

AN INFERNAL OUTRAGE IN KANSAS.

[Topska Correspondence of the Cincinnati Gazette.] I heard to-day of an outrage which exceeds any...

ALABAMA AND MASSACHUSETTS.

We annex (says the Boston Bee) copies of the letters which have passed recently between the...

GOV. WINSTON TO GOV. GARDNER.

EXECUTIVE DEPARTMENT, MONTGOMERY, Alabama, June 19, 1856.

GOV. GARDNER TO GOV. WINSTON.

COMMONWEALTH OF MASSACHUSETTS, EXECUTIVE DEPARTMENT, COUNCIL CHAMBER, Boston, July 5th, 1856.

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THE LIBERATOR

No Union with Slaveholders.

BOSTON, JULY 25, 1856.

ANNIVERSARY OF WEST INDIA EMANCIPATION.

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A SPECIAL TRAIN OF CARE WILL LEAVE THE OLD COLONY R. R. DEPOT...

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The approaching Anniversary of West India Emancipation, whereby Eight Hundred Thousand chattels...

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The annual meeting of the Middlesex County Anti-Slavery Society...

THE HUMOROUS PORTRY OF THE ENGLISH LANGUAGE.

From Chaucer to Saxe. Narratives, Satires, Epigrams, Burlesques, Parodies, Travesties, Epigrams, Epitaphs, Translations...

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DISSOLUTION—A NORTHERN REPUBLIC—THE RIGHT AND DUTY OF THE PEOPLE.

WAKEFIELD, Ill., June 9, 1856.

Dear Garrison: "Governments," says the Declaration of Independence, "are established to secure the rights of Liberty and the pursuit of happiness..."

Four objects were aimed at in the formation of the Federal Government, namely: "To insure domestic Tranquillity;—and to secure the Blessings of Liberty..."

As to establishing justice, for sixty-seven years the conscience of the North, by the moral nature of the people, render them incapable of discriminating between good and evil...

As to liberty, it has well-nigh ceased to be the public mind. By a long train of abuse and oppression, pursuing invariably the same train...

This pamphlet was put into our hands, by a friend, during the bustle of Anniversary Week, and got laid aside before we had time to peruse it...

The Star Polka. By Rodolph C. Pausackel. Sellenska, or Hungarian Polka. Composed by Joh. Petrak—as performed by the celebrated Lozer Musical Society...

Will Try to Go. Our esteemed friend Rev. S. S. Griswold, writes to us from Mytic, expressing the hope that one of the One Hundred Conventions will be held in that vicinity between now and October...

Plain Dealing. We copy the following from the ILLION (N. Y.) Independent, edited by George W. Bangay...

Freedom or Death. It is amusing to any one who has a sufficient knowledge of the American people...

A Personal Compliment. In a recent meeting of an Evangelical Association...

To Correspondents. We are always glad to receive the poetical favors of our friend JAMES ASHBY...

The Trustees of the Wake Forest College, North Carolina, have instructed the Faculty to discontinue the use of Wayland's Moral Science as a text-book in the Institution...

Another Valuable Pamphlet. We are gratified to see, in a handsome pamphlet form of 98 pages, just published by Benjamin H. Green, 124 Washington street...

As the time for the adjournment of Congress is rapidly approaching, there should be no delay in forwarding to that body the petitions for the Dissolution of this oligarchical and blood-stained Union...

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ANNUAL MEETING OF THE OLD COLONY ANTI-SLAVERY SOCIETY.

The twenty-second annual meeting of this Society was held in the Town Hall at Pembroke, on Sunday, July 23d. The President, BOURNE BROOKS, presiding.

An opportunity was given for vocal prayer, and an invocation given to all present to take part in the deliberations of the meeting.

Mr. Garrison occupied the principal part of the morning session, in an earnest address, showing the necessity of this Government from the foundation to the present, and pointing to the only sure remedy, a strict adherence to the principles of the "higher law," which alone can save this guilty nation.

Mr. N. H. Whiting made a few forcible remarks, and the meeting adjourned to afternoon.

Addressing the meeting, Messrs. Garrison and N. H. Whiting again addressed the meeting, urging the importance of standing by the right, come what may.

Mr. Lewis Ford spoke of the means necessary to carry on this work of enlightening the people of our country, and suggested that donations and pledges be made for this purpose.

Mr. Ford was added to Committee on Nomination of Officers. The Committee subsequently reported the following list, and the same was adopted:

Table with columns for names and amounts. Includes names like BOURNE BROOKS, PLYMOUTH, and amounts like \$12.00, \$10.00.

The meeting was well attended, the best spirit prevailed, and it is hoped something was done to advance the cause we have at heart.

A collection was taken to defray the expenses of the meeting, amounting to some five dollars, and the meeting adjourned.

TREASURER'S REPORT. The Old Colony A. S. Society in account with Lewis Ford, Treasurer.

Treasurer's report table showing disbursements during the year and balance forward.

LETTER FROM VIRGINIA. The following letter is from the author of a work entitled "Slavery, or Free Society a Failure," published in Virginia, in defence of slavery for laboring blacks and whites universally, and denouncing freedom as of the devil.

PORT ROYAL, Va., July 18, 1856. I am about to publish a work entitled "Cannibals and Slaves without Masters." I shall in effect say, in the course of my argument, that every theoretical Abolitionist at the North is a Socialist or Communist, and proposes or approves radical changes in the organization of society.

THE EXAMPLE OF BROOKS. Since the Summer outrage, enning and fighting have come into more general use among respectable people.

In Washington, on Wednesday, Mr. S. P. Hansom of this State, late Clerk of Kansas Investigating Committee, was called out of his room and assaulted by Capt. Pate, late in command of a company of Iowa Cavalry in Kansas.

At the same time, Mr. Bushrod W. Vicks of South Carolina, attacked and beat with a cane, Mr. Jacob Stanwood of Massachusetts, for saying that the attack on Mr. Sumner was brutal and cowardly.

As many reports are in circulation calculated to give an erroneous impression relative to the affray at the Metropolitan Hotel, in the city of New York, on Tuesday night of this week, I have thought best to present to the public a plain statement of the facts, as concisely and clearly as my memory can serve me for the present.

I had passed the evening with a friend in the lower part of the city, and did not leave him until half past 11 o'clock. On my return to my lodgings, I was introduced by a friend to Mr. Bushrod W. Vicks, of North Carolina, the usual compliments being exchanged between us.

At this stage of the affair, some six or eight gentlemen were present—among the number, an acquaintance of mine, who formerly resided in this city. All but the last-named gentleman and Mr. Vicks retired from the room, myself among the number.

On regaining my feet, I asked the protection of the house, which was readily granted, as far as could be, there being but one young gentleman in the office, and he of very slight frame, who did not wish, of course, to be engaged in a fight, but took a different method by sending for the police station of the ward for an officer to arrest Vicks, and some forty or fifty minutes expired before the officer could be procured and reach the hotel to make the arrest.

He was taken to the station-house, and imprisoned for the night. My not appearing at eight in the morning gave the impression that Vicks was discharged. He was, in fact, in the parlour of honor, to be forthcoming when called for.

Yesterday, my legal adviser, Richard Busted, Esq., commenced proceedings in the Superior Court, before Judge Hoffman, for civil damages, and a writ was immediately issued for his re-arrest, (he having procured his release from the station-house, by Mr. Justice Brennan,) and put in the hands of the Sheriff, who took him from the Metropolitan Hotel, in custody, and laid evening, at four o'clock, had not been produced.

Forbear making any further comments, only that I need express, in a way not in my life against Mr. Preston S. Brooks, of South Carolina.

For the kindness received from the several official gentlemen with whom I came in contact, and the gentlemen of the press, and others, in New York, I desire to tender my thanks.

JACOB STANWOOD. BURLINGAME AND BROOKS. The subjoined card from Mr. Brooks in connection with the matter, appears in the Union of Saturday morning:

WASHINGTON, July 21. The Intelligence publishes a card from Mr. Burlingame, in which he says that the conversation of himself and friends with Mr. Brooks having received an interpretation that does injustice to its real meaning, he now withdraws it, and says explicitly, that he leaves the speech to interpret itself, and holds himself personally responsible for it, without qualification or amendment.

DREADFUL ACCIDENTS.

Last week produced a chapter of horrors in the way of frightful accidents. On Thursday morning, just before 7 o'clock, a most heart-rending collision occurred on the Northern Pennsylvania Railroad, about a dozen miles from Philadelphia.

The three foremost cars of the excursion train, with their precious burden of human life, were crushed to pieces upon the locomotives and tender, and while a large number of the occupants were instantly killed, many others were severely injured.

Among the surgeons who were present, and who labored with so much industry that they seemed to be ubiquitous, were Drs. Green, Henry, Corson, Martien, Poulke, Bolton, and Shelandrine.

There are two hotels, two dwelling houses, a blacksmith shop, and a small shed, within about 800 yards of the scene, and in these places the wounded were first carried. The fire was so hot, that as soon as possible the car was broken open, but no living soul was left in it. The inmates were all dead, and enveloped in the fierce flames.

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Some of the bodies of the victims were without doubt entirely consumed. Ex-Lieut. Davis, in searching among the ashes under some portion of the machinery, found a few calcined human bones in two places. They were, without doubt, all that was left of two human beings. The remains of both could readily be held in the palm of the hand.

Two or three trains ran to and fro between the city and the scene of the disaster during the afternoon. The friends of the sufferers crowded upon the trains, despite the exertions of the police to prevent a rush, and some of the more daring ones actually rode upon the roofs of the locomotives.

When the train reached the outer depot, it was immediately beset by an anxious, earnest, tearful crowd of men, women and children, who pressed eagerly forward to the doors of the cars, and were kept back with great difficulty.

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WASHINGTON, July 22. CONTEMPLED DEED.—Mr. BROOKS ARRESTED. Francis Trevelyan, of New York, yesterday made affidavit that from publications in the Liberator during the past and present week, and from conversation with various individuals, he had reason to believe that a challenge to fight a duel had passed between Messrs. Brooks and Burlingame, and that they were making preparations to fight, in violation of the peace of the District of Columbia.

WASHINGTON, July 25. THE TRI-EXERCISE OF BROOKS. The Columbia (S. C.) Carolinian, of Wednesday, after noticing the resignation of Preston S. Brooks, with much pleasure, says: "Gov. Adams, we are informed, has ordered a new election, to be held on the fourth Monday of the present month, 28th inst., when we have no doubt Col. Brooks's course will be endorsed by his constituents, and he will be returned to the Legislature in the position which he is eminently entitled to occupy as a true and tried representative of South Carolina."

THE FUGITIVE WILLIAM JOHNSON.

In narrating the escape of the fugitive slave, William Johnson, on board the barque Growler, from Alabama, the Boston Evening Telegraph says: "He appeared to be about thirty or thirty-five years old, muscular and able-bodied, and every way such an one as a slave-trader would like to kidnap and show to a cotton planter."

Apparently he was in the last extremity, and restoratives were at once applied, such as throwing water upon him, rubbing him with spirits, &c. He states that he received kind treatment from the captain and from all aboard the vessel, and that his present prospects are bright.

The action of the House on the Senate's bill for the so-called pacification of Kansas will be awaited with thrilling interest. It is virtually and really the question of freedom or slavery in Kansas. It is so designed, and it will be so in fact.

THE SUPPOSED SLAYER. The Providence Journal says there is no doubt that the deserter schooner recently taken at Newport, which is a vessel of some size, is a splendid model, not over three years old, and pronounced by the pilots and boatmen of Newport as in their opinion one of the fastest vessels that ever came into that port.

KANSAS. The affairs of Kansas are still in a desperate state. The citizens get no protection from the United States Government. Gen. P. H. Smith, who has recently been sent there, when asked for a list of delinquent citizens, who waited on him, for protection for their lives and property, replied that he had no authority to grant such protection.

THE CASE OF HERBERT. The jury in the case of Herbert are unable to agree. It is understood that they stand ten for acquittal, and two for conviction. Our readers will recollect that, at the time of the murder taken in New York, the fact that Herbert was a professional gambler at the time of his election, the California papers by the last steamer, confirm the statement, and publish the antecedents of Herbert, and intimate that he owed his election to ballot-box stuffers.

Mons. Godard's Ascention.—The ascension of Mons. Godard, in his mammoth balloon 'America,' took place from the Agricultural Fair Grounds, Monday. The process of inflation was considerably delayed by the heaviness of the gas, and was not completed until shortly after 8 o'clock, P. M.—the ascension having been advertised for 6 1/2 o'clock.

THE RECEIPTS AT THE GATES OF THE GROUNDS amounted to nearly \$3000, and the number of persons within the enclosure was estimated at about 15,000; while that of those assembled upon the squares and streets in the vicinity, was several times that amount.

DIED.—In West Brookfield, July 10, ELIZABETH G. HENSHAW, wife of Josiah Henshaw, aged 66 years. A faithful and sympathetic wife, a kind and affectionate mother, a warm-hearted and generous neighbor, a valued and trusted friend. She has done her work with diligence and devotion, and closed her life of usefulness with that peaceful calmness that impressed all who witnessed to say, 'May our last days be like hers.'

THE ROCKVILLE (Md.) Sentinel notices an unusual number of attempted escapes of slaves in that county, on the night of the 5th inst., a whole family, including a young child, being taken away, and a start, but being captured, except one, who has not been heard of since.

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THE TWENTIETH National Anti-Slavery Bazaar

Will be held as usual in BOSTON, during Christmas and New Year's Week. (Time and place of opening to be decided hereafter.)

The Anti-Slavery cause has, at length, after a quarter of a century of labor, taken possession, in one form or another, of almost every mind in our American community. To men of great sympathies, it has shown the sufferings of the slave; to men of a profound sense of right, it has shown his wrongs; to men whose hope is in another life, it has shown him deprived of Bibles, and Sabbaths, and sanctuary privileges; to men whose hope is in this life, it has shown him deprived of education and the means of self-improvement and success.

The coming occasion, of the TWENTY-THIRD BAZAAR, is for the purpose of raising funds to that effect; and we confidently call on every compassionate, just, patriotic, Christian and philanthropic heart in the land for aid. NAY, WE CALL ON EVERY HEART, WITHOUT EXCEPTION; for the power and beauty of this Cause is shown in its faculty of changing the public heart into its own excellent likeness.

COMMUNICATIONS may be addressed to the Committee at 21 Cornhill, Boston, Mass., or to 138 Nassau street, New York.

- MARIA WESTON CHAPMAN, MARY MAY, LOUISA LORING, ELIZA LEE POLLEN, ANNE WARREN WESTON, ANN GREENE PHILLIPS, SARAH SHAW RUSSELL, FRANCES MARY ROBBINS, HELEN E. GARRISON, ANN REBECCA BRAMHALL, SARAH H. SOUTHWICK, MARY WILBY, ABBY FIANCIS, ANNA SHAW GREENE, AMY M. REMOND, MARY GRAY CHAPMAN, ELIZABETH GAY, HENRIETTA SARGENT, SARAH R. MAY, CAROLINE WESTON, SUSAN C. CABOT, MARY H. JACKSON, SARAH BLAKE SHAW, LYDIA D. PARKER, ELIZA F. EDDY, ELVELINA A. S. SMITH, ELIZABETH VON ARNIM, AUGUSTA KING, ELIZA H. APTHORP.

ANTI-SLAVERY FAIR IN ABINGTON. The undersigned, in behalf of the Anti-Slavery friends in Abington, desire to call the attention of the friends of freedom in this and neighboring towns, to a FAIR, which they propose to hold the second week in September, in the Manumission Hall, at East Abington, in aid of the Massachusetts A. S. Society.

ALL DONATIONS of money, useful or fancy articles, children's clothing, in short, anything saleable, will be gratefully received and most conscientiously appropriated to the promotion of the cause.

- EMELINE M. RANDALL, BETSY SHAW, ANNA D. FORD, BETSY LODD, SARAH FORD, SALLY H. POOL, HARRIET L. RANDALL, ELLEN POOL, AUGUSTA M. DYER, ANANDA G. LOWELL, ABIGAIL N. ARNOLD, HANNAH SHAW, HARRIET LINCOLN, LUCY J. WHITING.

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ONE HUNDRED ANTI-SLAVERY CONVENTIONS.

The Executive Committee of the American Anti-Slavery Society have projected, and with the aid of Auxiliary Societies propose to hold, during the ensuing season, a series of ONE HUNDRED CONVENTIONS. These Conventions will be held in New England, New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, &c.,—wherever, indeed, opportunity and means will allow. The Committee earnestly invoke the co-operation of the members of the Society, and of all Friends of Freedom and Humanity, in every part of the land, their sympathy and their contributions, that these Conventions may be rendered in the highest degree effective, and the presage of the near approach of the perfect triumph of Liberty.

Worcester County (South) A. S. Society.—A quarterly meeting of the Worcester County South Division Anti-Slavery Society will be held in BROOKFIELD, on Saturday evening and Sunday, July 26th and 27th, commencing at 7 P. M. of Saturday. On Sunday, the meetings will be held in the Unitarian meeting-house.

LEOMINSTER.—PARKER PILBURY, an Agent of the American Anti-Slavery Society, will speak in the Town Hall, Leominster, on Sunday, August 23d, at 5 o'clock, P. M., in commemoration of British West India Emancipation, and of its successful results.

THE BALM OF THOUSAND FLOWERS. For beautifying the complexion, cleansing the teeth, bathing, shaving, and all toilet purposes, this cosmetic is unrivaled. It is Gaylord Clark, of the Knickerbocker Magazine, says of it: "We can say, from our own proof, that the Balm of Thousand Flowers, a preparation for removing tan, pimples, and freckles from the face, shaving, cleaning teeth, perfuming the hair, &c., &c., is the best article I have ever encountered." Price, 50 cents a bottle. A. Williams & Co. General Agents, 100 Washington Street, Boston. July 25.

ORCHARD HILL FAMILY BOARDING SCHOOL FOR YOUNG LADIES.

Mrs. and Mrs. Mack, being about to enter upon the sixth year of their school, propose to limit their number to seventeen pupils. The mode of instruction and the regulations of the School and Family will continue the same as have heretofore given so general satisfaction.

TERMS. Tuition, Board and Washing, for the year, \$320 00. Music and use of Piano, 25 00. Cultivation of the Voice, Singing, and Thorough Bass, 30 00. Dancing, 12 00.

TEACHERS. MR. and MRS. MACK, Teacher of French. MONS. VIEAU, Teacher of German. MR. J. A. KELLER, Teacher of Music. MR. PAPANTI, Teacher of Dancing.

THE AMERICAN PHRENOLOGICAL JOURNAL.

THE AMERICAN PHRENOLOGICAL JOURNAL is devoted to the science of human nature. It aims to teach man his powers, duties, and relations; how to make the most of himself, and thus secure the highest mental and physical well-being.

Hopedale Home School. The next Quarter of this Institution, established and operating with the sanction of the Hopedale Community, will commence on Thursday, July 21th. For particular information, please apply to either of the Principals, at Hopedale, Mass.

AMUSEMENTS—THEIR USES AND ABUSES: A testimony of the Progressive Friends. A tract of 10 pages, sanctioned by the Pennsylvania Yearly Meeting of Progressive Friends, and by the Waterbury (Vt.) Yearly Meeting of Friends of Human Progress. For sale at the Anti-Slavery Office in New York, Philadelphia, and Boston. Price 3 cents single, 50 copies for \$1. This tract treats upon the subject of amusements in a very admirable manner, and is deserving of the widest circulation.

POETRY.

We thank our English friend for his favor, and beg to hear from him again.—Ed. Lib.

For the Liberator. A PRAYER FOR UNIVERSAL EMANCIPATION.

By WILLIAM STOKES. 'Arise, O Lord! let not man prevail! O God, lift up thine hand, to judge the fatherless and oppressed, that the man of the earth may no more oppress.—T.H. PALM.

O Thou, the great Almighty, Power sublime! Reigning in glory ere the birth of time! These awful glances athwart the gloom profound, Strikes through all nature to her utmost bound; Surveying men and angels, earth and sky, Each thought and purpose as they open lie; From whom the darkness hides no secret deeds, Where vice defies thee, or where virtue bleeds! Low at thy footstool, Power Divine, I fall, And there adore, great Sovereign Lord of all!

Thou King Eternal!—Bless of Heaven above! Whose reign is Mercy, and whose throne is Love! Look down with pity, and behold the woe That mars creation in thy world below, Where power and pride with infamy unite To rob the helpless of each holy right; And, thus defying, find it cause of sin That man is covered with a darker skin; And thine own image barters and enchains, As beasts for burden, or as slaves for gain.

For this didst Thou a being give to man? Was it for this our common race began? Didst Thou to him of paler skin decree The right his darker brother to betray, And him from country and from home to steal, As one too stolid or too base to feel? And didst Thou make the paler brother chief, To act by turns the tyrant and the thief?

No—of 'one blood' thou madest man to be, Equal in honor and in liberty; Equal the forest and the plains to roam; To sail the ocean, and select his home; Equal to tend the flock, or turn the sod, To serve his country, and obey his God. In all things equal,—feature, limb and life,— In children's fondness, or in love of wife. Equal in value as thy godlike race, Though rude the language, and though dark the face; Equal in time, and all that time has given; Equal in death, in judgment, and in heaven.

Why then, O Lord, shall guilt man presume Thy law to cancel in his brother's doom, And in his puny impotence defy The awful Maker of the earth and sky? Shall he thine image seize as living prey, And deal defiance in the face of day? Shall he degrade his brother to a slave, And all thy justice and thy wrath outrave? With felon grasp shall he make fast his hold, Nor lose his victim but for paltry gold? Shall he thy foe in tyrant pomp array, And dare thy vengeance in his brutal pride?

O God, appear! let man no more prevail! Cold and uncaring as the Northern gale, No eye he feels, of wife, or child, or mother; Of virgin sister, or of death-deem'd brother! Of writing slave who dies beneath the stroke Of the sworn foe to every tyrant's yoke! Of frenzied husband, madman's to his face, And doom'd to witness to his own disgrace, When raging fury but provokes the blow That lays both husband and avenger low. In vain the groans, the agony, the tears, For hardened man no captive brother hears; But, callous-hearted, chuckling o'er his gold, Brands him a chattel to be bought and sold. What fell despair, what anguish will be had, As father, husband, helpless children, bleed; What dying mother moves his heart to grief, As o'er the daughter groans some monster thief, Who counts on beauty as the trading stock, To bring more dollars at the auction-block!

Appear, O Lord, nor let thy power delay, But close forever the oppressor's day; His pride dash headlong; all his gains o'erthrow, And lay his falsehood and his triumph low. Burst every fetter, break each tyrant's chain, Nor let inquiry forever reign. Plead thou the cause of Africa's injured race, And brand their spoilers with the world's disgrace.

Across the deep where roll Atlantic waves, Where Freedom boasts her heritage of slaves; Where Christian Doctors prove, with learned pains, How Christ their master may be held in chains, And toil with midnight study to unfold, How He, in brethren, may be bought and sold—O God, arise! thy infamy reverse, Or Freedom's name will be a scorn and curse. And ere the slumbering indignation pour In dark destruction on that blood-stained shore; Ere pent-up wrath in fiery billows sweep Their bastard freedom to the angry deep; Give them to make the compensation due, To mourn in sackcloth, and in ashes too, Give them to clear the freeman's soil from shame, By blotting slavery to the very name; Give them to act the Christian's noble part, To love their brother with a brother's heart, And with him join thy glory to pursue, Who made them brethren with a different hue.

So come, O God, and let thy will be done, As in you Heaven, 'e'en so beneath the sun; So come in glory—so in Mercy reign, And make our earth a paradise again! Newell's Buildings, Manchester, (Eng.) May 24, 1856.

For the Liberator. TRUE PRAISE. Father! not worth alone men prize; Not with thy just, all-seeing eyes, Whose awful, searching glances dart Into the deep recesses of the heart, Do men behold their brother men. Maker and Judge of all! ah, when, When upon this, thine earth, Shall humble, honest worth, Upright integrity, that never swears, Receive the honor it so well deserves?

If all were loyal to their conscience, then Vileness and pride no more would worshipp'd be; And we, no more desiring Man's praise, but loyal to our high aspiring, Should seek alone the praise that comes from Thee, Tenderer, (Kent.) Eng. JANE ASHBY.

For the Liberator. UP TO THE LIGHT! Upward, upward to the light! Restless spirit, take thy flight! Where the cooling breezes sweep, Where the sparkling waters leap, Where the rainbow's brilliant hue Glitters in the morning dew; On the golden sunbeams play On earth, ere they pass away; Where the morning's rosy light Pierces through the darkest night—Look and listen! everywhere Thou shalt learn God's love and care; Angel voices thou wilt find; That the struggling soul unbend, Upward, upward seek the light That will make thy being bright! Eysset.

THE LIBERATOR.

A VOICE FROM THE SPIRIT WORLD.

BRO. GARRISON: I forward to you an address which came from the spirit world, through me, on the 23rd inst. I had it with me at the meeting held at Framingham, on the 4th, but did not see a favorable moment to read it. A hope is indulged that it may, in some slight degree, help to swell the rising tide of universal freedom.

Yours, truly, JOHN M. SPEAR. July 18.

ADDRESS. Three-quarters of a century since, the American Republic was organized. The most advanced governmental minds of that age were engaged in this labor. In the midst of a revolution, surrounded by circumstances of an unfavorable character, hardly sectional and political influences being brought to bear upon them, the founders of this republic did the best they could. To most minds then engaged in the labor, it was a doubtful experiment. They questioned whether man had then arrived at a state when he could intelligently select his own rulers. Some members of the new effort would gladly have substituted for a republic a somewhat modified monarchy; while others would have taken extreme republican ground; while a third class were disposed to try, for a still longer season, pacific measures with the mother country. It was hardly to be expected that all could be accomplished which the most ardent and sanguine desired. The new governmental ship was launched with some degree of fear and trembling, and no little anxiety on the part of many of its framers. Scarcely had man outgrown feudalism. He had been accustomed to look with no little contempt upon the mere artisan, considering him but little better than a menial. In the Western and Southern States, slavery seemed to be an essential element in the rearing and bringing forth of their products. Wealthy, intelligent and influential slaveholders aided in forming the new confederation. While it was seen to be essential that commerce should be protected, it was also claimed that the slave was to a certain extent, an article of merchandise, and that that species of property ought also to be guarded and protected, if not perpetuated. In the midst of scenes of this character, it became exceedingly difficult to agree on any basis, with a view of forming a national confederation. It was clearly perceived that, unless the American people, as such, acted in union and harmony, the mother country would subjugate the whole people. Taking broad views of things as they then appeared on the surface, there came to be, on the part of the confederates, a willingness to sacrifice the interest, and to overlook the good of some, that important advantages might be secured to the nation as such. Besides, a hope was enjoyed that the innate love of liberty, which it was thought dwelt in the breast of man, would rise in its glory, power and majesty, and eventually overcome, if not entirely subvert, the institution—human chattelism. Events which have since transpired most clearly show, that the founders of this republic, to say the least, erred in judgment at that critical and very trying hour. In fact, it was hardly to be expected, in view of surrounding circumstances, they could act with all that calmness and that deliberation which are so essential in carrying forward a work so momentous. Years have rolled on, the experiment has been fairly tried, and there is reason to fear, that such is the love of order, and there is reason to fear, that such is the love of property, and that such is the love of liberty, which it was thought dwelt in the breast of man, would rise in its glory, power and majesty, and eventually overcome, if not entirely subvert, the institution—human chattelism. Events which have since transpired most clearly show, that the founders of this republic, to say the least, erred in judgment at that critical and very trying hour. In fact, it was hardly to be expected, in view of surrounding circumstances, they could act with all that calmness and that deliberation which are so essential in carrying forward a work so momentous.

Such is the condition of things at this present juncture, that no intelligent person can indulge the hope that this republic can hold together for any considerable length of time. Diverse interests, sectionalism, partyism, have usurped the place of a true love of the American Union, saying nothing of a love of man as such. Should efforts be continued to perpetuate the Union by ordinary brute force, then there will be seen the son in arms against his father, and woe, rapine, crime in its most painful forms, will be presented as a spectacle to other nations. It was wiser, then, that greatly advanced minds, persons of large government education, and of great moral worth, concentrate their efforts, with a view of forming a new confederation. Manifestly, the work of the present hour is, at the earliest favorable moment, and in a central location, to convene persons, both men and women, with a view of carefully considering the state of the nation, and with the hope that incipient steps may be taken to form a new confederation. A labor of this character will of necessity require much time, great boldness, large patience, a lofty morality, and a deep interest in the welfare of universal man. At first, it might be difficult to decide on a basis of action; there might be, and unquestionably there would be, a hesitancy in recognizing woman as a participator in labors of a purely national and political character; yet there are persons who begin clearly to perceive, that until woman has an equality of political rights, no true national progress can be reasonably expected. It were better, then, in the outset, to call a Convention irrespective of sex, color, nation, or color. It would be found that not a few eminent women, and some distinguished colored persons, will exhibit, in the new enterprise, learning, talent, oratorical powers, a knowledge of the framework of human governments, which will justify entitling them to hold important official positions in founding the new government. Besides, persons in the old world, who have devoted much time to the structures of governments, might be invited to take seats in the convention, or to transmit to it such valuable governmental documents as would, in their judgment, facilitate the objects had in contemplation.

Another Independence day has dawned on this people, but it is to be regarded as a day of sadness and mourning, rather than of joy and hilarity. Already one portion of this country is arrayed against another; already the blood of a noble, cultivated, and eminently distinguished Senator has flowed even in the Senatorial hall; and now what wait the friends of freedom for? Has not the hour come, when, as a blow has been struck for slavery, one should be struck for freedom? The cooler and more conservative classes may choose to wait until the clang of the chain is heard on Banker's height, or the usurper may control the plains of Lexington or Concord; but they, in whose veins there courses a drop of human blood and sympathy, cannot fail to feel that now is the hour, and this the day, to declare themselves a truly free and independent people. Let, then, the press speak in unmistakable language—let freedom's orator focalize his mind to this one field of labor; let the lagging pulpit utter its words of rebuke, and let it call in the mightiest power—religion—to aid the great work of the present moment. Leave this labor to be done by your sons and daughters, the usurper will gather strength by age. It will be more difficult in the future than now. This then is the thing to be aimed at, and this the day to commence the work. Let there be a second Fourth of July, which shall excel in grandeur, beauty, harmony, wealth of thought, wisdom of action, any preceding Fourth, however glorious. It must be kept in mind that man is a progressive being, outgrowing old institutions, and becoming capable of organizing new, better and wiser than the past. The child should not aim merely to equal his father, but strive to excel him in all that is grand, noble, sublime. Thus the coming generation should be wiser than the present. Found as good a government as you can to-day, and it will be requisite to remedy the defects of the present efforts. Arise, then, ye sons and daughters of the Pilgrims! unfurl your standard to the breeze, and write thereon—'Equal rights, irrespective of sex, climate, color, or nation.' Around it the noble men and women of this hour shall rally; the tyrant shall see it, tremble, turn pale, while the heart of throbbing Humanity shall rejoice, feeling that human redemption is at hand, even at the very door.

SPIRITUALISM AND REFORM.

SHEBOYGAN FALLS, June 16, 1856.

DEAR GARRISON: The three past days I have attended a Convention in this place, to consider the bearing of Spiritualism on the character and destiny of man in this state. The following resolutions were introduced and discussed: Resolved, That Spiritualism is opposed to the popular religion of Christendom, in the following particulars: 1. e.—The Divine origin and authority of the Bible—the miraculous conception—the vicarious atonement—the total depravity of man—eternal hell—the sanctity of the Sabbath, the priestly office and the church—and the fixed state of the good and the evil in the next state of existence; and that it is the duty of all spiritualists boldly to meet these issues, and to seek to expose and extirpate these errors, so hurtful to human character and happiness. Resolved, That the materialistic and sensual tendency of Spiritualism is—to elevate human beings above the plane of sensualism in which they are held by the popular religious of Christendom and Heathendom, and in all relations, to present a more spiritual and perfect type of Humanity. Resolved, That Spiritualism rejects, as unnatural and monstrous, the doctrine of Free Love, as entertained by Abraham, Jacob, David and Solomon, and by all who believe that God once sanctioned or allowed polygamy and concubinage; and inculcates the principle of exclusive conjugal love as the only basis of a happy home, and a spiritual and healthy offspring.

Resolved, That it becomes the ministers and churches, who believe that the polygamy of David and Solomon were consistent with the perfection of purity and wisdom, to condemn Spiritualism as tending to licentiousness; inasmuch as, even allowing that Spiritualism sanctions all they falsely charge upon it, it sanctions what they themselves declare to have been sanctioned by God, and by the highest piety and wisdom. Resolved, That they who sustain American slavery, and the polygamy and concubinage of the Old Testament, as having been approved of God, are unfitted, by their religion to teach the world the true spiritual relation of marriage and parentage, and to be the guardians of sexual morality. A Methodist minister present could see nothing in these resolutions but the licentiousness, murder and anarchy of the French Revolution. The supremacy of man over his incidents—over Bibles, creeds, priests, hoods, churches, sabbaths, constitutions and unions—has been the one prevailing thought of the Convention. Slavery and war, as they now exist in our midst, and the slaveholding Union that sanctions them, have been the theme of condemnation by every speaker. Wisconsin is on the ground of political anti-slavery, and the people are fast passing into a truer and nobler type of anti-slavery, i. e., NO UNION WITH SLAVEHOLDERS.

I am sorry that Eliza Burritt has come West to save the Union. He is lecturing in various towns and cities, deprecating a dissolution of this slave-hunting confederacy. Strange that one like him should be so blind! It is truly amazing with what eagerness the people listen to the Dissolution question, and to the proposal to form a Northern Republic. A spirit of deadly wrath and revenge is rising and pervading the entire community in many places in the West. It portends evil. When Mr. Burritt attempts to sustain this 'agreement with hell,'—the American Union,—he always makes himself and his effort ridiculous. He says—'Preserve the Union—stand by the Union—our only hope is in the Union, the glorious, God-ordained Union.' Then he turns about and says—'There is no Union—there never was and never can be a Union, between Liberty and Slavery. God himself cannot make a Union between two such moral antagonisms.' Why then urge the people to perpetuate a Union where none exists?—where God himself cannot create one? This is glorification of a non-entity, and seems very puerile.

Then the solemn proposition to pay the kidnappers one billion dollars to quit stealing; to cease to keep brothels, and to rear their own children for the market! But not one word about compensating the robbed and outraged victims! Really, this attempt to reconcile moral contradictions has left its fearful mark on the whole people; it has made them incapable of understanding the difference between right and wrong; it has wrecked their moral nature. HENRY C. WRIGHT.

UNION SAVING.

SHREWSBURY, June 20th, 1856. Probably there is not, in all this wide world, a more striking exhibition of popular infatuation than is now being made in the persistent attempt to perpetuate a union between Slavery and Freedom. Man, with all his ingenuity, could not possibly have invented a more stupendous folly or a more ridiculous farce. This is the light in which American Union Saving is to be viewed by posterity. Men, entirely rational on all other subjects, are nevertheless strangely infatuated in regard to the real nature and inevitable results of this great American Union! So much for that anomalous combination of circumstances, by which this ignis-fatuus attachment to an accused and unnatural Union has been generated. Were some of our prominent advocates of freedom as sane on one subject as they are on another, they would clearly perceive that the outrages in Kansas and in the Senate are legitimately and necessarily the result of the cause that produces it. But, shutting their eyes to the true nature of the case, they are tensaciously cling to the Union, and the Government, and the Constitution, as though our system combined no discordant elements whatever. And all this in the vain hope that something will yet turn up to save the old ship of State, and give it a direction in favor of freedom. Vain, delusive dream!—unworthy the philosophers and statesmen who indulge it. Equally vain and delusive is the hope that, by some providential interposition, the calamities into which the slavery elements of our government seem to be naturally plunging us will yet be averted. God will permit these things to take their natural course, that posterity may learn an effectual lesson from the experience of the past. This may be unpleasant to contemplate, but so is much of the past history of our race; so are many of the circumstances in the history of man, from which we are now deriving most important practical instruction. According to the enormity of the evil of slavery, and the tenacity of the world's attachment to it, will be the direful consequences of its existence; for slavery must work its own cure. Suppose God now to interpose, bring American slavery to a peaceful termination; how readily it would be argued, in the formation of future governments, that slavery is a thing to be safely adopted, as it could be put aside by peaceful means whenever circumstances forbid its continuance! A. HOGEBROOM.

GODEY'S LADY'S BOOK.

FRIEND GARRISON: The word Liberator has a broader definition than every one is aware of. It is not bounded by country, customs, nor creeds, but is for universal liberty, irrespective of color, wealth, or other considerations. I well know that your paper has been true to its name; that, as falsely-styled high position has never hindered you from fearlessly attacking error wherever found. I have been led to these thoughts by looking at a few numbers of 'Godey's Lady's Book,' which have incidentally fallen in my way. It is largely illustrated with 'Fashion Plates,' which are a scandal upon common sense. No decent woman, with common moral and intellectual culture, ever did or ever will abuse herself by any such licentious and health-destroying fashions; but falling into the hands of foolish mothers and thoughtless girls, who have no knowledge of physiology and the laws of health, are induced by its 'unrivalled fashions' to adopt its ruinous recommendations. The 'Book' claims to have a very extensive circulation, and is now in its fifty-second volume; it is not uncharitably, therefore, to suppose that a large share

of the diseases which now afflict the female portion of community is justly chargeable to the publisher of that vile and pernicious publication.

With the publisher, Louis A. Godey, personally, I am wholly unacquainted, and bear him nothing but love; but I value the good of community at too high a rate to silently let his immoral and foolish publication poison public virtue, without raising a warning voice. I notice, by the June number of the 'Book,' that Edward Everett and his oration on Washington are highly spoken of. Louis A. Godey is the Treasurer of the Mount Vernon Society, which proposes to raise \$200,000 for the purchase of 200 acres of the Mount Vernon estate, and deed it to the State of Virginia, to be held forever sacred to the memory of Washington. DAVID HITCHINGS. Richfield, N. Y., June 1, 1856.

A LIVE BOOK.

'GLANCES AND GLIMPSERS,' by HARRIET K. HUNT, M. D. This is a genuine live book—a book which every watch-er on the tower of Progress should possess. In it we discover the long demanded era in medical practice heralded. The principle, that the first, highest duty of the physician is to prevent disease, by teaching people the laws of life—the doctrine of spiritual and physical hygiene, obedience to which is health and happiness—is amply demonstrated. The advent and example of such a true, harmonious life as is Dr. Hunt's, marks an era in the social development of mankind.—Significant and full of import is the vivid contrast presented by her active usefulness and benevolence, with the soulless, aimless lives of two-thirds of American women, whose God is fashion; whose idol is the insidious novel; who are ever ready to ridicule and slander every true woman, who, feeling the narrowness and unadaptedness of present surroundings, dare recognize and obey the divinity within. Just so long as woman regards her employment as beneath her, and looks upon herself as being to be robbed in flounces and embroideries, and flattered by the other sex, just so long will a shallow, puny, idle-brained race be propagated. And to what does HARRIET K. HUNT owe her freedom and individual harmony, and success in life? Simply this—A TRUE HOME: a childhood whose guardian angel was love—an intellectual and judicious home influence—physical and moral training as to the necessity of obedience to natural laws. Hear her speak:—'Parents! your children are worth more to you than the unrealities so many of you follow. See to it that you give your young children a home worthy of the name. Giving them that, you give them all. Failing to give them that, though you bestow everything else, you give them nothing. Home is the mould of character. I do not care what after delights and alleviations may be in store for the life of a neglected child, there will always be a void, a cheat, a sorrow, a loneliness in its being, which will feel, though often not understood.'

How many are they who, taking upon themselves the responsibilities of parentage, realize or give a single thought to these important truths? Prevailing crime, disease, and misery tell how few; and not until woman's education is more thoroughly practical, not until she is aroused to a sense of her obligations, will the first step towards reform be consummated. H. B. MARLBORO', N. H. July 18, 1856.

THE PAST AND THE PRESENT.

W. L. SIDNEY GARRISON: DEAR BRO. GARRISON: On looking over some old newspapers I have in my possession, which were published just prior to the Revolution, I find in one of them a short article particularly applicable, I think, to the present state of affairs in our country, and thinking it would be interesting to you, I send a copy of it. The paper I selected it from was 'The Massachusetts Spy,' or 'Thomas's Boston Journal,' and had for its motto the following—'Do thou, great Liberty, inspire our souls, and make our Lives in thy possession happy, or our Deaths glorious in thy Just Defence!' Yours sincerely, T. B. DREW.

From the Massachusetts Spy or Thomas's Boston Journal of Thursday, December 9th, 1773. BRETHREN, FATHERS, AND COUNTRYMEN: We now see our civil state with our eyes wide open,—our enemies, in the face of day, oppose tyranny to liberty. Every man is now called upon to declare which side he will take, and to speak and act accordingly. The common sense, the feelings of humanity, and the majesty of liberty, which long in America's breasts, have been too long insulted by the wretched instruments of robbery and despoilment—the streets of our metropolis have been strewed with our slaughtered brethren, and while their innocent blood was running in the streets and crying for vengeance, the King's representative declared that he had no power to order the murderers into confinement, but when the people assemble to consult how they may preserve the rights which God hath given them, from the jaws of devouring tyrants, they are called an unlawful assembly, and dangerously menaced by the same representation of Majesty. What are we to learn from such experience as this! That we are not to put confidence in man, nor in princes; but trusting in him who came into the world to make us free indeed, we should strength and power which he hath given us, to defend those liberties which are sacred as life itself. Therefore, my brethren, fathers, and countrymen, let us realize the vast importance of our duty: that under providence we may not only preserve our own invaluable rights, but give the blessing of liberty to millions of our fellow-men, and entail it to posterity. All the duties we owe to God and man, the interests of time and eternity, unite their voice. Americans! Let Life and Liberty never be parted!

DETERMINATION.

Extracts from the new work just published by Bela Marsh, 15 Franklin street, Boston, entitled 'PENETRALIA: being Harmonical Answers to Important Questions,' by ANDREW JACKSON DAVIS—'What do you consider the principal enemies to America's perpetuity? American dangers are twofold: one is the spirit of Slavery; the other is the spirit of War. War and Slavery are advocated by those who are the primary rockers of the edifice on which our ship is most likely to be stranded. Now we are sailing directly between them—the spirit of war or retaliation on one side, and the spirit of slavery or despotism on the other; but there are good and healthy minds in the United States who have no sympathy with either. Few persons have attained that royal, spiritual summit from which they can perceive that universal Peace is the only doctrine of safety on the one hand, and that unconditional Freedom is no other doctrine of safety on the other. Few can see the error and danger of both. Few can understand the true nature of either. We have reason to believe that the influence of the Spirit-Land will be felt by the American people; and that, by virtue of much inspiration, they will judge statutes and institutions in the light of human nature! Not the perpetuity of the American nation merely, but that of all nations, is to be considered in the light of Father-God and Mother-Nature. Better conceptions of Father-God will bring us to a higher system of Government. Not to advance ourselves as a selfish nation, but to give an example of strength and righteousness to all people. We are not to consider ourselves a nation of superior military strength, born to achieve triumphs, and gain laurels on the field of blood—to drive all opposing nations away, as the Red Man from his native forests. No! If we desire to perpetuate our nation, we must go on in a different spirit. These political rulers must be interjected and expanded, so that they may be recipients of better and higher inspirations. They can do something else in this universe to appeal to besides the utilitarian affections of merchants and commercialists. Yet the utilitarian element is fervently working good in this department; and we may begin to expect that the politics of the United States will manifest, ere long, something of the principle of universal religion. The hidden spirit of War and the open spirit of Slavery are the two dangers which menace our nation's perpetuity. Nothing will enable us to avert these two dangers save a

militarist principle, full of Love and Wisdom for all human kind.

What do you think of the United States ecclesiasticality? In the Church I perceive just what is most obvious in the State: the State is Godless, and the Church is Christless. We preach Jesus, and yet practice Moses. Men preach that the dispensation of Jesus may prevail; in order to have peace on earth and good-will among men. But almost every one, and, or institution, hasn't it the spirit of Moses. They are stamped with the seal of power, not with love; with force and coercion, not with the doctrine of universal Justice. Religion in the Church is like politics in the State; and, I repeat it, one is Godless, and the other is Christless. The Church is preaching love, but practicing force; and the Government is preaching God, but practicing something which strongly suggests the opposite percentage. Two incompatible elements animate the American people—absolute Tyranny and absolute Freedom. Roman Catholicism represents absolute Despotism, and Harmonical Philosophy represents absolute Liberty. The first holds that institutions are god-originated; the other, that institutions spring out of a progressive humanity. Harmonical Philosophy teaches that Liberty is the common inheritance of all men; in the Church, that Liberty is dangerous, except when granted as a temporary privilege. The Romish Church regards the doctrine of unconditional Liberty as its strongest antagonist.

Will these opposite forces continue to agitate each other until they reach dissolution? Yes; and then will arrive a period of utilitarian discussion and warfare collision. The spirit of force will spring fearfully out of the Church, and the spirit of resistance will start out of the people. Between these two antagonisms, the American people will be involved in civil difficulties; and established Churches will experience severe persecutions and numerous ecclesiastical convulsions. The great mass of Protestants will cling passionately to the spirit of Freedom. But a large minority, considering that ecclesiastical 'authority' is safer than the doctrine of individual sovereignty and extreme radicalism, will bow before and embrace the neck of the Mother Church. Conservatives always have more fear than perception of principles, and will militate against progressive doctrines by going back into the maternal embraces of the Catholic Church. One great struggle will be the result, growing out of a theological question: Whether God rules the human soul through the church, or the church through the human soul? This question, methinks, will one day be put to all the inhabitants of America. This will be a Day of Judgment. Tyranny! or Freedom! Shall we consider ourselves wedded to a Church system? or shall we convert these Churches into Lyceums, and make them subservient to the utilitarian development of the people! Utilitarianism will put these questions, and the people will be obliged to decide. The decision of Harmonical Philosophy! In other words: Are you a friend of the universal and unconditional control of human souls by institutions, or of the unconditional and unrestricted control of institutions by human souls? This question will bring a day of great trial to the American people. Fearful conservatives will call to mind the floating republics of Greece; the little Italian democracies, also, that flashed out and bloomed for a day! Utilitarianism is full of encouragement for the American people; that, as a nation, we will back in sternness, wealth and distributed luxuries; that success, encouragements, to certain temperaments, look like Utopian dreams. They remember the republics of Italy—the evanescent democracies of past times.

What do you think of the conscience of the American Church?

It is not above the conscience of the Old Testament. They preach Jesus, but endorse the enormities of Moses. Love is highest right, but force is ordinary good. The American Church believes that Liberty is good for all White nations, yet Slavery is considered the best state for the advancement of the African. Churches are not in a very difficultly—bordering rapidly upon consumption—afflicting all departments of the constitution, which interferes with the breathing, the digestion, and the spiritual locomotion, of the American people. There is not a State, in the whole system of American government, but is more or less implicated by this terrible disease, viz: lack of God in the State, lack of Christ in the Church. Yet no one can doubt but that there are conscientious men and women in the Churches. The Church's conscience is scarcely higher than the country's godless politics. Between the two we find that every true reformer should be alarmed at, namely—a systematic disease, permitting the steady encroachment of War and Slavery. Most people, therefore, believe that partial Slavery is the true way of the world. We deserve a system of religion which will not generate false ideas of man, of Father-God, and Mother-Nature. In the American Church, let it be remembered, there are Unitarians, Universalists, and Quakers, preaching a higher class of negative truths. But their preaching is not heard, and is absolutely debilitated, by the encroachments of institutional authority. Unitarians are fearful of being considered too infidel; therefore, they work themselves deeper and farther into popular ecclesiasticalism. Liberal Christians fear lest they may transcend the wisdom of the past times, and become wise above what is written. Certain Unitarian gentlemen may be seen, with white gloves and sugar-tongs, touching Slavery very gracefully, and like an example of obedience to Intemperance. The American Church does but appeal intelligently to the topmost human faculties.

What do you think of the conscience of the American Church?

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. Sold by THEODORE METCALF & CO., BOSTON; BROWN & PRICE, Salem; H. H. HAY, Portland; J. N. MORTON & CO., Concord, N. H.; And by all Druggists and Dealers in Medicines wherever. PUTNAM'S ERADICATIVE, FOR THE CURE OF SALT RHEUM, SCROFULA, NERVOUS DEBILITY, PALPITATIONS, CHRONIC, LIVER and KIDNEY DISEASES, MERCURIAL ULCERS, Rheumatism, Pulmonary Affections, SPITTING BLOOD, SLAGGISH CIRCULATION, PIMPLES AND ERUPTIONS ON THE FACE, AND—HUMORS OF EVERY DESCRIPTION. A Complete Purifier of the Blood. PREPARED BY FRANKLIN PUTNAM, 456 WASHINGTON ST. BOSTON. 'Liberty Tree Block,' No. 116 3m.

HAIR DOCTRINE.

MADAME CARTEAUX having, by a long course of study and practical experience, made herself acquainted with the various diseases incident to the Hair and Scalp, would inform the public of Boston and vicinity, that she has prepared a new and entire satisfaction for the Hair, which gives entire satisfaction, and warrant a cure is made once or twice of ten. Having recently removed from 284 to 366 Washington street, where she has a superior room for the cure of the Hair and Scalp, would inform the public of Boston and vicinity, that she has prepared a new and entire satisfaction for the Hair, which gives entire satisfaction, and warrant a cure is made once or twice of ten. They are held in the highest estimation by all who have used them. Madame C's references are from the first people in the city; and neighboring cities; by whom she has been repeatedly patronized since the offer of her services to the public. April 4. COLORED PATRIOTS OF THE American Revolution. WITH SKETCHES OF SEVERAL DISTINGUISHED COLORED PERSONS; To which is added a brief survey of the Condition and Prospects of Colored Americans. By WM. C. NELL. WITH AN INTRODUCTION BY H. B. STOVE. Just published, and for sale at the Anti-Slavery Office, 21 Cornhill Price, \$1.25. A. J. GROVER, Counsellor at Law—Lead and Collecting Agency. EARLEVILLE, LaSalle County, Illinois. REFERS TO: Cornelius Brannhall, 186 Fulton st. N. B. Particular attention paid to collecting in African people, the Church, as a general fact, will silently endorse it.

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