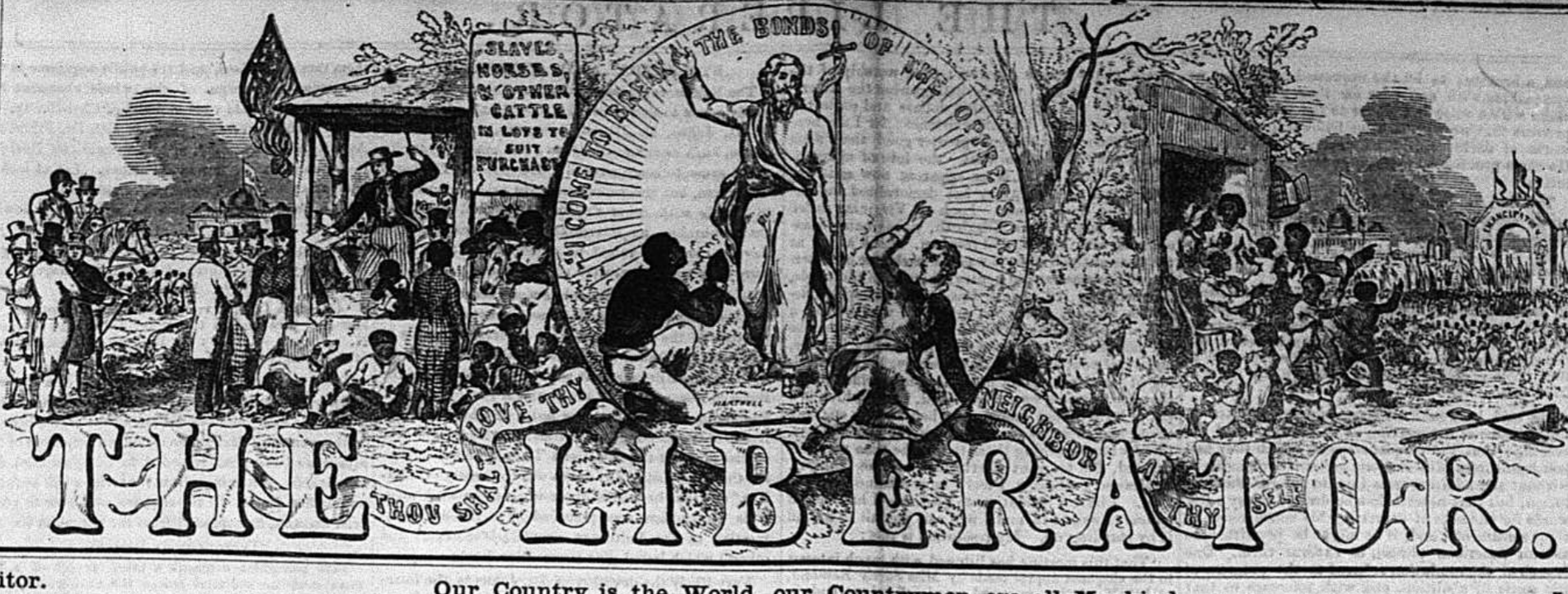


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The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz: — FRANCIS JACKSON, EDWARD GIBNEY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.
WM. LLOYD GARRISON, Editor.



NO UNION WITH SLAVEHOLDERS.
The United States Constitution is a covenant with death, and an agreement with hell.
The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse 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, EVERYED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking 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 can only continue through our participation in wrong doing. To this conviction the free States are tending.
— WILLIAM ELLERY CHANNING.

WOL. XXIX. NO. 19. BOSTON, FRIDAY, MAY 13, 1859. WHOLE NUMBER, 1592.

REFUGE OF OPPRESSION.

From the New York Journal of Commerce.
THE GOVERNMENT OFFICERS AND THE FUGITIVE SLAVE LAW SUSTAINED.
The fact has already been announced by a telegram from Cleveland, Ohio, that the Supreme Court of that State, in the case of Bushnell and others, charged by indictments, and in the case of Bushnell and others, convicted of unlawfully obstructing the laws of the United States, decided, by a full Court, the Judges being unanimous, to refuse the application for the writ of habeas corpus. The Cleveland National Democrat remarks thereupon as follows:
We are glad to record this fact, for it is a sign of returning reason. Bitter partisans here, under the belief that the writ would be granted as a matter of course—the belief being founded on the fact that all the Judges were of the so-called Republican party—made high threats of taking the prisoners from the hands of the Government officers. This kind of foolish boasting will now be stopped—party zeal, regardless of law, having effervesced, will now subside, and will be found, like ginger pop, after it has done its work, to be but "stale, flat, and unprofitable."
The decision of the Supreme Court has relieved those gentlemen of the difficulty into which their foolish boasting might have precipitated them, although it has made some of them, at least, fit subjects for ridicule for their brazen boasting. But, that they are better than to fly to those tyrants, not of our kind, but of the Government officers in this city, and from our knowledge of the determination of President Buchanan and of the able Cabinet who surround him, to see that the laws of the United States are faithfully executed, we feel a freedom in saying that the law would have been left to take its course against the persons indicted, regardless of any and all consequences. But the Supreme Court of Ohio has decided, what every right-thinking man feels should be the proper decision, that the Ohio Courts have no right to interfere with the jurisdiction of the United States Courts, in the case of persons charged with an offence against the laws of the United States, and in this decision, the State Court has shown itself, not as many of the political friends of the Judges believed, a mere partisan Court, swayed by the Constitution and the laws, for political purposes, but a Court of law, of right, of justice, and of all lawless violence. Hence, we congratulate the country on its political friends being decided, and on the fact that the Judges have taken their stand by the Constitution of the United States and of the State of Ohio, which they have sworn to support.

The Columbus (Ohio) Statesman says:
The Court unanimously declined to interfere, refusing to allow the writ. This is well, for had the writ been granted, the representation of heated passions, or the evil suggestions of unscrupulous demagogues, to override the law and interfere with the lawful jurisdiction of the United States Court and its officers, the consequences would have been incalculable. Yet many of the Republicans here were anxious to do so. They are much to be commended for this decision of the judges of their own party; and we should think it would open the eyes of those deluded men who have been incited to resist the law by men in high places. They will now find that the law has no power to set aside the United States laws, and protect from punishment those whom its teachings and fulminations have incited to break its commandments. They are much to be commended for this decision of the judges of their own party; and we should think it would open the eyes of those deluded men who have been incited to resist the law by men in high places. They will now find that the law has no power to set aside the United States laws, and protect from punishment those whom its teachings and fulminations have incited to break its commandments.

From the Detroit Free Press.
CAUSE FOR ASTONISHMENT.
The decision of the Supreme Court of Ohio, relative to the issue of a writ of habeas corpus, in the case of Bushnell, one of the Oberlin rescuers, must have astonished the whole Republican host not a little. It is a decision which will be long remembered by the judges belonging to the party, and it is a decision which will be long remembered by the man who is held up as a martyr, because he has been convicted of resisting the United States officers, and liberating a fugitive slave from their custody. What will the party say of such a decision? Has the Court gone over to the side of the fugitive? Has it become the tool of the slave power? Is this decision another instance of subservience to the interests of the slave? How can the Court be so divided? Or will it be repudiated by the country, and their judges considered as having been misled by the counsel of Bushnell, and his Republican associates, that the Supreme Court of Ohio should place itself alongside of the Wisconsin Supreme Court, grant the writ, discharge the prisoner, and pronounce the fugitive law unconstitutional, and that, notwithstanding the late decision of the Supreme Court of the United States adverse to the Wisconsin decision, that the Ohio Court has done no such thing; it has not taken ground more adverse to the Republicans than the United States Supreme Court itself; for, in the late decision in the Wisconsin case, it was granted that a State Court could not issue a writ of habeas corpus upon a person held in custody by Federal authority, but it could not grant the writ, which it had the power to do according to the Constitution. Thus are the whole tribe of abolitionists completely baffled; their own Court refuses to grant the writ and discharge the prisoner, and also declines to pronounce against the unconstitutionality of the fugitive slave law.

We repeat that this decision of the Ohio Court, which astonish the black Republicans not a little. The Court in Michigan, in the case of Day vs. Owen, took more extreme ground than the United States Supreme Court, in the Dred Scott case, relative to the rights of negroes, and now their court in Ohio takes more extreme ground, relative to the rights of negroes, than did the Federal tribunal. They, we wonder will never cease! In this connection, we reproduce an extract from the New York Tribune, in which it animadverted with severity upon the decision of the Federal court more than three weeks since. What will it now say of the Ohio Court?
If the States of this Union have any political rights, they have the right to defend and protect their citizens against all wrongs and all oppression, and in certain cases their only resort would be to sue for redress. Deny them this, and the States cease to be the guardians and protectors of their citizens.
If the States of this Union that yield to such an encroachment of its political rights as this, only it is to be envied. The spirit of freedom spurns it with contempt.
The exaltation of these Border-Ruffian journals may yet be found to be somewhat premature.

WHAT NEXT?

Extracts from a work entitled 'The Southern Spy; or, Curiosities of Negro Slavery in the South,' by Edward A. Pollard, of Washington City:—
I recognize, especially in the proposition to reopen the slave trade, the interests of the working-classes and yeomanry of the South. The case of the poor white population of the South cries to heaven for redress. We saw a people who are dejected by their country, who are not treated with the defence of the institution of slavery, if ever assailed by violence, who would die for the South and her institutions, who in the defence of these objects of their patriotism would probably give to the world the most splendid examples of courage, who would lay down their simple and hardy lives at the command of Southern authorities, and who would rally around the standard of Southern honor in the reddest crises of the battle-storm—was I, say, such a people treated with the contempt, and insulting consideration by their country, deprived of their social system, deprived of all share in the benefits of the institution of slavery, condemned to poverty, and even forced to bear the airs of superiority in black and basely slaves! Is not this a spectacle to fire the heart? As sure as God is judge of my own heart, it thrills with ceaseless sympathy for these poor, wronged, noble people; and, if there is a case in the world I would bid to champion, it is theirs—so help me God!—it is theirs.

I am not ashamed, my dear C., to confess to be attached to an affection to sons of the faithful slaves of our country, to have seen their emigrants in absence, and, in my younger days, to have made little monuments over the grave of my poor "mammy." Do you think I could ever have been so attached to the man of African blood, man or woman, and her low, starved, corn-raddled eyes in a pauper's grave? No! At this moment my eyes are filled with tears, when I look back through the mists of long years, upon the images of that dear old man, who, when he was laid in his simple grave, how, when child, I used to cry in my simple way, would protect and humor me; and how, in the long days of summer, I have wept out my childish passion on her grave.

SOUTHERN HONOR!

A PHILADELPHIA DEMOCRAT DREAMED OUT OF HOLY SPRINGS.—See *Times*, of a week or two past, a Philadelphia draught, named Young, representing the exploded firm of Hinks, Hall & Co., has been in North Mississippi, settling up the affairs of the establishment. He went from this place, one day last week, to Holy Springs, having in his possession a requisition issued by the Governor of Pennsylvania upon the Governor of Mississippi, demanding the person of Mr. A. R. Brown, formerly a merchant of Holy Springs, who failed about a year ago. He was alleged to have been had obtained a job from the Philadelphia house, to the amount of about \$1,000, under false pretences.

When Young arrived at Holy Springs, he placed the requisition in the hands of an officer, who was directed to proceed to the residence of Mr. Brown, about nine miles from town. But while an officer was proceeding to discharge that duty, it commenced being talked about in the streets, and it was immediately a private party, by the name of Brown, P. H. Phillips, a private party, on an after supper, a crowd of citizens came to the house to appear immediately at the Court House, and to appear there, which would there be brought against him.

Arrived at the Court House, Gen. Jim Taylor appeared as prosecuting attorney, and the Hon. J. W. Clapp for the defence. We are not sufficiently informed to give a minute detail of the evidence, but the result of the trial was, that Mr. Young was required to give a heavy bond that he would produce and properly care for the person named, and that he would have the requisite, under the next morning, he faithfully complied with the requirements, and left on the first train.

SELECTIONS.

REBuke OF RELIGIOUS BIGOTRY.

Extract from an excellent sermon, entitled 'Christian Liberty vs. Ecclesiastical Despotism,' preached in the Stone Church, in Cortland, N. Y., April 3, 1859, by William H. Fish, Minister of the Society:

The Presbyterian Church—as any other Church—may oppose its own acts, its principles, its doctrines, and its methods of action, and if this is only done fairly, we will be content, and can kindly listen to its criticisms. But when all under its influence are taught to shut us out, and are threatened with ecclesiastical and social excommunication, unless they submit—if they even hear its instructors that step with us over Sunday—I must not be silent respecting such opposition. The rulers call it, as they do, meddling with their internal affairs; for, on no other way to take an active part against them in a trial like that of Mr. Brown; but I think it a useful, though not a pleasant work, to awake the community to determined hostility to such bigotry and usurpation of authority. I would not, in fact, undertake this work from any mere personal interest in the matter, for I have no such interest. I care for myself and friends no favors of any kind from sectarians. But they have no Christian right to oppose the spread of new views of Christianity till they know, at least, what those views are from a personal examination of them; and much less have they any right to misrepresent and slander their advocates as "infidels." Silent submission to their dogmatic and unjust treatment of the friends of freedom, of righteousness and of human progress, is not for their own good, any more than it is for the world's good; and they should, therefore, be arraigned and put on trial as flagrant transgressors of the law of Christian Liberty. If there are Liberals who think it best to stand and see their doctrines trampled under foot, without making any objection, I have only to say, that is not my philosophy of reform. My philosophy—which I think I have learnt of Christ—is to throw all usurpers out of an aggressive into a defensive position. And it is fortunate that we have such men as Phillips, and Emerson, and Garrison, and Mayo, and Starr King, and Curtis, to fight the battle of Freedom and Truth over—men who certainly stand before the world to-day as representatives of the highest style of manhood. They are called hereabouts, by some pretenders, "Boston Infidels"; but it is certainly a significant question—If we can have such men without Christianity—and such women also, as Lucretia Mott and Florence Nightingale, who are likewise "infidels," what is the use of Christianity? In saying that characterizes like their growth under the influence of "infidelity"—that Dr. Channing's did also—and that the John

OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

Calvin of the past, and the Nehemiah Adams of the present, are the very best results of Christianity, a fatal blow is given to such circumstances, will be quite inclined to say, "Give us infidelity then instead of Christianity, for we want that which produces the noblest men and women."
But no—these men who have been condemned by the Presbyterian Session as "infidels," are the genuine practical Christians of the age; and they need no one to speak in their defence in either an apologetic or patronizing manner. Nor could any one, fully delivered from sectarian bondage, ever condescend to vindicate himself against the charge of hearing them speak as though it were a crime—not unless he did it, as Mr. Brewer did, I presume, to establish a principle. It would be far more sensible for the people to put ministers and elders on trial for not hearing them, than for ministers and elders to have heard such men as Wendell Phillips and Ralph Waldo Emerson is something to glory in, not to wonder at. It is the most illustrious and excellent circles of Boston, or New York, or London, a man of any culture would be ashamed to confound that though these men had spoken in his own village, he had not ventured to hear them, for fear of the Minister and Elders—or because superstitious men called them "infidels!"
But though these representative men need no vindication, and would smile at any appeal for orthodox charity in their behalf, I have too high an estimate of them and of their labors to look on, in silence, and see their way to the popular mind and heart blocked by bigoted sectarianism. I affirm that they are vastly superior to the mass of the popular clergy—one of them even being the foremost in the profession—and that they, therefore, who try to prevent their being heard are deserving such rebuke as Christ gave to the Scribes and Pharisees of old. Only think of it—a little handful of men possessed only, at most, of the ordinary intelligence and virtue of respectable society, and with but a general knowledge of general knowledge—two only of any special reading, and yet, in this enlightened community to be the virtual viceregents of Christ on earth, with such powers as are claimed in the "Confession of Faith" powers to excommunicate a man from "Christ's Church," and therefore from the kingdom of heaven, for listening a few Sundays to the foremost thinkers, scholars, and religious teachers of the age or ages!

THE NEAPOLITAN EXILES.

The Anti-Slavery Standard contains a very interesting letter from R. URBAN D. WEBB, of Dublin, relating to the arrival of the Neapolitan exiles at Cork, and the warm sympathy every where exhibited in their behalf. Here is an extract from it, and a pleasant incident narrated:—
I apprehend it was in order to avoid the pains of a long sea voyage at this rough season of the year that the writer of the letter to which I have referred, Dr. Brainerd, in company with the Venetian Poerio, Dr. Brainerd, Dr. Stephens, Signor Vincenzo Dini, and Nicola Palmieri, came by way of Dublin, to take the short passage of 60 miles from Kingstown (near Dublin) to Holyhead, and thence 200 miles by rail to London. Having early information of their time of leaving Cork, some of my friends and I met them at the terminus in Dublin (where nobody else knew anything about them), and had the great pleasure of being of some use to them during their short stay in Dublin. Some such assistance was indeed necessary, for only two of our party had even a slight knowledge of colloquial English, the remainder speaking only French and Italian. During that evening and the following morning previous to their sailing for Holyhead, we had a few hours of social intercourse with these true martyrs of liberty, whose sufferings have now become a part of history. Of those who assembled to greet them, two were Professors of the University, and spoke Italian—two of them being the Italian Professor, Signor Palmieri, many years ago, himself suffered twenty-one months of chains and cruel imprisonment, from that twin brother of Bonham, the Duke of Modena. Although the Neapolitan exiles had never seen this gentleman before, they knew him by reputation, and received him as a long-lost brother. The Baron Poerio is a gentleman of great conversational power and remarkable accomplishments, intimately acquainted with general literature, and a philosopher. He is of low size, rather short, and has a quietness of the severe treatment to which he was for ten years subjected, exhibited in every way by his manner and the most magnificent indignities. One of the exiles, who appeared much depressed, stated, in reply to expressions of sympathy, that he had not yet learned to realize the certainty of the change from such suffering to the experience of so much kind attention as they had experienced since their arrival in Ireland. You may imagine how delightful it was for us, in every small way, to do what we could to cheer and encourage them by friends who could appreciate and honor them for their sacrifice and sufferings.

An incident that will interest the readers of THE STANDARD is, that Miss Sarah Remond was of a friend on the evening of their arrival. I have seen faire faces; but I have never seen one brighter, more intelligent, or better "lit up," than was hers that evening. She was deeply interested in being informed that she was here as the representative of a down-trodden race in a land of liberty, and her address before the British people. The Duke of Calabria begged to be presented to her, and desired that she should be informed how, as one who had himself suffered from cruel oppression, he entirely sympathized with her and her noble mission. Several of the exiles handed her cards, and the Baron Poerio gave her some lines with his autograph. In reply to repeated expressions of grateful acknowledgments for attentions which were so graciously bestowed, we could only give the true reply that we felt honored and obliged by the opportunity.

Indeed, the enjoyment was so intense that when they were fairly on their way to the glorious welcome which awaits them in England, some of us felt as if a much longer experience of living had been compressed into a few hours. Some of the exiles expressed a great desire to be present at the Italian opera (which they had not seen for ten years), application was made to those famous singers, but they were sent word that they were engaged. Human nature is the same in Dublin and New York. The difficulty was probably the same which prevents a New York dealer from countenancing fugitive slaves. They dread their Southern customers. The Southern customers of Great and her spurs are the tyrants of Italy, and very good customers too. They gratify the exiles, thanking them for the opportunity of doing so. What a row you would have in all the slave States if a Philadelphia manager were to express himself as to one of those bands of heroes who so often make their way northwards by the help of Thomas Garrett! It is gratifying to know that the enthusiasm excited by the arrival of Poerio

PERSECUTION OF THE METHODISTS BY THE DEMOCRATS OF TEXAS.

It seems to have been decided in Texas, that the preaching of the gospel by the Methodist ministers is inconsistent with the propagation of Democracy. New Testament, and to enforce the precepts of the Saviour, without hitting some of the prejudices of that region, and it is not improbable that the Methodist clergy have quoted some unfortunate text or enforced some unfortunate command. There ought to be an expurgated Bible for the special use of that large portion of our fellow-citizens who believe that the chief end of man is the propagation of human slavery. The Old Testament is perhaps well enough as it is; but the New is an innovation that is not at all adapted to the democratic views of the extreme South. Indeed, but for the affecting story of Onesimus, and the blessed text, "Servants, be obedient to them that are your masters," *domos* being translated slave, it would be altogether an "incendiary document," and deserving to be classed with Uncle Tom's Cabin and some of the writings of Washington and Jefferson.

Several demonstrations had been made against the preachers in communion with the Methodist Church North, before the meeting of the Conference near Bonham. It appears from an account in the *Central Christian Advocate*, that several persons, among them two clergymen, have been employed as spies to watch the religious meetings and the business assemblies of the Methodists, and to report any expression that could be twisted into opposition to slavery. They were not very successful. The good ministers seem to have imitated the prudence and mildness of the apostles, and to have given no cause of offence to the most rigid and uncharitable guardians of slavery. Nevertheless, an indignation meeting of the citizens was held at Bonham, and what was lacking in facts was made up in resolutions. The following is a specimen of the proceedings:

Whereas, As a secret foe lurks in our midst, known as the Northern Methodist Church, entertaining sentiments antagonistic to the institution of slavery, and the manifest determination of its Northern confederates to do away with slavery in these United States; and be likely to endanger the perpetuity of that institution in Texas; and

Whereas, Sentiments diametrically opposed to the interests of the South have been publicly proclaimed upon our streets by a minister of said Northern Methodist Church; therefore, be it

Resolved, That the Methodist Church have separated into divisions, North and South—the organization of the northern branch of that Church in our midst, as a screen behind which to hide the emissaries of a northern political faction, known as the abolitionists, is dangerous to our interests, and ought not, therefore, to be tolerated by the people of Texas.

Resolved, That the public denunciation of the institution of slavery, and the public action by a minister of their Church, to the effect that the Northern Methodists designed the extirpation of that institution in our land, heard in our streets this day, was a gross insult to our people, and should be boldly and summarily resented.

Resolved, That the teachings and preachings of the ministers of that Church do not meet the views of the people of Fannin county, and must therefore be stopped.

Resolved, That a committee be appointed to memorialize the legislature to pass laws to punish the utterance of such seditious sentiments as are mentioned in resolution second, and that other counties be earnestly called on to consider the matter.

Resolved, That a suitable committee be appointed to wait on the Bishop and ministers now in Conference assembled on Timber Creek, in this county, and warn them to withhold the further prosecution of their interference, as its continuance will be well calculated to endanger the peace of this community.

Resolved, That our motto be, peaceably if we can, forcibly if we must.

The committee appointed to wait on the peaceful Bishop numbered fifty men, one of them a Presbyterian clergyman. They interrupted him as he had given out his text, and commenced his sermon, and with violent and inflammatory language forbade the continuance of the Conference, and threatened that unless their demands were complied with, blood would be shed. They graciously allowed the minister and brethren two hours for deliberation, before proceeding to extremities. The principal speaker announced that he was a member of the Methodist Church South. At the expiration of the two hours, a committee from the Conference was sent to the representatives of the north, to report that they would refrain from preaching till they had consulted their Quarterly Conference, so that the preaching was stopped and the mob triumphed.

A SLAVE GIRL'S NARRATIVE.

Cordelia Loney, slave of Mrs. Joseph Cahell, of Fredericksburg, Va.—Cordelia's Escape from her Mistress in Philadelphia.

To the Editors of the N. Y. Evening Post:
With the hope that your readers may be interested, and the cause of freedom promoted, I wish to present a very brief narrative of Cordelia Loney, as I received it from her own lips, candidly and truthfully told, as I have every reason to believe.

Little over a month ago, in the capacity of servant, Cordelia Loney, a colored woman, was brought to this city by her mistress, (Mrs. Joseph Cahell, widow of the late Hon. Joseph Cahell, of Virginia,) with the hope, obviously, of holding her as security in bonds in Philadelphia, during her stay, as in Virginia.

Having engaged board for a month at a fashionable private boarding-house on Chestnut street, she took an early opportunity to caution Cordelia against going into the streets, and against having anything to say or do with free negroes in particular; withal, she appeared unusually kind, so much so that, before retiring to bed in the evening, she would take her Prayer-book and Bible, and go through the forms of devotional service. For she stood very high both as a church communicant and a lady in society.

For a fortnight it seemed as though her prayers were to be answered, for Cordelia acted as she usually did, and the Madam enjoyed calls and accepted invitations from some of the elite of the city, without suspecting an intention on the part of Cordelia to escape. But Cordelia could not forget how her children had all been sold by her mistress.

She is about fifty-seven years of age, with about an equal proportion of colored and white blood in her veins; very neat, respectful, and prepossessing in manner, but firm.

From her birth to the hour of her escape, she had worn the yoke under Mrs. C., as her most efficient and reliable maid-servant. She had been at her mistress's beck and call as seamstress, waiting-maid, nurse in the sick-room, &c., &c., under circumstances that might appear to the casual observer as being uncommonly favorable for a slave. Indeed, on my first interview, I was so forcibly impressed with the belief that her condition in Virginia had been favorable, that I hesitated to ask her if she did not desire her liberty. A few moments' conversation with her, however, convinced me of her good sense and decision of purpose in regard to this matter. For, in answer to the first question I put to her, she answered me that she "wanted to be free," and was "bound to leave"; that she had been "treated very cruelly"; that her children had all been "sold away" from her; that she had been threatened with sale herself "on the first insult," &c.

She was willing to take upon herself the entire responsibility of taking care of herself. On the suggestion of a friend, before leaving her mistress, she was disposed to sue for her freedom, but upon a reconsideration of the matter, she chose rather to accept the hospitality of the Underground Railroad, and leave in a quiet way and go to Canada, where she would be free indeed. Accordingly, she thus left her mistress, and was seen a free woman.

The following sad experience she related calmly in the presence of several friends, an evening or two after she had left her mistress:
Two sons and two daughters had been sold from her by her mistress, within the last three years, since the death of her master. Three of her children had been sold to the Richmond market, and the other to Nelson county.

Paulina was the first sold, two years ago last May. Nat was the next; he was sold to Abram Warwick, of Richmond. Paulina was sold before it was named to her mother that it had entered her mistress's mind to dispose of her. Nancy, from infancy, had been in poor health. Nevertheless, she had been obliged to take her place in the field with the rest of the slaves, of more rugged constitution, until she had passed her twentieth year, and had become a mother. Under these circumstances, she was persuaded, and she was really to be pitied, and her health was really to be pitied, and she begged that she might be taken where her duties would be less oppressive. Accordingly she was withdrawn from the field, and was set to spinning and weaving. When too sick to work, her mistress invariably took the ground that "nothing was the matter," notwithstanding the fact that her family physician, Dr. Elsom, had pronounced her "quite weakly and sick."

In an angry mood one day, Mrs. Cahell declared she would cure her, and again sent her to the field, with orders to the overseer to whip her every day, and make her work or kill her." Again the overseer said it was "no use to try, for her health would not stand it," and she was forthwith returned.

Now the mistress concluded to sell her.
One Sabbath evening, a nephew of hers, who resided in New Orleans, happened to be on a visit to his aunt, who it occurred to her that she had better get Nancy off if possible. Accordingly Nancy was called in for examination. Being drawn in her "Sunday best," and "before a poor candle light," she appeared to good advantage; and the nephew concluded to start with her on the following Tuesday morning. However, the next morning he happened to see her by the light of the sun, and in her working garments, which satisfied him that he had been grossly deceived; that she would barely live to reach New Orleans; hence he positively refused to carry out the previous evening's contract, thus leaving her in the hands of her mistress, with the advice that she should "doter her up."

The mistress, not disposed to be defeated, objected, difficulty by selecting a little boy, made a lot of the two, and thus made it an inducement to a purchaser to buy the sick woman. The boy and woman brought \$700.

About the sale of her children, Cordelia was concerned about as much as if she had been a cow.
"I felt wretched," she said, with emphasis, "I heard that Nancy had been sold," which was not until after she had been removed. "But," she continued, "I was not at liberty to make my grief known to a single white soul. I wept, and could not help it." But remembering that she was liable, "on the first insult," to be sold herself, she sought no sympathy from her mistress, whom she describes as "a woman who shows as little kindness towards her servants as any woman in the States of America. She never likes to lose or clothe her."

With regard to flagging, however, in days past, she had been up to the mark. "A manly slap and blow" had Cordelia received since she arrived at womanhood, directly from the madam's own hand.

Her mistress at one time was the owner of about five hundred slaves, but within the last few years she had greatly lessened the number by sales.

She stood very high as a lady, and was a member of the Episcopal Church.
To punish Cordelia, on several occasions she had been sent to one of the plantations to work as a field hand. Fortunately, however, she found the overseers more compassionate than her mistress, though she received no particular favors from any of them.

Asking her to name the overseers, &c., she did so. The first was "Marks, a thin-visaged, poor-looking man, great for swearing." The second was "Gilbert Brewer, a very rash, portly man." The third was "Buck Young, a stout man, and very sharp." The fourth was "Lynn Powel, a tall man, with red whiskers, very contrary and spiteful." There was also a fifth one, but his name I lost.

Thus Cordelia's experience, extended occasionally over the corn and tobacco fields, among the overseers and field hands generally. But under no circumstances could she find it in her heart to be thankful for the privileges of slavery.

After leaving her mistress she learned, with no small degree of pleasure, that a perplexed state of affairs existed at the boarding-house; that her mistress was seriously pained to imagine how she would get her shoes and stockings cut off; how she would get her head combed, get dressed, attended to in sickness, &c., as she (Cordelia) had been compelled to serve all her life.

Most of the boarders, being slaveholders, naturally sympathized in her affliction; and some of them went so far as to offer a reward to some of the colored servants to gain a knowledge of her whereabouts. Some charged the servants with having a hand in her leaving; but she agreed that "she had left a very kind and indulgent mistress," and had acted very foolishly in running out of slavery into freedom.

A certain Doctor of Divinity, the pastor of an Episcopal church in this city, and a friend of the mistress, hearing of her distress, by request or voluntarily, undertook to find out Cordelia's place of seclusion. Hailing on the street a certain colored man, with a familiar face, who he thought knew nearly all the colored people about town, he related to him the predicament of his lady friend from the South, remarked how kindly she had always treated her servants, signified that Cordelia would rue the change, and be left to suffer among the "miserable blacks down town," that she would not be able to take care of herself; quoted Scripture justifying slavery, and finally suggested that he would be doing a duty and a kindness to the fugitive, by using his influence to find her, and prevail upon her to return.

However, it so happened that the colored man addressed had experienced quite a number of years as a slave at the South; had himself once been pursued as a fugitive, and having, by his industry in the condition of freedom, acquired a handsome estate, he felt entirely qualified to reply to the reverend gentleman, which he did, though in not very respectful phrases, telling him that Cordelia had as good a right to her liberty as he had, or her mistress either; that God had permitted one man to be the slave of another; that it was all free colored people; that he would find as many poor, miserably degraded "of his own color," down town, as he would among the "degraded blacks"; and concluded by telling him that he would rather give her a hundred dollars to help her off, than to do ought to injure him or her whereabouts, if he knew ever so much about them.

What further steps were taken by the discomfited divine, the mistress, or her boarding-house sympathizers, I have not been informed.
But with regard to Cordelia: She took her departure for Canada in the midst of the late Daniel Webster (Fugitive) trial, week before last, with the hope of being permitted to enjoy the remainder of her life in freedom and peace. Being a member of the Baptist church, and professing to be a Christian, she was persuaded, and the assistance of freedom of the Lord, a way would be opened to the seclusion of freedom even in a strange land and among strangers.
Philadelphia, April 28, 1859. V. C.

GOLDEN WEDDING.

A family festival in commemoration of the fiftieth anniversary of the marriage of Dr. Peleg Clarke and wife, of Coventry, was held at the Earl House in this city, on Saturday evening last. The company consisted of their children, grandchildren, other relatives and friends resident in this city, State, and neighboring States.

The reception commenced at six o'clock, and the ample drawing-rooms were soon filled, the time being occupied with mutual congratulations and friendly social intercourse, until half-past eight, when we were summoned to the dining-room, and upwards of sixty persons sat down to a supper, elegantly prepared, under the direction of Mr. Kilburn, the manager of this excellent house.

At the head of the table was a superb wedding-cake, ornamented with appropriate emblematic devices, and inscription which were gathered with other articles, were presents to the bride.

After supper, the elder brother, Dr. Clarke, of Fall River, on behalf of the family, expressed their gratification at meeting so many of their relatives and friends on the occasion; and in order to show the legitimacy of the proceedings, read the following ancient document:

"This may certify whom it may concern, that Peleg Clarke of Johnston, in the county of Providence, son of Wescott Clarke of Richmond, and Marietta Fiske, daughter of Isaac Fiske of Johnston aforesaid, were lawfully joined together in marriage, this twenty-third day of April, Anno Domini, 1809, by me, BENJ. WHIPPLE, Justice Peacee."

Elder Westcott, a Baptist clergyman, had been engaged to perform the marriage service, but was prevented from doing so by sickness in his family.
Next followed the impressive ceremony of presenting to the parents by their children a family picture, containing photographic likenesses of the parents, nine children, with their conjugal partners, were lawfully joined together in marriage, this twenty-third day of April, Anno Domini, 1809, by me, BENJ. WHIPPLE, Justice Peacee.
Accounts from absent members of the family, reading of "Lines from an absent Niece to her Uncle," interesting addresses by several relatives and friends, concluded the exercises at the table. When again in the drawing-rooms, social converse and general rejoicings made the hours speed rapidly, until the hammer of the church clock reminded us that it was time to separate.
A happier social gathering, we venture to assert, has not recently convened in this city. Dr. Clarke is one of the oldest practitioners of medicine in the State, being one of the four now living of the forty-eight who petitioned the Legislature, and obtained a charter for a Medical Society, in 1812. He was the first physician out of the city to adopt the Homoeopathic system. He has been one of the strong men of his day, a pioneer in the philanthropic and re-

NEW PUBLICATIONS.

Anti-Slavery Tactics: a paper read before the Members of the Leeds Young Men's Anti-Slavery Society, March 16th, 1859. By Joseph A. Horner. Pp. 21. London, 1859.

In the anti-slavery work, plan and method are important, hardly less than assiduity and vigor. Mr. Horner seeks to inculcate all these upon his conduct, and he does the work ably and judiciously. It is indeed true, as he says, that British friends of the immediate and unconditional abolition of slavery, may use their means of helping the cause even more effectively by judicious labor at home, than by sending money to sustain its instrumentalities here. And it is also true, as he says, that no labor is more profitable in this vineyard than that which removes its obstructions, foremost among which is the alliance of the American Church with slavery.

The pamphlet tells us (p. 12) that—'At present pro-slavery bishops and slave-holding ministers of religion visiting this country, are welcomed to American churches and chapels, and on their return to America boast of their reception.' Mr. Horner proposes that such persons shall receive a reception in England which they will no longer be disposed to boast of; that when they make any prominent appearance before the British public, an account shall be demanded of their respecting their position in regard to slavery at home; and that, if facts show their course at home to have been either openly or tacitly pro-slavery, information of this shall be laid before the public at large, and also before their particular circle of ecclesiastical connections.

This plan seems to us a highly judicious one; and it is made eminently so by the fine gradations to which complicity with slavery is now getting reduced. The (National) American Tract Society is openly pro-slavery, refusing to recognize slave-holding members in the list of sinner or evil. The principal branch of this Society, at Boston, vehemently insists that it is not anti-slavery, but yet recognizes slavery as tending to promote some evils, which evils it therefore proposes fraternally to discuss, though it will not go the length of opposing even them! And now a new Society, which is anti-slavery both in name and constitution, (The Church Anti-Slavery Society of the United States,) votes to confer with the preceding one in regard to the publication of tracts—as if tracts published by Radicalism, Compromise & Co. could be worth anybody's reading! As if genuine radicalism could ask or wish for co-operation from compromise!

Mr. Horner seems to have been rather hasty in his conclusion that the Young Men's Christian Association of New York now occupies right ground upon the subject of slavery. This institution is a true child of the church. It has branches in nearly every slaveholding State, but the Northern branches have not yet uttered the first word of remonstrance to the Southern ones upon the subject. They all hold the position practically taught by their mother, namely, that piety is not in the slightest degree prejudiced, or rendered suspicious, still less contra-indicated by slaveholding.—c. k. w.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

The Essex County Anti-Slavery Society held a quarterly meeting in West Newbury, on Sunday, the first day of May, commencing at 10 o'clock. The President, Mr. Remond, called the meeting to order, and made some appropriate remarks.

Mr. Parker Pillsbury then addressed the meeting at some length, with his usual ability. Joseph Merrill, of Danvers, made some remarks related to the occasion.

Thomas S. Chipman, of West Newbury, also made some remarks.

Committees on business and finance were appointed, and Mr. Pillsbury again made some remarks, and the meeting adjourned until 2 o'clock, P. M.

AFTERNOON SESSION. Met agreeably to adjournment. The President made some introductory remarks.

William Wells Brown then addressed the meeting at some length, and made a humorous and interesting speech, which put the audience in good condition for contribution, which occasion was improved to good effect.

Mr. Pillsbury, chairman of the Business Committee, reported a series of resolutions which were adopted by the meeting. Mr. Pillsbury then made a speech of great power and ability.

Mr. Merrill suggested that the Society pass some resolutions touching the death of our lamented friend, Charles F. Hoey.

Mr. Pillsbury added some remarks to the same purpose.

Adjourned to meet again at 7 o'clock in the evening.

Evening Session. The President having called the meeting to order, Mr. Brown reported the following resolution.

Resolved, That in the death of Charles F. Hoey, this Society has lost a valuable member, and the Anti-Slavery cause a devoted friend, and that we tender our sympathy to his afflicted family.

The audience was addressed during the evening by Mr. Remond and Mr. Brown to very good acceptance. These meetings were well attended during the day and evening by attentive audiences, and some twelve dollars were contributed for the cause.

MOSES WRIGHT, Secretary.

1. Resolved, That the full and faithful proclamation of the whole truth of God, with regard to American slavery, is the imperative duty of every friend of freedom, and was never more a duty than it is at this day; that all compromise and temporizing should be shunned, as full of peril to the people and to the cause of liberty; and that no present, partial and temporary success should be sought at the expense of that vital truth and thorough principle by which alone the right can ever become victorious over the wrong.

2. Resolved, That to the demand of the slaveholders, that slave-holding and slave-hunting shall be extended over the whole country, and that the African Slave Trade shall be again instituted, we will oppose the sentiment that slavery and all slave trading shall cease at once and forever, in this land and in all lands; and we shall hail joyfully the riddance of this country from so foul a crime and curse, come what may, and by any agency instrumentality it may.

3. Resolved, That in the constantly occurring instances of Northern and even Republican States and Territories refusing to extend to the colored population the rights of suffrage and of citizenship, and of the general ignoring of that people altogether in such localities, except to oppress them, we see the most conclusive, as well as alarming evidence, that the slaves of the South have nothing to hope, but everything to dread, from the triumph of any political party now in existence.

4. Resolved, That the almost abortive attempt to organize a religious, or church and clerical body to act against slavery in New England and New York, has demonstrated that the religion of the country is as corrupt as the government, the church as heartless as the State, and the priesthood as compromising and corrupt as the politicians; and that those only can act effectively against slavery, who can tread them all under foot, and stand for truth, justice, and humanity, against all the machinations of the slaveholder, and his governmental and ecclesiastical accomplices.

5. Resolved, That whatever argument can be presented in favor of the American struggle for freedom, with its Lexington and Bunker Hill battles, can be urged with equal force for an insurrectionary struggle among the slaves; and whoever should assist them with arms and ammunition, or a personal participation in its bloody scenes, would deserve as much greater praise than Lafayette for fighting by the side of Washington, as is the oppression of the slave

PROF. LESTER—DEMOCRACY—SPIRITUALISM.

FRIEND GARRISON: Permit me to occupy a corner of your paper with a few remarks on an article which I have just discovered in a Spiritual Telegraph of some months since. It is an article headed 'Literary Notice,' by J. A. Weisse, M. D. I am a Spiritualist, but have no apology to offer for the admission of such an article into a Spiritualist paper.

The object of the article was to puff C. E. Lester, and advertise his connection with the Democratic Age. The article is careful to inform us that Mr. Lester is grandson of Jonathan Edwards. Possibly this may be the case. Jonathan Edwards once said, 'Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the fangs of his wrath until they turn and spit venom in his face.' I once heard C. E. Lester say from the pulpit, that God sent some sinners to 'let them see what splendid damnation he could give them.' There is here something of a family resemblance.

Yes, Mr. Lester has represented us abroad in an inferior capacity; and he has figured a trifle in the literary world, but I happen to know too much of his antecedents as a reformer to have my head turned by our M. D.'s representations.

The moneyed object of this politico-literary notice would seem to have been to blow a little on the old Democratic horn, while fishing for patronage for Mr. Lester—thus 'killing two birds with one stone.' Surely, such blowing and angling are worthy the talents of a genius.

Mr. Weisse swells out largely in a glorification of the Democratic party. Great is Diana of the Ephesians! And up goes his hat, in true boyish ecstasy. But Mr. Weisse's talent for the ludicrous fairly culminates in such choice and sensible expressions as these: 'The Democratic party seems the only one capable of rousing this country.' 'Without it, the Union would drop to pieces in the midst of strife and civil war.' 'The Democratic party has always proclaimed "Universal Emancipation, Universal Freedom."'

This appeal to our rivalries is quite irresistible. Such remarks may serve very well to amuse, but should not provoke serious criticism. Such assertions, in the face of past events, prove quite conclusively, that in Mr. Weisse there is ample material for a 'South-Side' Advertiser, but none for a philosopher. The Democratic party the conservator of republican freedom!

Such stereotyped cant of antiquated partyism; in other words, this offensive or mephitic effervescence of antiquated ignorance, has about lost its power for evil. The Democratic party at the North already exists as a mere excrement of slavery. The little vitality it possesses is absorbed from this infernal system; a system at once the most perfect reflex of man's perverted nature, and aptly set forth in the expression, 'the sum of all villainies.'

The Democratic party and the Slave Power at the North have been one and inseparable. The one has been the adjunct of the other. Together they stand, together they fall. They have lived together, and they must die together. And it will require a louder trumpet than that which will wake them to a resurrection.

All other parties, says Mr. Weisse, have fallen to pieces. And this is his argument, that the Democratic party is really the conservator of republican freedom! Let me give you a suggestion, Mr. Weisse. Your Democratic party is the receptacle of all the old fogyism, dishonesty and ignorance in the political arena. It is the Dead Sea of the political world, combining none of the elements of progression. Other parties have not existed without a soul, without more or less of the vital principle of progression. If other parties have lacked the element of cohesion, it was simply because of the antagonism created by one portion falling back from the principle of progression, and seeking, covertly, perhaps, to assimilate itself with a party that has ever held together by its sworn subservience to the Slave Power.

Mr. Weisse has condensed a good deal of fulsome flattery of Mr. Lester as an author, and then winds up his profane expressions of adulation by introducing an article from the Democratic Age. And this is one of his articles that evince so much 'statesmanship.' Mr. Weisse does little credit to his own head in setting up Mr. Lester as his *beau ideal* of a statesman.

In the article given, Mr. Lester affirms, that in the present war of opinions, 'the mass of mankind know not why they are still struggling, nor for what.' Surely, such discernment as this is worthy of a statesman!

The mass of mankind, continues this gifted author, 'are like beasts in pain; they vent their rage on the first that approaches.'

And then the author of 'The Glory and Shame of England' goes on to intimate that he has found the bone of all this contention—that in his exercise of his mighty powers of comprehension he shall be able to enlighten the poor blind and enraged creatures of this country respecting the real cause of their agitation!

Poor Mr. Lester! He that should set himself up as a philosopher! He may excel in lighter literature, but if nature intended him for a philosopher, for a profound thinker, she has abundant reason to be ashamed of her handiwork.

Very truly yours, A. HOGEBOOM.

HANDEL'S SACRED ORATORIO, THE MESSIAH, (composed in the year 1741), in Vocal Score, with a separate accompaniment for the Organ or Piano-Forte. Edited by V. Novello. This sublime and imperishable Oratorio makes a volume of 184 pages, and is published in a neat and elegant form, bound in red cloth, embossed, and gilt lettered. It is from Novello's celebrated London edition, and equally as well got up as that; on the best of paper, and the clearest of type. It is decidedly the best Oratorio edition ever published in this country.

La Rieuse Polka. For the piano, by J. Acher. The Opera at Home. Verdi's La Traviata. Part I. Arranged for the piano, by Albert V. Berg. Song of our Native Land. Irish Melody. Varied for the piano, by V. Vincent Walcott.

The Gift from o'er the Sea. Ballad, composed by Stephen Glover.

The Wreath: A Collection of Trios, Quartets, and Choruses, selected from the Orphean Lore and Musical Library. When wearied watches, &c.

Farwell Song. Words by Frances D. How Janvier. Music by Joseph F. Duggan.

Kind Words and Kind Echoes. Ballad, by F. Shrivell.

Our American Cousin Polka. For the piano, by A. Neumann.

THE DUTTON CHILDREN. We know not when we have had our philo-progenitiveness so excited and delighted as at the exhibition of these wonderful tiny specimens of humanity at the Music Hall, on Saturday afternoon. The graceful and artless movements of the little creatures were perfectly charming. Their voices indeed, in such a vast area, were weak and piping; but their dancing, for grace and agility, was admirable. Waving the grave question of the possible effect of their being thus exhibited, upon their future welfare,—we know not when we have witnessed any thing more gratifying.

HARMONY HALL. This is the name of a new large hall, just leased, and to be used by the Spiritualists of Boston. It is at 419 Washington street. A Spiritual Convention will be held in it anniversary week.

TO CORRESPONDENTS. In the absence of Mr. Garrison, and knowing the state of his health for several weeks past, we feel warranted in saying to our friend L. B., 2d, of Marlboro', Mass., that Mr. G. cannot be relied upon for any public speaking during this month.—R. Y. W.

ELLSWORTH, May 2, 1859.

LETTERS FROM THE EXECUTIVE COMMITTEE OF THE VIGILANCE ASSOCIATION.

MONEY NEEDED, AND AID SOLICITED. In September, 1856, the Executive Committee addressed a circular to the churches and religious societies of New England, and also made application to many individuals, soliciting contributions to create a fund for rendering pecuniary assistance to such fugitive slaves as reached the Northern States in a destitute condition. These unfortunate men and women all needed food, clothing and shelter; moreover, they all needed protection, since in every part of New England, the law (as administered by the courts) was their enemy, and many individuals in every town were known to be mean and base enough to co-operate with such a law; and some fugitives also needed medical aid and careful nursing; and almost all of them needed the means of transportation to a safer place than New England.

The amount thus raised from all these sources was \$6028, and this sum has been expended for the relief of fugitives, some in one, some in another, and some in all the above-mentioned departments. The result to be reported to the public is, that more than four hundred fugitives have been aided by their benevolence, and that the Treasurer's purse is now empty.

Those who wish to help these poorest of the poor with money or aid of any other sort, are requested immediately to communicate with the Treasurer or some member of the Finance Committee.

FRANCIS JACKSON, Treasurer.

PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS.

THE SEVENTH PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS will assemble at LONGWOOD, (near Hamorton) Chester County, on FIRST DAY, the 29th of Fifth month, 1859, at 10 o'clock, A. M., and continue its sessions three or four days.

The friends of truth, Liberty and Progress, of every shade of theological opinion, are earnestly invited to participate in the proceedings of a Religious Society which sets forth no creed, imposes no fetters upon the intellect, encourages the utmost freedom of speech and inquiry, and labors, according to its best light, to inspire and diffuse that love of God whose fruits are seen in love to mankind, in efforts to enlighten, elevate and ennoble Humanity, to reclaim the fallen, to break the chains of the slaves, to promote those principles of peace and universal brotherhood which are so beautifully illustrated in the life of Jesus of Nazareth, to search out and remove the causes of human suffering, and to carry the principles of pure and undefiled religion into every relation of life, and every institution of society. The object of our assemblies is not to build up a sect, or to afford opportunity for the discussion of abstract points of doctrine, but to edify one another in love, to devise and execute measures of practical reform, and to cultivate these religious faculties and aspirations through which we are consciously allied to the beneficent Author of our being, and by which we receive the blessed assurance of immortal life. We therefore invite the presence and aid of all those, however named or unnamed, who, while earnestly wishing to avoid the spirit of sectarianism, yet feel the need of religious association, and wish to share the privileges and joys of spiritual communion and fellowship one with another.

Joseph A. Dugdale, Alice Jackson, Oliver Johnson, Simmons Coates, Sidney Peirce Curtis, Sarah H. Hallowell, Elizabeth Jackson, Josiah Jackson, Frank Darlington, Henry M. Smith, Edward Webb, Henrietta W. Johnson, Thomas Garrett, Mary P. Wilson, Lydia C. Coe, John G. Smith, Rebecca Fussell, Mary F. Jackson, William Barnard, Eliza Agnew.

COMMUNICATIONS for the Meeting may be addressed to JOSEPH A. DUGDALE, Hamorton, Chester Co., Pa., or to OLIVER JOHNSON, Anti-Slavery Office, New York.

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III.—SLAVERY-INCIDENTS IN KANSAS: a narration of one of the most thrilling incidents of unwritten Territorial history.

In addition to the author's matter there are three able contributions:—

I. SCENES IN A SLAVE PRISON: by Dr. S. G. Howe, of Boston.

II. THE DEATH OF ISAAC, THE INSURRECTION CHIEF OF SOUTH CAROLINA: by Hon. JOHN C. VAUGHAN, of Kansas, formerly of South Carolina.

III. LIFE IN THE DESERT SWAMP: BY A FUGITIVE SLAVE: Reported by Mrs. KNOX, of Boston; and

IV. A POSTHUMOUS REPUBLICAN POEM: By the late WILLIAM NORTH, author of "The Slave of the Lamp."

FROM THE PREFACE. "In this volume alone, of all American anti-slavery or other books, the Bondman has been enabled, in his own language, to give a full and unvarnished exposure of his situation, and to define his position on the all-engrossing topic of the day." "Almost every body has done this. Why should not he? Surely he has some interest in it even if he is not a subject to the Constitution" even if his interests are unimportant, and his "sacred compromise" is a "reluctant compact."

From H. H. HAZEN, Esq., author of "The Impending Crisis of the South." "In 'The Roving Editor' Redpath has given us a very vigorous and correct sketch of society in the Slave States. The views of the book is unimpeachable evidence that the author was not content with a superficial view of Human Slavery; but he has penetrated its very heart, and unfolded in an exceedingly interesting and graphic manner, the terrible mysteries of its wicked and demoralizing character."

A copy will be sent, postpaid, by mail, to any part of the United States, on receipt of ONE DOLLAR, by

JAMES REDPATH, 3 Winter Street, BOSTON.

P. S.—REDPATH & HAZEN'S HAND BOOK OF KANSAS AND THE GREAT MOUNTAINS' GOLD REGION (presented by the New York, Boston, and Kansas press) to be the best ever issued, will be sent by mail, prepaid, for 50 cents, to any part of the country. It has three large and accurate maps by J. H. COLTON.

The above works are for sale by R. F. WALL-CUT, 21 Cornhill. Price, one dollar. Forwarded by mail to any part of the country for \$1, and six three cent postage stamps.

THE PHRENOLOGICAL JOURNAL FOR MAY.

CONTAINS portraits of Dr. W. A. Alcott, D. D. B. O'Sullivan, M. D., and R. L. Allen; a Letter to a Gentleman; Organ of the Mind; and Mind; Remarkable Retribution; Self Esteem; Practical Phrenology; Self-Reliance; Longevity among English Quakers; Importance of Sleep; Formation of Opinions; Woman.

Young men, make the most of themselves, should read this Journal. Only \$1 a year. Address FOWLER & WELLS, No. 308 Broadway, New York, or 42 Washington street, Boston.

Worcester.

An Anti-Slavery meeting will be held at Worcester, probably at Washburn Hall, on Sunday next, May 15th. STEPHEN S. FOSTER is expected to attend, and all friends of freedom, in Worcester and vicinity, are invited to be present.

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I.—THE HISTORY OF THE FIRST FEMALE SLAVE IN KANSAS—an unvarnished exposure of the "Domestic Institution" in Kansas and Missouri, with the real names and addresses of the actors in this lowly life-drama.

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MEDICAL REFORM.

That a great change has within a few years been 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 upon the use of mineral poisons, as medicines, has failed to answer the 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-fifth of their original doses; but, as diminishing the quantity does not improve the quality, such a change can never answer the demands of suffering humanity.

A change was required which should dispense with all poisonous drugs, and substitute a system of innocent medication, which would harmonize with nature, and remove diseases, without the risk of injury to the constitution. For the accomplishment of this object, many talented and learned men have zealously labored, and a great reform has been brought about. Among the champions in this reform, we believe all are willing to yield the palm to Dr. J. Greene, the founder of the "Boston Indian Medical Institute."

Dr. Greene, after studying the various systems of medicine, and finding that they had not the basis of Nature's Laws—spent several years in travel, and received much useful information from those "children of Nature," who, in their primitive condition, whose habits and system of medical practice he thoroughly investigated, and which has greatly assisted him in the development of a system, having nature for its foundation, and science for its superstructure.

About ten years ago, Dr. Greene located in Boston, when the success of his treatment was brought more fully before the public, and his sphere of usefulness enlarged. His Allopathic friends viewed his success with a jealous eye, and his practice was undervalued upon one or two of their medical journals, in no very dignified terms. They were successful in all ordinary diseases was admitted; but they were slow to believe that he was able to cure Cancers and Scrophulous Humors. To convince them and the public of his success, he published facts in regard to cures of such cases, giving the names and residences of those persons, who were willing to have their names used, so that any one could be satisfied of their truthfulness. He also preserved specimens of cancers as they were removed, that they might be examined by the doctors, or by the public. Several hundred of these cancers, some of enormous size, soon accumulated, and were put up in glass jars, where they have since remained on exhibition at his rooms, 36 Bromfield Street, Boston, to which the public have free access.

These incontrovertible evidences of success brought out the press in his favor, and drew around him a large number of persons, who were interested in the common cause of humanity. The business at the office so increased that it became necessary to relieve Dr. Greene from the details of his practice, in order to make his services available to a larger portion of those applying for treatment. To this purpose, Dr. Greene selected a number of influential citizens, an organization was formed under the name of the "Boston Indian Medical Institute." Not that the practice was crude like that of the Indian, but based upon the Indian system, or natural principles, harmonizing with natural laws, and avoiding the use of poisonous drugs. Under this organization the Institution has become the most popular Medical Asylum in the country, where patients are daily received and successfully treated for all the various ills of the human family. But few people have an accurate knowledge of the extent of business done at this Institution, or the number of cures effected, although nearly all are familiar with the fact of frequent remarkable operations being performed with the most favorable results. Such results are not without their lesson. They speak for many a man, who is skeptical, and this practice must necessarily take precedence in the minds of the people.

Many clergymen, editors, and other professional gentlemen, have visited this Institution, and signified their entire approbation of the system of practice, and expressed their willingness to cooperate with this treatment should be made known to the world.

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

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