth is on fire to the depth of four or five feet; acres and acres of huge forest trees being prostrated by the fire consuming the earth beneath them. Many farms are being burnt over, and the roots of grass and fruit trees killed by the fire. The railway companies do what they can to prevent these fires being kindled by the sparks from their engines. Hand cars generally follow in the wake of every train, to discover and extinguish the fires. Still, innumerable fires are daily and nightly being kindled, and all farmers and towns in the vicinity of railways are in constant peril, not only in regard to their fields and fences and forests, but to their barns and houses. The whole face of the country will be in a blaze, if the drouth continues much longer. This drouth in the West will deeply affect the merchants and manufacturers in the East. The whole commercial world must feel it sensibly. I am on my way to Boston, but shall not reach there till the 16th. But I fear this weary, wasting, gleaming drouth is not confined to the West. Ohio never before experienced a calamity like this.

Behold it all, a deep, abiding sympathy for the slave burns in and warms many hearts, and gives life and joy to many faces. I posted to you a brief account of our Convention in Salem, on the afternoon of the last day. Soon after I had done so, a man hurriedly entered the meeting, and stated that a despatch had just arrived from Pittsburgh; stating that a slave girl was aboard the train that left P. at 3 o'clock. It was then 4 1/2. A little after 5, the meeting adjourned to the station. On reaching that place, some quarter of a mile out of the town, (a large number of the leading men of the place, of all parties in politics and religion, were there,) a rescue was resolved on, should the report prove true. You will, ere this reaches you, have seen some account of the proceedings. The girl was found, and taken out of the cars without any ceremony, both the male and female slaveholders confessing that she was a slave, and that they were taking her with them to wait on the woman and her babe. There was a great commotion. The slaveholder and his wife cried 'Murder! Murder!' at the top of their voices; but their cries were unheeded. The child—about ten years old—was taken to the town, and found a home in the family of Charles and Josephine Griffing. A great crowd of the citizens followed her, and gave vent to their joy in shouts and hurrahs. The slaveholders cried like children, and called for help, but none were so mean and despicable as to help them. The train passed on, leaving one poor child redeemed from slavery. I saw her two days since with our friends the Griffings—the poor girl wondering who will take care of her mistress and her child.

While in Salem, on the 4th, word came from Pittsburgh that five more (a mother and four children) had that day been rescued from the cars in that place. Thank God! say I. I hope every train passing through Ohio will be searched, and every slave be rescued. Have you seen the decision of the Judge in Indiana, touching the order of the slaveholders demanding of every colored person a certificate of his freedom on a certain railway in that State? Can it be that the Northern States will allow a railway to pass through them, on which no colored person can travel without a pass? I hope the slaveholders will try to establish such a regulation on Northern routes. I hope, too, they will try, at the next session of Congress, to get a law that each State shall pay for all slaves that are rescued or harbored within its jurisdiction. Why do they not attempt this? Let them put the whip and the fetter upon Northern back and Northern limb. More the better, that the whole North may be made to feel the character and scourge of their Southern allies. Then let the North pass a law, that all who shall attempt to arrest or to hold a man as a chattel, for one moment, in Ohio, or any State, shall be accounted and treated as a kidnapper and pirate.

The Fusionists are holding their Conventions to nominate candidates for State and National Governments. Several are held this week. I am in Giddings's district. He is renominated, though many were ready to drop him—the vote being a tie at first. It is confidently expected by the Fusionists, that Hunker Whigs and Democrats are to receive their final overthrow in October. It is certain that this new party, in which the Free Soilers of Ohio are being entirely merged, can do nothing for the overthrow of slavery. They have not said the first word which commits them to such an issue. Their motto is this—'Slavery! let us alone, and we will let you alone.' That is all. They care not how long slavery continues where it now is. They only ask that it will let them alone, and set oblige them to come into contact with it in new territories. But, mark! Many of the Yankees that go to Kansas will be the first to vote for slaves in that fair heritage. The Cleveland Herald, a liberal paper, is greatly shocked at the impety (D and treason!) of the Salem rescue. So much for their anti-slavery!

In this party, Giddings, Chase, Wade, Samner, and others of like political creed, are to be lost. Why do they not come out at once, and strike for a Northern Confederacy, on the basis of No Union with SLAVEHOLDERS? To this they must come, before they can have the least influence over the South. The Know-Nothing (there are supposed to be many in this State, yet nothing is known of it) is thought will fuse with the Fusionists, and vote for their candidates. If they do, their triumph is sure. Whiggery and Democracy must sink to rise no more. Welcome any thing which can crush into annihilation those two parties that have so long, in the name of Liberty, cursed this nation with the most cruel despotism the sun ever shone upon. True, the Know-Nothing are fighting against Romanism. True it is, also, that every friend of liberty on earth must ever long stand arrayed against Romanism, as the most absolute, consolidated,

deep-laid system of tyranny this world ever beheld. Romanism has ever been the ally of slavery in this nation. In every contest between Slavery and Freedom, Romanism has espoused the side of the slaveholder against the slave. It must ever be so. However we may object to the spirit and means of Know-Nothingism, no enlightened friend of liberty can but approve their object, i. e., the overthrow of Romanism; not as a religion, but as a tyrant, in whose merciless grasp popular freedom has ever perished. The tolling millions can never rise from their ignorance and poverty and degradation under the influence of that system. The reign of Christ, as he is presented to mankind by that system, has ever been, and must ever be, a reign of terror, of violence and blood—of scourges and fetters to body and soul. THE DROUTH OF THIS REPUBLIC HAS BEEN SETTLED IN ROME! The ballot-box is in the hands of the Pope, with his College of Cardinals. They will ere long decide who shall make and execute the laws of this Union, provided the North and South remain united as at present. The North humbly asks the South who shall be President; the South humbly asks Rome. Rome says, Take any one who will best subvert the interests of Mother Church. The South says, Any one who will best subvert the interests of slavery. The North says, Any one who will put money in our pockets. So the North will take any one whom Slavery and Romanism will give, provided he will put money into their pockets. Will there ever be a political party that will go for liberty, as a principle? I fear not.

SPEECH OF MR. PHILLIPS AT ABINGTON, FRIEND GARRISON:

While reading, in THE LIBERATOR of July 14th and August 11th, speeches, or parts of speeches, delivered, the first, at the celebration at Frammingham, July 4th—the second at Abington, August 1st—by my honored and highly esteemed friend WENDELL PHILLIPS, I have been very forcibly struck, and greatly astonished, in view of the ground taken by him, in relation to political action, as a means by which to overthrow slavery, and the Fugitive Slave Law. While I cordially agree with him in regard to the end to be obtained, namely, the overthrow of slavery and all slave laws, and the consequent establishment of justice and right, I, at the same time, wholly dissent from him in regard to counselling, advocating or calling on our aid any political action whatever, as not only wrong and unjustifiable, but also wholly inadequate to accomplish so desirable an object. Now, I propose to examine some of the remarks made by Mr. Phillips on political action in Massachusetts.

In his Abington speech, as given in THE LIBERATOR of August 11th, Mr. P. says— 'There is a single emotion I wish to make on the speech of my friend Higginson. I agree with him, that for the present moment, the undivided attention of the civilized world is turned on this pivot point, the question of the surrender of fugitive slaves. You can make no use of that topic; you cannot make them feel so deeply on the question of Kansas and Nebraska. My friend thinks we should make efforts, though he has no hopes of success, for the repeal of the Fugitive Slave Law. He thinks we should attempt to put it down. So do I; and let me tell you, very briefly, the way in which I propose politically to effect something in regard to this legislation of the Slave Power.'

Now, I agree with Mr. Phillips and Mr. Higginson, that for the present moment, the undivided attention of the civilized world is turned on this pivot point, the question of the surrender of fugitive slaves. And here, let me add, I wish that attention to remain, till the sight of the eye of the civilized world affects its heart so deeply, that all its manhood shall be aroused in view of the atrocity; then let that eye be directed to the fact, that that infernal enactment is, in all its essential and fundamental points, strictly constitutional. Then will people learn that not against the Fugitive Slave Law are their efforts to be directed, but against the Constitution of the United States itself, which lies at the foundation of the system of American slavery. So much for 'efforts for the repeal of the Fugitive Slave Law.'

Mr. Phillips 'proceeded to enforce the idea, that the battle-field of the friends of the slave was, for the present, the State, and not the nation; that their only hope lay in a concentrated State action, that should nullify the usurpations of the General Government.' Further, 'he said he thought the time to talk about an anti-slavery or pro-slavery Constitution had almost gone by.' Now, from these views of Mr. Phillips, I wholly dissent. I would say, by no means attempt to put down the Fugitive Slave Law, but let it remain, with all its hideousness and deformity, as a beacon-light to show to the world the tone and character of the United States Constitution and Government, namely, that they are, to all intents and purposes, pro-slavery to the very core. Especially would I discountenance any attempt to put down the Fugitive Slave Law by any political action whatever. What! shall we resort to unjustifiable means to accomplish a good object? 'Shall we do evil that good may come?' Shall we attempt to 'cast out devils through Beliezebub, the Prince of the devils?' Never! The whole machinery of political action is wrong. There is no such thing as 'political' right. There is a radical defect in the fundamental principles of political action. Its theory is founded, first, on the principle of the Government being in the hands of the people; second, the right of the majority to rule. These principles are both wrong. First, the government of moral and intellectual beings should be in the hands of God, for he only is capable of governing them without interfering with the freedom of their moral agency. Second, no man, or set of men, has any right to prescribe laws and regulations and afflict penalties to the transgression of the same; for in so doing, the moral agency of man is struck down, which should be held sacred as the throne of God himself.

But is the battle-field of the friends of the slave to be confined to the limits of a State? Does their only hope lie in a concentrated State action, that shall nullify the usurpations of the General Government? Then, wo to the slave! for his eternal destiny is sealed, and he can never be liberated from his chains! For, let any State make what laws or regulations it will, concerning the execution of the Fugitive Slave Law, still, 'This Constitution, and the laws of the United States which shall be made in pursuance thereof,' &c., shall be 'THE SUPREME LAW OF THE LAND; and the Judges in every State shall be bound thereby, any thing in the Constitution or laws of any of the States to the contrary notwithstanding.' Instead of the time to talk about an anti-slavery or pro-slavery Constitution having gone by, the time for the profitable discussion of that question has but just arrived.

No, friend Phillips, the battle-field of the friends of the slave is not confined to the limits of any State or number of States, but is the world! Their only hope does not lie in a concentrated State action, that shall nullify the usurpations of the General Government, when that Government has usurped no powers which are not guaranteed to it by the Constitution; but their hope consists in a bold and uncompromising adherence to the eternal principles of justice and right. These principles, and not political action, either State or National, must be brought to bear, not against the Fugitive Slave Law merely, but against the Constitution and Government of the United States—for they will as surely overthrow that Constitution and Government, and consequently slavery, as God exists. Dear aloft, then, the standard at the head of God's hosts, and in no case whatever, under no circumstances whatever, allow it to trail in the low ground of political party organization.

Yours, for truth, WM. S. FLANDERS. Cornwall, Aug. 14, 1854. We have received a communication from our friend, S. MARSH, of Cornwall, (Me.) similar to that of W. S. FLANDERS, criticizing the speech of Mr. Phillips, at Abington, and deploring any recommendation of political action as a compromise of the position assumed by those whose motto is, 'NO UNION WITH SLAVEHOLDERS!'—Ed. Lib.

REV. CHARLES EDWARDS LESTER, ESQ.: We are gratified to learn that our young and promising friend, AARON M. POWELL, of New York, (whose intelligence and zeal in the anti-slavery cause are much in advance of his years,) has recently entered the teaching field, on his own responsibility, as an experiment, and that thus far he has met with good success. His early conversion to the noblest cause of the age cannot fail to strengthen and enlarge all his faculties and powers, and to prove an excellent investment for life. Below, we give some extracts from a letter he has recently addressed to FRANCIS JACKSON, Esq., of Boston, in the course of which, it will be seen, the notorious Rev. CHARLES EDWARDS LESTER, Esq., makes his latest demonstration.—Ed. Lib.

GHEENT, Columbia Co. (N. Y.) Aug. 23, 1854.

MY DEAR FRIEND: I have had in this county, in all six meetings—three in the town of Hillsdale, one in Harlemville, South Bend, and in Smoky Hollow—all of which have been pretty well attended, and a good degree of interest manifested, especially as at each place I have succeeded in calling out some 'defender' of Church or State, which always awakens feelings of interest that otherwise would remain dormant. At Harlemville, a strippling lawyer from New York, who happened to be in the village, came up to the rescue of the Constitution and the 'glorious Union,' giving it as his opinion that Gen. Jackson's principles would be true, applied to me, viz., 'that he would hang any body who proposed nullification or a dissolution of the Union.' He evidently failed, however, in sustaining himself in the discussion.

The 'river counties' in Eastern New York are at least twenty years behind the age in all reform movements. The disunion doctrine seems to them a terrible thing, and the people are living under the direct and controlling influence of a pro-slavery and bigoted sectarian religion, in connection with that of profigate and stinky politicians, so that, for anti-slavery, this is a barren and desert soil, as our friends Stephen and Abby Foster, and Parker Pillsbury, who have been here, can testify.

My meetings in Hillsdale were held in a church usually occupied by Methodists and Baptists, and although he had received solemn warning to beware of the Abolitionist, a goodly number were in attendance at each meeting. At the meeting held there on Sunday afternoon last, Mr. Rufus R. Richmond, of Walworth, Wayne county, N. Y., a warm and true friend of our cause, was present, and took part in the exercises; and after we had each spoken, the meeting was addressed in reply by that renegade priest and profigate politician, CHARLES EDWARDS LESTER, who was present, as I have since been directly informed, by a special invitation and arrangement made by the strippling lawyer aforesaid, together with some of the religionists and politicians of the place, who desired to see us put down, and accordingly selected Charles Edwards Lester as a fit tool to do their dirty work. His remarks amounted to nothing more than false imputations and foul-mouthed slander and abuse of abolitionists in general, and of Wm. Lloyd Garrison and Abby K. Foster in particular—appealing to the basest prejudices of the people, and branding them, and all who cooperate with them, as infidels, traitors, &c., saying that when he heard me speak of the Constitution of the country and the 'glorious Union' as I did, he felt as he did once when a man attempted to strike his mother, and he struck her to the earth, &c., &c. When he concluded his remarks, I again addressed the meeting, to place him and his foul imputations in their true light, he took his hat, and advising the people to leave, left with the largest portion of the meeting, the better part, a few only remaining to hear what I had to say.

The few friends of the cause in the place at once said that we must have another meeting, that justice might be done; and accordingly, I have another appointment for a meeting in the same place on Sunday afternoon next; so that, so far from putting down the agitation, you see they are helping it along finely.

On Sunday evening last, at Smoky Hollow, we had a very good meeting—the first one of the kind ever held in the neighborhood—and I am to speak there again on Saturday evening, the 26th.

Thus far, the meetings have exceeded my anticipations, and I feel conscious that, with each effort, I receive strength for the glorious, though arduous battle that the true abolitionist has to fight.

It is evident that there has never been a more favorable time for anti-slavery labor than the present, for the subject is now prominently before the people, and very many say, 'We are ready to work, but do not know what to do.' I could wish that every town and village in the country could be thoroughly canvassed by anti-slavery lecturers, and supplied with anti-slavery papers and tracts, as in the present state of the public mind, great good would necessarily follow.

The political parties in this State, as you see by the papers, are in grand confusion; and I shall, to the extent of my ability, glory in making their confusion 'worse confounded'; for, when the magic spell of party political excitement is upon the people, it is very difficult for anti-slavery to get their attention effectually, and so long as the party ranks continue to be disturbed, it will be a favorable time for us to work, and to impress upon the minds of the people the glorious and truthful sentiments of 'immediate and unconditional emancipation of the right of the slave, and the duty of the master,' & 'No Union, politically or ecclesiastically, with slaveholders.'

With warmest esteem, your friend, AARON M. POWELL.

A word or two in regard to the patriotic CHARLES EDWARDS LESTER. Several years ago, he was a flaming advocate of the slave, and for a time ran well. He was then pastor of a church somewhere in the State of New York. In 1840 he so manoeuvred as to get himself elected as a delegate to the World's Anti-Slavery Convention held in London, where he 'spread himself considerably.' Not long after his return home, his conduct became so eccentric, if not in some respects so questionable, that he found it convenient to abandon preaching, and take to political demagoguism of the lowest type. He subsequently published a one-sided, malicious, catch-penny work, entitled 'THE GLORY AND SHAME OF ENGLAND,' which, of course, commended him to all that was in the land, and especially to the English-hating slave-drivers of the South. Finally, as a reward for his base apostasy, he obtained a petty consularship under Polk's administration, which we believe he continues to hold, as a Democrat of the most rabid pro-slavery type!

To show how he could talk in the World's Anti-Slavery Convention in London, we make an extract or two from the speeches he made on the occasion:— 'Now, if I have not wearied your patience, I will go on and read what a young man, who had fled from slavery, says. He has been several years in Canada. I know him well, and for the last six months I was in America, he sat under my preaching, in the church where the first Anti-Slavery Convention was held in New York, in 1835, when a mob of ruffians of property and standing broke into our temple, and tore down the altar of God. Captain STRAUB, who sits over yonder, I think was there, and was well pleased with these same gentlemen's hard, but not convincing, arguments—I mean, brickbats; and also JAMES FULLER, both of whom from that day to this have proved that rotten eggs and brickbats cannot overthrow a principle. A young man rushed up to the altar, and presenting a weapon to a venerable father's heart, who held the Constitution of the New York State Anti-Slavery Society in his hand, and told him, that if he did not give it up to the mob, he should shed his blood. 'You may shed my blood,' said the old man, 'but you shall not have this Constitution till it has been adopted.' And then the old man held the roll up before the congregation, and made his voice heard above the infernal yells of the infuriated mob. 'If you will adopt this Constitution, say, Aye!' And then came back the shout of freedom, and it rang through the arches like peals of thunder through the vault of heaven.'

And there stood the old man, on whose head the frosts of eighty winters had gathered, armed only with the faith of Jesus. 'Glory to God!' he exclaimed, when the shout came back, 'now you may have the Constitution.' Then it was that General STRAUB, the great apostle of American abolition, who had never joined us, because he did not like our measures, and had only come as a spectator, made no profession of religion, but was estimated as much better than the measures of our enemies, that he thought he might as well advocate them. 'Is it true,' said he, 'that freemen cannot upon their voice in God's house? Then they shall in my own—to Peterborough!—to Peterborough!' We left the temple of God, and, en masse, went thirty miles to his house, and there in his large dwelling we found refuge. He gave us in his heart, and his hand, and thousands with them. 'Ah, sir, we have found in America that men can be mobbed into principle, but they cannot be mobbed out of it; for that abolition which is cradled in the storm, is the only kind that has ever been worth having. Like the oak on our native mountains, it must battle with the tempests of heaven; if it would strike its roots too deep to be up-torn. Let me point to my noble friend in the gallery, WILLIAM LLOYD GARRISON, whom I delight to honor.'

Alluding to Mr. Stephenson, of Va., at that time the American minister at the Court of St. James, he said— 'I would beg leave to suggest one thought, whether it might not be proper for this Convention to present a very respectful remonstrance to our minister at the Court of St. James, that he set a better example to others when he comes here, than by keeping his vassals in bondage at home.'

YEARLY MEETING OF THE PROGRESSIVE FRIENDS IN MICHIGAN. ADRIAN, LEWIS Co. Mich., Aug. 18, 1854. Wm. LLOYD GARRISON: MY DEAR FRIEND:—As the time for holding the Yearly Meeting of Progressive Friends in this State is approaching, I, in common with others, feel desirous that it should be in fact, what it is in profession, progressive in spirit and in action.

We have evidence on every hand that men are dissatisfied with religious creeds and dogmas, and are seeking to give a higher and truer form of expression to the uprising of their souls, than what they formerly have had. The Church, with its cold, lifeless forms, can no longer draw them to it, nor feed their spiritual longings. They too long have 'asked her for bread, and she has given them stones; for fish, and she has given them serpents; and so they have turned from her. By these, the question is often asked, 'What shall we do or where shall we go to find food for our spiritual natures? How shall we rightly cultivate and unfold these immortal aspirations for a higher and better life?' In a few words, the more intelligent and thinking part of the community, with us, as with you, are tired (if not disgusted) with the existing religious organizations of the day, and are looking towards some mode of action more true to nature, and more in harmony with the spirit of the age in which we live. To secure the active cooperation of some of these is not only desirable, but absolutely necessary to the continuance of these meetings. With this end in view, and that the one about to be held may be more interesting and profitable than any we have held before, we have written to a number of friends in different parts of the country, inviting them to attend our next yearly meeting, among whom we are most happy to include yourself. Shall we not have the pleasure of your presence at that meeting?

The meeting will be held at Battle Creek, Calhoun county, commencing on the first Seventh day in tenth month, and probably continue its sessions three days. The hospitalities of the friends in the place will be extended to all who are in attendance from a distance. In anti-slavery, as in other departments of the field of Reform and Progress, the signs of the times are encouraging. The good seed sown by the faithful anti-slavery lecturers who have visited us from time to time, may be seen springing up on every hand. Should the fall campaign be as successful as we anticipate, much will be done towards revolutionizing the public sentiment of the better part of community. The common people, in both political and church organizations, are ready to take a higher stand than their leaders are willing to let them; and it requires but the instilling of radical abolition truth to place them far beyond their leaders, or cause those blind guides to occupy higher ground. Ever, truly yours, JACOB WALTON, JR.

A WORD TO SETH HUNT. Who asks, 'Where are the writings of Christ?' Mr. Hunt quotes some of our adorable Redeemer's sayings, as transmitted to us in 'the Scriptures of truth'; he will therefore allow me to answer him by quoting others from the same records. Mr. H. quotes, 'I will put my laws into their hearts, and in their minds will I write them.' That is Scripture. Then Scripture also tells us how this writing of God's law in the heart and mind is accomplished, viz., by making a humble and diligent use of all the books which our Maker has opened before us. There is the Book of Nature—that to which the Lord Jesus frequently pointed; as also did 'the sweet Psalmist of Israel.' 'When I consider the heavens, the work of thine hands, the moon and the stars which thou hast created, Lord! what is man, that thou art mindful of him, or the son of man, that thou visitest him?' Then we have the Book of Providence—the chronicles of Time, bearing the impress of the overruling hand of Deity. Then we have also the Book of Revelation; to this, as well as to 'the lilies of the field,' we are referred by the same divine Teacher, 'who spake as never man spake'; and to this with far more emphasis than to the other. 'Search the Scriptures,' said Christ, 'for they testify of me'; and 'If ye believe not that I am He, ye shall die in your sins.' The Savior's references to Scripture, as decisive authority in matters of religion and morals, were very frequent. 'They have Moses and the Prophets; if they believe them not, neither would they believe, though one should rise from the dead.' 'If the evil heart of unbelief' had been so long fostered and indulged as to render the heart and mind impervious to the evidences illuminating the pages of the Old Testament writings, the testimony of a man rising from the dead would likewise be of no avail.

But there is another source of light, which may not be forgotten, and without which—as it regards the salvation of Christ, (that 'mystery of godliness,' which 'angels desire to look into,' as exercising the exalted capacities of their noble powers of mind, and the warm affections of their holy natures,)—even the Bible is ineffectual. Christ had been personally and constantly instructing the apostles in the truths of the religion three years, and found them still dull of understanding; 'then opened He their understandings, that they might understand the Scriptures.' So, we too need that God, the Holy Ghost, who, at the dawn of this world's birth, said, 'Let there be light!' and 'the morning stars sang together, and all the sons of God shouted for joy.'—He must reach all our fallen powers, and remove our soul's pollution, (not the least of which are the vanity, pride and self-conceit of our own sufficiency,) or still 'Paul shall plant and Apollus water in vain; as well as Moses and the Prophets be read in vain; that all being on the heart.' He shall take of the things of Christ, and show them unto you.' So says Christ. 'Pray to the Father, and He will give you the Holy Ghost, the Comforter, and He shall teach you.'

As to the inquiry why the Lord chose to have the Scriptures written by Moses and the Prophets, Paul and Peter, under the inspiration of the Holy Spirit, rather than by his own announcements, He has not, that I am aware of, told us; and as we are cautioned against the vanity of endeavoring to be 'wise above what is written,' in these matters, I think we had better leave it, and suffice it for us to know, that 'holiness men of old spake as they were moved by the Holy Ghost,' and that 'these things were written for our instruction, on whom the ends of the world are come.'

VERA CATHOLICA. THE EDITOR OF THE INDEPENDENT PAYS A VERY DEEPLY FEELING COMPLIMENT TO HIS FOLLOWING IN THE SIGNIFICANT PARAGRAPH: 'The great railroad robber in this city, whose name is likely to characterize that species of crime, was before made no profession of religion, but was estimated as much better than the measures of our enemies, that he thought he might as well advocate them. 'Is it true,' said he, 'that freemen cannot upon their voice in God's house? Then they shall in my own—to Peterborough!—to Peterborough!' We left the temple of God, and, en masse, went thirty miles to his house, and there in his large dwelling we found refuge. He gave us in his heart, and his hand, and thousands with them. 'Ah, sir, we have found in America that men can be mobbed into principle, but they cannot be mobbed out of it; for that abolition which is cradled in the storm, is the only kind that has ever been worth having. Like the oak on our native mountains, it must battle with the tempests of heaven; if it would strike its roots too deep to be up-torn. Let me point to my noble friend in the gallery, WILLIAM LLOYD GARRISON, whom I delight to honor.'

FROM THE SPIRITUAL TELEGRAPH.

ABOUT THE AVERAGE STANDARD.

The Editor of the Independent pays a very deeply feeling compliment to his following in the following significant paragraph: 'The great railroad robber in this city, whose name is likely to characterize that species of crime, was before made no profession of religion, but was estimated as much better than the measures of our enemies, that he thought he might as well advocate them. 'Is it true,' said he, 'that freemen cannot upon their voice in God's house? Then they shall in my own—to Peterborough!—to Peterborough!' We left the temple of God, and, en masse, went thirty miles to his house, and there in his large dwelling we found refuge. He gave us in his heart, and his hand, and thousands with them. 'Ah, sir, we have found in America that men can be mobbed into principle, but they cannot be mobbed out of it; for that abolition which is cradled in the storm, is the only kind that has ever been worth having. Like the oak on our native mountains, it must battle with the tempests of heaven; if it would strike its roots too deep to be up-torn. Let me point to my noble friend in the gallery, WILLIAM LLOYD GARRISON, whom I delight to honor.'

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LADIES' INSTITUTE OF THE PENNSYLVANIA MEDICAL UNIVERSITY OF PHILADELPHIA.

THE fall term of this new Medical School for Ladies will commence on the first Monday in October, 1854, and continue four months. The System of Teaching, here pursued, is entirely new, and is more comprehensive, thorough, liberal and practical, than that of any other Medical School in the country. It is based, as far as possible, upon the positive Sciences, consequently, free from all sects and dogmas. The branches of study are divided according to their natural order of succession, and taught in their progressive courses of four months each; there are no courses in each year, thus enabling the students to pass successively through all four courses within two years. By this arrangement the study is rendered easy, and possessed of daily increasing interest. Ladies desiring a thoroughly interesting and useful education, or a party particularly interesting to them, have facilities here nowhere else to be found. For Announcements containing Terms, (which will always be made satisfactory,) list of Officers, Faculty and other particulars, please address JOSEPH M. D. DUFF, No. 160 Arch St., or Box 1083, Philadelphia P. D. Aug. 18, 1854.

New Book Store for New Books. THOMAS CURTIS, 134 ARCH STREET ABOVE SIXTH, PHILADELPHIA.

OFFERS to his friends and the public a carefully selected stock of Books, embracing all the most popular works of the day. Unlike many booksellers, Thomas Curtis will open his shelves to all, and all sides of Science, Philosophy or Politeness. His books imported from the continent of Europe or England, at a small percentage. Liberal books or pamphlets of retail wholesale or retail. An assortment of Stationery, plain and fancy, &c. His friends are invited to call. THOMAS CURTIS, 134 Arch Street above Sixth Philadelphia, August 16, 1854.

WORCESTER HYDROPATHIC INSTITUTION, NO. 1 GLEN STREET.

THIS Institution is under the medical direction of Dr. SERN ROGERS, and is well arranged for treatment at all seasons. Terms:—Usually from \$7 to \$9 per week. For treatment without board, \$8 to \$4 per week. Office hours from 2 to 4, P. M. April 14.

WATER-CURE AT NEW IPSWICH, N. H.

MRS. LUCINDA HATCH, having had long experience in Water-Cure treatment, now announces to the public that she has lately made additions to her accommodations, and is prepared to treat successfully patients that may place themselves under her care. Her residence is three miles from Mason Village, the present terminus of the Peterboro' and Shirley railroads. Terms, more favorable than at most establishments of the kind. New Ipswich, June 9, 1854.

New Era in Healing. CURE BY NUTRITION.

DYSPEPSIA, Consumption, Headache, and all forms of Diseases, successfully treated by NUTRITION, without medicine. To LEROT SUEDERLAND: DEAR SIR—I take this opportunity to inform you that I have completely cured me of chewing and smoking tobacco. I am now in perfect health, having gained thirty pounds during the three months I have been under your treatment by Nutrition. It is worth any amount of money to me, and I thank you a thousand times. H. H. CLARE, South Adams, Mass. May 16, 1854. Pamphlets of Information, respecting this new method of Cure, for sale at the office of this paper, and sent by mail, free, for one dime, prepaid. June 9.

IMPROVED METHOD OF Champoning and Hair-Dyeing.

254, WASHINGTON STREET. MADAME CARTEAUX, having removed to 254, Washington Street, avails herself of the opportunity for tendering thanks to the Ladies of Boston and vicinity for the liberal patronage awarded her, and respectfully assures them that, by unvarying endeavor to please, she hopes for a continuance of their favors. Her arrangements for cutting and dressing Ladies' and Children's Hair, for Dyeing and Champoning, are such as win the tribute of praise from all. She has a Hair Restorative which cannot be called a dye, as it produces new hair where baldness had taken place.

HER CHEMICAL RESEARCHES HAVE DEVELOPED AN IMPROVED HAIR-DYE, WARRANTED NOT TO SMOOT, (AS DESCRIBED IN THE LOOKER FOR.) Her 'Me Plus Ultra,' for renovating the complexion, removing freckles, &c., is as efficacious and perfectly safe as any other preparation of the kind. Ladies can be waited on at their own residences, or at her room, which will be open from 8 A. M. to 4 P. M. She has numerous recommendations from the fashionable circles of Boston, Providence, and elsewhere which can be seen by those who desire.