

From the Rhode Island Freeman.

SEIZURE OF ANOTHER VICTIM.

Discretion of Independence Hall—Another outrage on an American citizen—The Council of the City of Philadelphia...

PHILADELPHIA, July 25, 1853.

Another of those outrages which disgrace the name of this republic in the eyes of all civilized and most savage nations, has just been enacted in this city of brotherly love.

In the first place, I will state to your readers the character of the chief pillar of the Constitution...

A few years ago, a cart might be seen going through our streets with a coffin for its load...

Another branch of business carried on by him for many years was that of a resurrectionist...

His accomplice in the judicial kidnapping business is Edward D. Ingraham, United States Commissioner...

Now to the particular case under consideration. The alleged fugitive is William Fisher...

The question will naturally arise, how Alberti came so soon to hear of this arrest...

On the 21st inst., William was again arrested in this city, and again without process...

While at the station house, several persons appeared, and offered to bail him...

Having thus been entrapped and the law defied, the rendition of the poor man was a matter of course...

The proceedings here detailed took place on Friday, at 4 P. M. The case was adjourned to 9 o'clock on Saturday morning...

The Negro's Master ordered out of the State. The citizens of Pettis county having some suspicion of the deed by his master...

Resolved, That Henry France and family be notified to leave Pettis county within ten days...

Resolved, That the committee guarantee safety to himself and property for ten days...

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THE LIBERATOR.

No Union with Slaveholders.

BOSTON, AUGUST 5, 1853.

PANORAMA OF SLAVERY.

A correspondent, writing to us from Indiana, makes the following interesting announcement...

I write to you at present to ask you to notice, in THE LIBERATOR, the fact that Mr. HAYS, a talented Indiana anti-slavery artist, has been engaged nearly a year in painting an extensive Panorama of Slavery...

THE EMANCIPATION OF THE PILGRIMS. The Pilgrim Society of Plymouth celebrated, on Monday last, the Emancipation of the Pilgrims at Delt Haven...

Another distinguished member of the Convention said, 'If Massachusetts should send a colored commander-in-chief to the head of her militia, the United States would not recognize his authority, and would at once supersede him.'

WEST INDIA EMANCIPATION. The anniversary of this glorious event was celebrated on Tuesday last, at Framingham, under the direction of the Massachusetts Anti-Slavery Society.

Resolved, That the committee guarantee safety to himself and property for ten days...

EQUAL RIGHTS OF CITIZENS.

It will be recollected that, a short time since, a portion of the colored citizens of Boston petitioned the Constitutional Convention of Massachusetts to recognize...

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MEMORIAL.

In behalf of the execution of the Maine law, presented to the Mayor and Aldermen, with the accompanying signatures.

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A FEMALE IMPOSTOR.

Worcester, July 31, 1853.

DEAR FRIEND GARRISON—I ought to have written you before this, in reference to an impostor who has, for a long time, been palming herself upon the abolitionists of the country as a fugitive slave.

I first saw her at Canandaigua, N. Y., nearly a year and a half since. From her manner and story, I became satisfied that she was not a fugitive, and told the friends there my suspicions...

She told them she had seen me in Western New York, that she had since been to Canada, and finding the climate did not agree with her, had returned to the State. They commended measures to put her under medical treatment...

She is tall and quite slender, inclines to stoop, distinctly from weakness of the chest—a bright clear yellow complexion, probably a mixture of Indian, negro and white—the bright glossy eye of the opium eater—prominent nose, high cheek bones, and her hair comes what curly, around which, when here, she tied a bright plaid cotton handkerchief.

she said she should never get well unless she went to the island, where she had been before. She left, and going two miles from us, obtained money, the hospital, and a ride on her horse of imposition. I presume she is still on her way. She is the boldest and most impudent beggar and most hardened impostor I have ever seen.

Very truly yours,
ABBY K. FOSTER.

ANTI-SLAVERY AND OTHER PAPERS ARE REQUESTED TO SEND THE ABOVE, OR ITS MOST MATERIAL FACTS.

A QUIET WATER-CURE RETREAT.

New Ipswich, (N. H.) July 23, 1853.

WATER-CURE RETREAT.

From spending a few days at a quiet little Water Cure in the northern part of this town, and three miles from the village, the terminus of the Peterboro' and Salisbury railroad. It is under the direction of Mrs. Knowlton, who for many years was well and favorably known in Boston as a professional nurse and practical physician. Possessing an invaluable fund of sterling common sense, aided by years of experience at the bedside of the sick, in all the varied forms of disease, she was well adapted to direct the affairs of a quiet little Water Cure establishment, which is all that here is desired. It is beautifully situated among some of the finest of New Hampshire's scenery, where the breezes, as well as streams of water that sweep down from the hills and mountains, must bear vigor and health to the constitutions of whoever shall inhale and imbibe them. It seems to me that when the house was completed, which is now begun, it will be a most desirable spot for any, especially from the city, who desire quiet, and the beauties of nature, conspiring with pure air and good water, to restore impaired health, or to preserve it where already enjoyed.

For the Anti-Slavery of New Ipswich, not much can be done. Death, deflection, and removal to other places, have left the ranks of the once tried and few sadly diminished and broken. Still, there is a remnant who will have the knee to the Baal image of sect or party. Ecclesiastical intolerance and intolerance are yet powerful in the multitude, compelling the building, repairing and remodeling of churches, new and old, with pleasure. In this place, though, no hardy knots why, for the faithful occupants compare sadly, in talent or even numbers, with those in most other places of equal size and importance. The people pay neither their heads nor hearts any very high compliment, when they suffer with pretensions to lord it over them in its absolute authority. However, if you can bear it, I will try to do my utmost, and to subscribe myself, in much haste, Truly and devotedly yours,

PARKER PILLSBURY.

Case of Supposed Kidnapping in Providence.

A very light mulatto girl, between 4 and 5 years of age, the daughter of Elizabeth Green, disappeared from her mother's residence in Wickenden Street, Providence, on the 15th inst., in a very mysterious manner. The prominent facts in the case are these: On the Sunday previous, there came to a colored boarding-house in the neighborhood of the child's residence, a woman, who was dressed in a blue dress, and who, from the South. A colored woman by the name of Jones, living in the house adjoining that of Elizabeth Green, was usually employed in the boarding-house, and was the first of carrying this child there with her. On the next Sunday and Wednesday, this woman saw the child, expressed her admiration of its beauty, and desired to possess it. On Wednesday, the woman left Providence in the mid-day train, and for Boston, or Worcester, it is not ascertained which, and the child, who had been dressed at the suggestion of this woman, by Mrs. Munroe, was missed on the 15th. The police have been on the search for a number of days, but can obtain no clue to the whereabouts of the woman or child. The woman, before she departed from the boarding-house to the cars, stated, when first questioned about the matter, that there was a child with her, but upon further questioning, says there was no child, and that his first story was for the purpose of getting the inquirer. Whether bribery and conspiracy have been employed in this transaction, we are unable to determine. The woman, before she departed, said she was going to Canada; but this is believed to be a mere ruse to cover her retreat in the opposite direction. The police are on the alert and may ferret out the guilty parties.

Boston Athenaeum.—It is stated that the number of volumes now belonging to this library is, by actual count, 55,767, exclusive of the collections of the American Oriental Society, and of the American Academy of Arts and Sciences, both of which are located in the building of the Athenaeum.

Fatal Railroad Accidents.—Mr. Warner, the conductor of the train from Rutland to Burlington, was killed this morning by stepping down between two cars while the train was in motion.

A gentleman from Louisville, Ky., named Charles J. Bell, who was travelling in company with several friends, was this morning thrown from the platform of a car on the Vermont and Canada Railroad, and instantly killed. He was standing on the platform smoking, when a lurch of the car threw him off his balance and under the wheel.—*Burlington Free Press.*

Among the parcels entered upon the way bill of the Providence Express, on Friday, was a large box, which Mr. Smith brought through and delivered according to label, in a good order and condition. These having babies or anything else to be sent by the Providence Express, may rely upon its being promptly attended to.—*New London Star.*

Brutal Murder of a Female.—*New Haven.* July 26.—A horrid murder was committed in North Haven yesterday, on the wife of Mr. Brazill Bradley, a highly respected citizen of that place. The family had gone to church, leaving her at home, and when Mr. Bradley returned, he found her dead upon the floor, and the cause of her death was stab wounds.

A young Irishman named Michael Jennings, formerly of Mr. Bradley's employ, has been arrested on suspicion of being the murderer. He exhibits a good deal of intelligence. A \$200 bill, with marks of blood upon it, has just been taken from the man with whom he lodged last night.

Statistics of Boston Jail.—By the semi-annual report of the keeper of Suffolk County Jail, to the Legislature of this State, it appears that there have been committed during the last six months—Criminals 9730, Paupers 145, debtors 851, and the total number of inmates 760—total 4720. Of the commitments, 312 are for drunkenness, 400 for larceny, 3 for murder.

What Outrage Next?—In the case of Rebecca, we learn that the U. S. Marshal, John L. Robinson, permitted the claimant, Ellington, to visit Rebecca in prison a few days since, to examine his limbs and other parts of his person, that he might discover what would be the result. This course, which will enable Ellington to have his eye on her, is a very great outrage in a public officer. There is a very natural and legitimate inference which every person will draw from such conduct on the part of the Marshal.—*Indianapolis Free Democrat.*

Equestrian Statue of Washington.—The President has concluded a contract with Clark Mills for the erection of a colossal equestrian statue of George Washington, at a cost of \$50,000.

Car and Omnibus Collision.—An omnibus, propelled by a horse, was crushed between two cars while attempting to cross the track of the Hudson River Railroad, in the city of New York. Two passengers only, a lady and a gentleman, were known, were in the omnibus at the time of the collision. The omnibus was crushed to pieces and both horses killed. The driver was uninjured.

A son of Edward Wyman, of Roxbury, aged 17 years, was killed by a fall from a horse on the road, while travelling with his father and others.

Rev. Mr. Hubbell, who was dismissed from his parish at Avon, Ct., because his wife wrote a scandalous article in the *Christianian's Life*, has recently received a call to preach in North Stonington, Ct.

The Washington correspondent of the *New York Journal of Commerce*, states that the grave of James Madison, twice President of this Republic, has just been recognized.

Miss Montgomery, a graduate of the Female Seminary of Pennsylvania, has recently been invited to give a course of lectures on the subject of Temperance in Buffalo, for the purpose of raising money for the benefit of the poor of that city.

A College for the education of females has just been organized at Pittsburg, at an expense of \$10,000.

SENSITIVE APPREHENSION OF FUGITIVE SLAVES AND THEIR PURSUERS. We learn from persons who received their information from Citizens of New-Petersburgh, situated in this county, ten miles northeast of this place, that on Friday or Saturday last, a party of about thirty men, three of whom were Kentuckians, from Mason and Fleming counties, and two Ohioans, passed through the village in pursuit of three slaves, the property of one of the party, named Pierce, and another owner. It seems they had information which led them to believe that the slaves were on the route through New-Petersburgh to Greenfield, but they had not crossed Rattlesnake creek, which runs about a mile east of Petersburg. From Petersburg there are two roads leading to Greenfield, one of which crosses the creek over a bridge, and the other by a ford, about half a mile further up.—Three of the pursuing party stationed themselves at the bridge, and two at the ford, and awaited the coming of the slaves. The party at the bridge had not waited long when the slaves, two men and a woman, made their appearance, escorted by a white man and boy, as guides. As soon as they were fairly within the bridge, which is covered one, the Kentuckians sprang upon them and a desperate fight ensued. The negroes, it is said, were armed with guns, pistols and knives, and defended themselves bravely. The particulars of the affair, however, are not yet definitely known, but the result was, that one of the negroes was captured, after being severely wounded, and the other two, with their white companions, made good their escape. Pierce, the owner of the slaves, and his wife, the negroes, it is said, were nearly choked to death in the struggle. The desperate nature of the affair may be judged from the fact that the broken breeches of a gun and pistol were found on the spot, and the ground was covered with blood. As soon as it was over the Kentuckians lost no time in setting fire to the bridge, taking their captives with them.—*Hillborough (Ohio) News.*

The *Sonora Herald* speaks of a cedar tree in Calaveras county 40 feet in diameter at the butt, and 20 feet in diameter at a height of 100 feet from the ground. It is calculated to reach the height of 850 feet, although a part of it has been broken off. The discoverer, Capt. Mansford, is about stripping off the bark, in order to send it as a curiosity to the Atlantic States. This will of course kill the tree, which is much to be deplored. It is now perfectly green, and in the best possible condition, not a limb decayed.

WHOLE WORLD'S TEMPERANCE CONVENTION. Whereas, in response to a call for a preliminary meeting of the friends of the Temperance Cause in America, to make arrangements for a World's Temperance Convention in the city of New York, during the World's Fair, a meeting assembled in that city, on the 12th of May, 1853, which assumed the power to exclude several regularly elected delegates, because they were women; and, whereas, a portion of the members of that meeting retired from it, regarding it as false both to the letter and the spirit of the call; The undersigned, consisting of part of such seceding delegates, hereby invite all those in favor of a World's Temperance Convention, which shall be true to its name, to meet in the city of New York, on Thursday and Friday, the 17th and 18th of September, to consider the present needs of the Temperance Reform. New York, July 16, 1853.

- T. W. Higginson, Mass.
- Lucy Stone, N. Y.
- J. C. Greeley, N. Y.
- Mary A. Giddings, Ohio.
- Frances D. Gage, Missouri.
- E. L. Smith, N. Y.
- Theresa Parker, Mass.
- Antoinette L. Brown, N. Y.
- Daniel W. Vaughn, R. I.
- Samuel Longfellow, N. Y.
- W. B. Balch, N. Y.
- E. W. Wellington, N. Y.
- Lucretia Mott, Penn.
- Paulina W. Davis, R. I.
- Francis Jackson, Mass.
- Sidney Pierce, Penn.
- George Hall, N. Y.
- Mary C. Weston, N. Y.
- M. B. Williams, Ill.
- Erasmus D. Hudson, Mass.
- Ashley Pearce, Oregon T.
- Rowland Johnson, N. Y.
- Henry A. Johnson, N. Y.
- Emily Clark, N. Y.
- Mary F. Weston, N. Y.
- C. C. Burleigh, Conn.
- G. K. Barleigh, Conn.
- Edward Webb, Del.
- John W. Merrick, N. H.
- Catherin M. Schuyler, Pa.
- Isaac F. Hunt, N. Y.
- W. K. Foster, N. Y.
- S. P. Townsend, N. Y.
- L. N. Fowler, N. Y.
- L. A. Calkins, N. Y.
- S. R. Wells, N. Y.
- John Falconer, N. Y.
- B. E. Buckman, N. Y.
- J. B. Wheeler, N. Y.
- John Law, N. Y.
- John Law, N. Y.
- Susan B. Anthony, N. Y.
- C. C. Coffin, Mass.
- Francis L. Land, Cal.
- Leonard Barnum, N. Y.
- Samuel Holmes, N. Y.
- James Moran, N. Y.
- David G. Croly, N. Y.
- Emily S. Trail, N. Y.
- Gilbert Smith, N. Y.

The Greylock Sentinel comments upon the above Call as follows:—

This is the only real World's Temperance Convention, worthy of the name, which will be held in New York this fall. There is a call for another Convention, which is a mere sham, and a mere pretext for a party of selfishness, and yet proposes to shut out one half of the world from participation, viz.—the Women. The *Tribune* rightly enough styles it the Hewitt-Marsh Convention. If the latter sect does not turn out small potatoes, it will make it a very curious sight, to see women should have a voice of direction, if there is a reform which comes within woman's sphere, that one is Temperance. Old Alcohol has shivered and shivered under the blows of the Pandora's Box on the race, the bitter fruits of which woman has been forced to suffer patiently for ages; and now that the most gifted, eloquent and virtuous of her sex, are able to draw forth all unused to melting mood, rise up and claim to share and direct the labor in her and the race's behalf, a few sectarian bigots heap upon them the abuse and ridicule which has abounded for years in the mercenary press of the country.

Out upon the man, or set of men, who would drive woman from working in any portion of the Temperance vineyard in which she chooses to labor. Let there be a glorious gathering of the Temperance host on the 1st of September. Let the fair be fairly represented, and we will guarantee that no real friend of Temperance will wish to exclude them therefrom.

THE FIFTH WORCESTER ANTI-SLAVERY BAZAAR

Will be held in BRINLEY HALL!

Called Show Week, September, 1853.

We would earnestly invite all who have each year cooperated with us, to renewed effort in the great cause of humanity, and the hitherto indifferent, to a more faithful investigation of its claims. None can remain passive in this matter. Every day we are called to make our election between apparent self-interest and the slave interest—between love of the world's good opinion and hatred of oppression. So long as the great wrong continues, so long are we all helping others to forget its iniquity, to tolerate its cruelty, or helping them to feel its sin, to undo its heavy burden. Fair is not merely available for the raising of funds, but as a means of awakening public attention, as meetings for the dissemination of anti-slavery truth, and the discussion of anti-slavery principles, they have proved most valuable and efficient. We ask, then, aid, from all who themselves love life, liberty and happiness, and who would help their brothers to the same birthright. We would send our appeal throughout the country to all our faithful fellow-laborers, reminding them, that contributions of Needlework, of useful and fancy articles, will be gratefully received. The Refreshment table must depend, as formerly, upon donations, which which we hope will be various and abundant.

Sarah H. Earle, Emily Sargent, Lucy Chase, Hannah Rice, Adeline H. Howland, Eliza N. Stowell, Olive Loveland, Hannah M. Rogers, Sarah L. Betman, Abby W. Wyman, Mary Channing Higginson, Susan R. May, Leidesder, Emma W. Wyman, Deidamia, Mary E. Hedges, Berre; Frances H. Drake, Leominster; Polly D. Bradish, Upton; Catherine Brown, Hubbardston; Maria P. Fairbanks, Millett; Nancy B. Hall, Blackstone; Sarah B. Muesey, Lenox; Louisa F. Hall, Upton; Sarah B. Everett, Eliza Howe, Princeton.

Will the *A. S. Standard* please copy?

WENTWORTH NATIONAL ANTI-SLAVERY BAZAAR.

To be held in Boston, Mass., during Christmas Week, 1853.

The Managers of the NATIONAL ANTI-SLAVERY BAZAAR, in once more addressing their friends and fellow-laborers, for the purpose of entreating a warmer sympathy and more effective cooperation in their proposed movement, beg leave to submit a few suggestions which they trust may have a tendency to produce that result. Twenty years have passed away since the first Fair to aid in the Abolition of American Slavery was held in the city of Boston. Twenty years of labor and effort, and still we remain a slaveholding nation, our first word of repentance, in a national capacity, yet to be uttered, our first work of mercy yet to be done. But have these labors and efforts, of which we may, properly enough, just now, consider this Bazaar an exponent, accomplished nothing? Only the childishly thoughtless or the willfully false can venture to reply in the negative.

The battle has not been won; it has not even been fought; but its outposts have been carried, and the field, with its embattled hosts, lies plainly before us. Masters of the masters, slaves contented and happy, amalgamation of races, colonization, and similar fallacies—these are the refuges of lies which the abolitionists have swept away, and the issue between them and their opponents is narrowed to the simple question of material success and self-interest. The creed of the pro-slavery party is expressed in two lines,

That they should take who have the power, And they should keep who can!

The blood-cemented property, which should be its shame, is coolly adduced, in argument, as ample justification for continuance in crime.

Hence, no talk of *Gradualism* now obstructs our way. Kindly propositions in its behalf, from distant friends of the slave, ignorant of the essential diabolism which is the animating spirit of the Slave institution of this country, meet, from the slaveholding South and pro-slavery North alike, as bitter and unscrupulous an opposition as was ever meted out to the most energetic demand ever made for immediate Abolition. The slaveholders understand perfectly, that the concessions of marriage, family ties, the Bible, are, in effect, emancipation. They have never been granted where men were held as property, for the very good reason that any such concession lays the axe at the root of so audacious and abominable a claim.

So many sophistries and fallacies being removed, the abolitionists then may congratulate themselves that they are now in direct collision with the consciences and hearts of the people. In many respects, their chance of success is better than ever before. Another generation is entering upon the duties and responsibilities of life, who, however thoughtless and indifferent to the great question of their age, are not and cannot be as were their fathers when it first met them, it darkens that might be felt, and cast in some armor of prejudice that Truth herself might well nigh deem them invincible.

The leaders, too, of the pro-slavery hosts, alike in the State and the Church, are, day by day, called from their unholy warfare to give their account for the deeds done in the body, and, mercifully, to a very considerable extent, their inhuman influence dies with them. Men may mourn when the confessors of Truth and Mercy depart, but their mantles fall on others; but when the Statesmen who have voted for, and the Ministers who have preached for, the Fugitive Slave Bill, are summoned hence, a crowd of the weak and wavering, who would not have been so base and cruel but for the influence of a firmer and superior mind, breathe freer, are measurably released from their thralldom, and rendered accessible to better influences.

The signs of the times abroad, as well as at home, offer tokens of encouragement. In foreign lands, an agitation has been aroused which will never, we trust, again slumber. Christendom owes it to the name by which it is called to rally on this question. There has never been so vast a number submitted to its consideration; but, God be thanked, its simplicity is equal to its magnitude, and Monarchist and Republican, Catholic and Protestant, may, though we have spoken of Christendom, Headmen itself may see written, as with letters of light, on the heavens, that it is indeed a wild and guilty phantasm, that man can hold property in man, and doubly wild and doubly guilty when this phantasm controls the sentiment and shapes the action of a great and self-governing nation.

Apart from these and other general causes of encouragement, the Managers of the Bazaar, and those cooperating with them, may find special stimulus to exertion in the fact that the present arrangements of the American Anti-Slavery Society are such as to render an increased success of this undertaking more desirable, we might almost say imperative, than ever before.

The Receipts of the Bazaar are devoted to the sustenance of the Parent Society and its organs, the *National Anti-Slavery Standard*, in the city of New York. There, in the very focus of pro-slavery opposition, a banner in behalf of the perishing slave has been raised, and its triumph will be in some measure commensurate with the supplies that in this movement may be enabled to furnish.

The details of the Bazaar are so well understood, that we feel any particular specifications unnecessary. We cordially invite the assistance of every lover of Freedom, pledging ourselves to all such for a conscientious fulfillment of all the duties that our present position imposes on us.

Donations of any kind, either in manufactured articles, materials for manufacture, or money, will be gratefully received by any of the Managers whose names and addresses are subjoined, or any further information that may be requested will be cheerfully given.

ANNE WARREN WESTON, Weymouth, Mass.
ANN GREENE PHILLIPS, Essex St., Boston.
HELEN E. GARRISON, 8 Dix Place, Boston.
LOUISA LORING, 27 State St., Boston.
MARY MAY, 4 Franklin Place, Boston.
SARAH RUSSELL MAY, Leicester, Mass.
MARIA WESTON CHAPMAN, care Messrs. Green & Co., Paris, France.

CAROLINE WESTON,
MARY GRAY CHAPMAN,
HENRIETTA SARGENT, 156 Tremont St., Boston.
FRANCES MARY ROBBINS, Broad Hill, Milton.
ELIZA LEE FOLLEN.
SUSAN C. CABOT.

THANKFUL SOUTHWICK, Danvers, Mass.
SARAH H. SOUTHWICK, Portland, Me.
CAROLINE F. WILLIAMS, 75 South St., Boston.
MARY H. JACKSON, 1071 Washington St., Boston.
ELIZABETH GAY, 142 Nassau St., New York.
CHARLOTTE S. SARGENT, 70 Dover St., Boston.
SARAH S. RUSSELL, Jamaica Plain, Roxbury, Mass.
SARAH BLAKE SHAW.

ELIZA F. EDDY, 7 Hollis St., Boston.
C. V. CON ARNIM, 18 South St., Boston.
MARY WILLET, Lowell St., Boston.
EVELINA A. S. SMITH, Harrison Square, Dorchester, Mass.

ANN REBECCA BRAMHALL, 47 Milk St., Boston.
LYDIA PARKER, Exeter Place, Boston.
MARIA LOWELL, Elmwood, Cambridge, Mass.
ABBY FRANCES.

THE MEETING—THE FESTIVAL.—The Fourth Annual Meeting of the American Vegetarian Society will be held on Wednesday, the 24th of August, in Philadelphia.

To vegetarians and the friends of human progress every where, of both sexes, the invitation is cordially extended. We trust the assembly may prove to be the largest of the kind yet held in the world. In addition to our worthy President, Dr. W. A. At- cord, whom we expect to address the meeting, we may also announce the name of Mr. H. S. Curtis, from Manchester, England, who has been doing good service in that country, by delivering public lectures in various places. Mr. D. French, brother of the inventor of "Photography," will also, we trust, be present and address the assembly. Other speakers will participate in the proceedings.

Editor of *Writings*, &c.

REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will speak at CONCORD, on Sunday next, August 7.

ANTI-SLAVERY CONVENTIONS.—An A. S. Convention, for Western Massachusetts, will be held in CHAMBRIDGE, on Wednesday and Thursday, August 17 and 18; and will be attended by WARE, PHILLIPS and ANDREW T. FOSS. Further particulars, next week.

An A. S. Convention, for Barnstable County, will be held in HARBORCH, in the well-known Grove, near Union Hall, on Sunday, August 21st. This Convention will be attended by our friends Wm. LLOYD GARRISON and Rev. ANDREW T. FOSS, the latter an agent of the Mass. A. S. Society, and a minister of the Baptist order, thoroughly versed in the anti-slavery and pro-slavery history of that denomination. We are from every part of the County, who are not afraid of truth and discussion, and are willing to come to the light, to attend the meeting.

A preliminary meeting will be held at USTON HALL, on Saturday evening, 20th; where also the Sunday meeting will be held, in case of unpleasant weather.

JOSHUA H. ROBBINS, ZEPHINA H. SMALL, CALINA MICKERSON, Committee.

HENRY C. WRIGHT will hold meetings in Portland, Me., all day, Sunday, August 7. Subject: The Improvement of Individual and Social Man.

JUVENILE ANTI-SLAVERY LITERATURE.

WE propose to publish, should the enterprise meet with sufficient encouragement, a series of books for Children, to be comprised in twelve books, each independent of the other, on subjects connected with the anti-slavery discussion. Let us instill into the youthful mind correct sentiments on this great question, and we shall soon have a generation of men and women who will do their duty. These works will be elegantly printed and illustrated, and made attractive for children. To be sold at 24 cents each.

We publish this day the first of the series, entitled PICTURES AND STORIES FROM UNCLE TOM'S CABIN. With ten Engravings.

The other numbers will follow at intervals of about eight weeks. The second in the series will be THE EDINBURGH DOLL, AND OTHER TALES. Beautifully Illustrated.

For sale, wholesale and retail, at the Bookstore of the Publishers, JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio, and by the principal Booksellers, and at the Anti-Slavery Depositories. A5 6w18

The Man of a Thousand Years.

ISAAC T. HOPPER: A TRUE LIFE.

BY LYDIA MARIA CHILD.

THIS thrilling work is the biography of one of the most remarkable men the world has ever seen. His deeds of philanthropy and mercy, covering a period of nearly four score years, endeared him not only to the thousands who were the immediate participants of his beneficence, but to all who know him, and have been inspired by his charity, the most expansive. It was not confined to the popular channels of the day, but exerted itself among the most degraded and abandoned, regardless of color or condition. In the cities of Philadelphia and New York, where his active life was mostly spent, thousands upon thousands can bear testimony to his nobleness of soul, and his entire devotion to the interests of suffering humanity.

With truth may be called the HOWARD OF AMERICA. Mrs. Child, having spent many years in his family, and being personally familiar with his history, of all others was the person to write A TRUE LIFE of the noble man, and her task has been performed in her best manner.

A TRUE LIFE indeed was the life of ISAAC T. HOPPER, and Mrs. Child has presented it truly. Scarcely a citizen of Philadelphia or New York but was familiar with his form and features, as he was seen from day to day tripping through the great thoroughfares of the city, and his narrow base and byways, searching out the wayward and the wandering, that he might rescue them from crime and degradation, and administer comfort and solace and heavenly charities to the distressed and suffering. The poor, hunted fugitive slave found in him a friend ever ready and never wanting.

We intend to publish this work early in August. It will make an elegant 12mo. of about 500 pages, with a full length portrait and a medalion likeness, on steel. Of Mr. Hopper. Retail price, \$1.25, bound in cloth. At the time of the death of this venerable and excellent man, numerous notices appeared in papers of all parties and sects. We make a few extracts.

From the New York Observer. "The venerable Isaac T. Hopper, whose placid, benevolent face has so long irradiated the streets of our city, and whose name and whose fame, influence and labors have been devoted, with an apostolic simplicity and constancy to humanity, died on Friday last, at an advanced age. He was a Quaker of that early sort illustrated by such philanthropists as Anthony Benet, Thomas Clarkson, Mrs. Fry, and the like.

He was a most devoted, self-denying, loving friend of the poor and the suffering of every kind, and his life was an unbroken history of beneficence. Thousands of hearts will feel a touch of grief at his death; for few men have so large a wealth in the blessings of the poor, and the grateful remembrance of kindness and benevolence, as he."

From the New York Tribune: "Isaac T. Hopper was a man of remarkable endowments, both of head and heart. His clear discrimination, his unconquerable will, his total unconsciousness of fear, his extraordinary tact in circumventing plans he wished to frustrate, would have made him illustrious as the general of an army; and these qualities might have been secured for him had not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an inborn love of truth. He circumscribed as ardently as the most practiced politician; but it was always to defeat the plans of those who oppressed God's poor—never to advance his own self-interest.

Farwell, thou brave and kind old friend! The prayers of ransomed ones ascended to Heaven for thee, and a glorious company have welcomed thee to the Eternal City!"

On a plain block of granite at Greenwood Cemetery is inscribed:—

ISAAC T. HOPPER, BORN DECEMBER 30, 1771, ENDED HIS PILGRIMAGE MAY 7, 1852.

"Thou benevolent heart had a good man's calm, A great man's happiness; thy zeal shall find Repose at length, firm friend of human kind."

We shall publish 5000 copies of the first edition. Early orders from the trade are solicited. It is a book which will bear the test of time, and will be read with interest by all who are interested in the cause of the slave. It is a book which will be read with interest by all who are interested in the cause of the slave.

JOHN P. JEWETT & CO., PUBLISHERS, BOSTON, JEWETT, PROCTOR & WORTHINGTON, CLEVELAND, OHIO. BOSTON, JULY, 1853.

The Great American Picture.

JOHN BUNYAN'S IMMORTAL ALLEGORY!

Probably no book, save the Bible, has been so extensively read as Bunyan's immortal allegory.

THE PILGRIM'S PROGRESS.

It has been translated into nearly all the different languages of Christendom, and been perused with delight and holy fervor by all nations. Art has lent her attractions in nearly all the forms of illustration, from the rough Wood Cut to the exquisite Steel Engraving. But to the middle of the nineteenth century, and to an American engraver, are we indebted for the only true pictorial conception of this immortal work.

The novel and sublime idea of embodying the entire story, and transferring the same to a single picture, showing the wanderings of Christian from the 'City of Destruction' to the 'Celestial City,' presenting at one view to the eye the varied scenes through which he passed, originated with Rev. DANIEL WIGWAM, of Massachusetts. His truly original and beautiful conception was reduced to a most elegant design by HANNAH BULLOCK, and from this design, JOSEPH ANDREWS, the distinguished historical engraver, has produced, after four years of labor, a picture which will rank among the most superb and elaborate productions of human genius, taste and skill.

The picture is now ready, and will be offered for sale at the Bookstore of the Publishers, and by Agents duly authorized by the Publishers.

PRICE—INDIA PROOFS, \$10; PRINTS, \$5. JOHN P. JEWETT & COMPANY, PUBLISHERS, 17 & 19 CORNHILL, BOSTON. JEWETT, PROCTOR & WORTHINGTON, CLEVELAND, OHIO.

We have received from many of the most distinguished men in this country, Clergymen, Statesmen, Lawyers, Artists and Editors, the most flattering testimonials in favor of this great work of art. We publish the following extracts from their letters:—

From Rev. Edward N. Kirk, Boston. Mr. JEWETT: Dear Sir—My opinion of the Picture is unqualified; I have seen many productions of the pencil and the graver, many allegorical paintings, but this stands alone. Bunyan has that sure mark of genius, that he kindles his fires in other souls, and makes the pen and the pencil in other hands feel the inspiration of his own heart.

As a work of art, I must therefore think it stands among the first our country has produced; while, as an instructive and impressive family picture, I know not its equal. Yours, most truly, EDW. N. KIRK.

From Rev. Dr. J. G. H. Huntington, Pastor of St. Cong. Church, Boston. I regret that we cannot publish Mr. Kirk's letter entire, it is so elaborate and discriminating; but it is too long for a newspaper advertisement.

From Rev. Dr. J. G. H. Huntington, late Pastor of Green Street Church. The subscriber, having been shown the production of Messrs. Billings and Andrews, reechoes, with great pleasure, the high and just commendation of it so elaborately given by Rev. Mr. Kirk. He esteems it an admirable family picture, which may be a great help to the conceptions of the young, and recall, with renewed interest, the convictions of the mature and aged. As a work of native art, it does honor to the draughtsman and the engraver.

From Hon. Edward Everett. Boston, June 18th, 1853. Messrs. JEWETT & COMPANY: Gentlemen—I have examined the engraving illustrative of 'Pilgrim's Progress,' which you are about to publish, and have much pleasure in expressing a favorable opinion of it. The conception of the work is happy, and, as a whole, it appears to me judiciously and successfully carried out. It brings into a convenient compass for inspection the principal events in Bunyan's celebrated allegory, and is well calculated to increase the interest with which it is read by the young. The engraving is highly creditable to the artist, and the entire effect of the print, as a work of art, is striking and satisfactory.

I am, gentlemen, very respectfully, Yours, EDWARD EVERETT.

From Rev. F. D. Huntington, Pastor of St. Cong. Church, Boston. HIGHLANDS, June 9, 1853. Messrs. JEWETT & COMPANY: Gentlemen—I have examined the engraving illustrative of 'Pilgrim's Progress,' which you are about to publish, and have much pleasure in expressing a favorable opinion of it. The conception of the work is happy, and, as a whole, it appears to me judiciously and successfully carried out. It brings into a convenient compass for inspection the principal events in Bunyan's celebrated allegory, and is well calculated to increase the interest with which it is read by the young. The engraving is highly creditable to the artist, and the entire effect of the print, as a work of art, is striking and satisfactory.

I am, gentlemen, very respectfully, Yours, EDWARD EVERETT.

POETRY.

LOVELINESS IN DEATH.

And she shall be changed in a moment; for this mortal must put on immortality; then shall death be swallowed up in victory. — Scripture.

She slept—but not kind Nature's sleep; Friendship could only hope—and weep. That hope was vain; the vital power Was waning with the waning hour.

Her lids unclose. She breathed no sound, But calmly looked on all around, And each in silence sweetly slept— Then closed her eyes and sank to rest.

Gone was the life-sustaining breath; But, O, how beautiful was death! Mortality had passed away, But there a sleeping angel lay.

No voice the slumbering silence broke, But life in every feature spoke; For life itself appeared to be Raining with immortality.

The countenance a glory wore; A loveliness unknown before; So perfect, so divinely fair, A sainted soul seemed present there.

On that calm face were still imparted The last emotions of the breast; There still the parting impress lay Of fond affection's lingering stay.

And still did resignation speak Serenely from the placid cheek; And kind benevolence was there, With humble faith and trusting prayer.

Oh! how did beauty's softest bloom— So unobscured to the tomb— With love and piety unite, And sweet repose, and calm delight!

If sleep there be in realms above, This was the sleep that angels love; Mortal ne'er dreamed a dream like this, Of perfect, pure, celestial bliss!

Loved spirit! while thy friends remain On earth, we cannot meet again; But, ah! how blest their souls will be, That pass through death like thine to thee!

From the Pittsburgh Saturday Visitor.

THE FUGITIVE SLAVE BILL.

BY FRANCIS D. GALE.

Shall not shelter the slave? Who dare say that my home Shall not shelter the wretched, oppress'd and forlorn? Who will bid me be deaf, when for pity they come, The helpless, down-trodden ones, weary and worn?

Think our lawgivers' laws will convert into stone The heart that can feel, can condemn, can approve— The heart that can do what it still would have done, Deeds of justice and mercy, of truth and of love!

Oh! I am a mother; could I see my dear child Torn shrieking, with anguish, away from my heart, And know she must linger, debased and defiled, And sold like a beast in the slave-dealer's mart?

Could I live on, yet know that, in darkness and wrong, The soul of my fetter would go down to the grave? Ay, mourning in fetters through all its life long, And lie down at last in the tomb of a slave!

Should my child from bondage a fugitive flee, Far, far from his tyrant and soul-crushing chain, Oh, would not my curses fall, fearless and free, On the demon who'd seize him and bind him again?

And, oh! if with bleeding and way-worn feet, He begged for a refuge, North man, at your door, Oh! could you with fetters the wretched one meet, And bear him a slave to his tyrant once more?

Oh, fathers! Oh, mothers! who boast ye are free— Is my child, or thy child, more precious or dear— More dear to our heart than the slave child must be? To the heart of its parent who toleth in fear?

Then, list to the pleadings of nature and love, And spurn the vile law that would turn you to bonds; Let the penalty fall—'twill a benison prove— Just men will defend you, true men stand your friends.

Ay, spurn it, and those who have made it a law! My charity cover each name with a blot, And when from the past they've disgraced they withdraw, May their names, deeds and shame be forever forgot!

My country—my country—Oh! 't were the hour, When thy sons bent them low, at a slave-dealer's nod— Sold themselves for a price to the South and its power, Turned traitors to justice, themselves, and to God!

THE CAUSE OF LIBERTY.

Att— I see them on their winding way.

Tell us no more of Slavery's power, 'Tis weakness when compared with ours! 'Tis Satan's power condemned to die— Freedom is strengthened from on high.

Tyrants now quell, their courage fails, But ours, inspired by Heaven, prevails; Thrice armed are we in righteousness, And this our foes themselves confess.

Then onward, onward, onward still! See how our ranks with freedom fill! Soon o'er the world will all men see Triumphant, glorious Liberty.

For years have freemen bravely stood, And breathe Persecution's food; With justice armed, they've kept the field, No threats or flattery made them yield.

Their flag so fair, still floats in air, And, mark! next year 'twill still be there, Inscribed in letters bold and free, With one great idea—LIBERTY!

Then sound it, sound it, sound it strong! That FUGITIVE'S RIGHT—that SLAVE'S WRONG! And shout this truth will all men see, And shout for GLORIOUS LIBERTY!

A PARODY.

The following parody on the popular negro air, 'Poor Uncle Ned,' from Mr. Buckstone's 'Ascent of Mount Parnassus,' was lately sung at the Theatre Royal, Haymarket, London—

Of 'Uncle Tom's Cabin' who has not had a sight? Who of Topsy the name does not know? If any one could wash a Blackamoor white, It would be Mrs. Beecher Stowe.

It's a very good book, we know, And has made us our names to blow, But they've worked 'em so much I wish poor Uncle Tom Was gone where all good niggers go.

Wherever you travel, wherever you stop, Uncle Tom his black poll's sure to show; With his songs, polkas, waltzes, they fill every shop, Till, like Topsy, 'I 'pears they must grow!

The stage had a 'pears of Jim Crow, A jumping and a 'doing just so', And 'twould be quite a blessing if poor Uncle Tom Would utter that good nigger go.

No doubt all that is oppressive and pro-slavery, on both sides of the Atlantic, would be heartily rejoiced if both 'Uncle Tom' and his 'Cabin' could forever be lost sight of by the world; but they will remain terribly visible until the overthrow of the slave system.

THE LIBERATOR.

EXPOSITION OF SENTIMENTS.

ADOPTED BY THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS.

To the Friends of Pure and Undeveloped Religion, and to all Seekers after Truth, of whatever name or denomination, the Pennsylvania Yearly Meeting of Progressive Friends sendeth Greeting:

DEAR FRIENDS.—Having been led, as we trust, through obedience to the revelations of truth, to form a Religious Association upon principles always too little regarded and often trampled under foot by professing Christians and popular sects, we are constrained to address you in explanation of our leading sentiments, purposes, plans and hopes. If, as we believe, the basis of our organization, and the arrangements we propose for the culture of man's religious powers, are in harmony with the Divine laws, and adapted to the wants of human nature and the demands of the present age, it is certainly incumbent upon us to diffuse the knowledge thereof as widely as possible; and if, on the other hand, 'the light that is in us be darkness,' it is proper that we should invoke your earnest efforts to redeem us from error, and turn our feet into the way of holiness and truth. We, therefore, ask your serious and unprejudiced consideration of the matters presented in this Exposition, so that, whether you shall accept or reject our propositions, your conclusions may minister to your own peace of mind, and growth in the love and practice of the truth.

In our efforts to apply the principles of Christianity to daily life, and to social customs and institutions which we deemed subversive of individual and national morality, as well as in conflict with the laws of God, we encountered the hostility of the popular sects, to one or another of which most of us belonged, and to which we were bound by ties that grew with our growth and strengthened with our strength. Mingling with the chains of church bells and with the tones of the preacher's voice, or breaking upon the stillness of our religious assemblies, we heard the clank of the slave's chain, the groans of the wounded and dying on the field of bloody strife, the noise of drunken revelry, the sad cry of the widow and the fatherless, and the wail of homeless, despairing poverty, driven

'By foul Oppression's ruffian gluttony Forth from life's plenteous feast;'

and when, in obedience to the voice of God, speaking through the holiest sympathies and purest impulses of our Godlike humanity, we sought to arouse our countrymen to united efforts for the relief of human suffering, the removal of giant wrongs, the suppression of foul iniquities, we found the Church, in spite of her solemn professions, arrayed against us, blocking our path of reform with her serried ranks, prostituting her mighty influence to the support of wickedness in high places, smiling complacently upon the haughty oppressor, 'justifying the wicked for a reward,' maligning the faithful Abdiels who dared to stand up for the truth, and to testify against popular crimes—thus traitorously upsetting the very foundations of the Religion she was secretly bound to support and exemplify, and doing in the name of Christ deeds at which humanity shuddered, obliterating her indignant blushes only with the tears that welled up from the depths of her great, loving heart.

For a time, though not without deep mortification and discouragement, we bore this appalling delinquency, thinking, in our short-sightedness, that it was mainly the result of a temporary mistake, and not of an incurable leprosy tainting the whole body. In the 'patience of hope' we toiled on, seeking to reform alike the Church and the world, and deeming it certain that the former would speedily abandon her false and sinful position, and 'come up to the help of the Lord' against the hosts of unrighteousness and oppression. Our hopes in this respect were doomed to a sad and bitter disappointment. The leaders of the State, instead of retracing the false step which they had taken, grew more and more hostile to the cause of Christian Reform, while there was not found in the body enough of moral principle to reject their counsels, and repudiate their impious claims to a Divine warrant for their criminal apostasy. Inflated with spiritual pride, and claiming to be the anointed expounders of God's will, they mocked at Philanthropy as no part of religion, exalted in its place the Dagon of man-made Disciplines, and urged obedience to the decisions of Yearly Meetings, or other ecclesiastical assemblies, as the sum of human obligation, bade us stifle the gushing sympathies which link us to our kind, and passively 'wait God's time' for the removal of the evils that afflict and curse our race; as if God had not revealed his purpose of doing this work by human instrumentality—as if there were times when deeds of charity and mercy are offensive in his sight—as if the cry of suffering humanity, and the emotions it stirs within us, were not a sufficient revelation of His will, and we were bound to wait in listless inactivity for some supernatural or miraculous manifestation of his authority and power! Alas! how many have thus waited, until at last the spiritual ear has become too dull and heavy to vibrate under the gentle tones of the 'still, small voice,' and the heart so hard and cold, that it has ceased to beat at the cry of mortal woe! Superstition has woven around their souls her impenetrable veil, excluding the warm sunlight of God's presence, paralyzing their moral energies, and leaving their holiest sympathies to stagnate for lack of use; thus unfitting them for the work the good Father sets before them, in common with all his children, and defeating the great end and purpose of their earthly life.

When we refused to obey the mandates of our ecclesiastical rulers, choosing to hearken to the voice of God rather than unto the voice of man, we found our worst foes in our own religious households; the rod of ecclesiastical power was lifted above our heads, and some of us were made to understand that excommunication was the price to be paid for the exercise of that liberty which Jesus proclaimed as the birthright of his disciples. We might have devoted our energies to the acquisition of wealth, and, in imitation of the example of many who stood high in the Church, entered into close relations with men devoid of religious principle in the pursuit of that object, and no voice of censure or reproof would have been lifted against us; but when we associated with noble men and women, not of our sect, for the purpose of abolishing slavery, war, intemperance, and other crying abominations, and our zeal for humanity made us indifferent to the forms of the Church, though more than ever alive to the great principles she had so long professed to believe and revere, we were treated as offenders; and the strange spectacle was witnessed of bodies, claiming to be God's representatives on earth, excluding from their pale men and women of blameless lives, for loving peace, purity and freedom so devotedly, as to be willing to cooperate with all whose hearts prompted them to labor for the promotion of those heavenly virtues. Thus were the great and ennobling principles of our common humanity subordinated to sectarian schisms, and that Divine charity, which is the essence of the Godlike, and the sum of every virtue in man, narrowed down to the dimensions of a particular creed, or smothered under the petty limitations of speculative theology.

Driven thus to choose between our loyalty to sect and our allegiance to God, and feeling still the need of some outward help in the cultivation of the religious sentiment, we were naturally led to investigate the whole subject of religious organization, its nature, uses and sphere, and the source and extent of its powers. The result of our inquiries is a clear conviction, that Churches, however high their pretensions of authority derived from God, are only human organizations, and the repositories of only such powers as may have been rightly conferred upon them by the individuals of whom they are composed, or derived from the laws of our social nature. It is clear that this truth, so long obscured by the sorcery of priestcraft, were clearly under-

stood and boldly proclaimed. Too long have the common people been deluded with the idea that the Church holds a mysterious organic relation to the Infinite,—a relation distinct from that existing between the soul and its Creator, and conferring special powers and prerogatives. Perhaps no error has done more than this to debase and enslave the mind of man, to fetter his Godlike powers, and make him the ready instrument of superstition and priestcraft. It is the most vicious element of Popery, from which our Protestant sects are not yet delivered. Our religion, which should make us free and self-reliant, willing to bend the knee only to God, as he stands revealed to our own consciousness, withered by the touch of this superstition, becomes, in the hands of ambitious and designing men, the instrument of our degradation, the symbol of littleness, meanness, bigotry and hypocrisy. The Romish Church sets up for herself a claim of absolute infallibility, and the various Protestant sects, professing to deride her pretensions, yet tax our credulity scarcely less. From the Episcopal Church, with her imposing ritual and elaborate ceremonies, down to modern Quakerism, with its professed abjuration of all forms, its rustic garb and look of 'meek simplicity,' all seem deluded with the idea that the Church, being made after a Divine pattern, is supernaturally preserved from error. Even the Quaker regards the decision of his Yearly Meeting with a superstitious reverence scarcely inferior to that which the Catholic awards to the decrees of the Pope and the Cardinals. Do his reason and common sense suggest that the Yearly Meeting has decided erroneously or unjustly, he banishes the thought as little less than impious, becomes afraid if not acquiescent, and mayhap lays his reason and common sense a sacrifice on the altar of the Church. Poor man! let him be once fairly convinced that ecclesiastical bodies, however sacred their professions, however worthy of esteem within their legitimate sphere, are yet only human, and without authority to bind the conscience even of the humblest of God's children, and he will no longer dare to offer such a sacrifice, to dishonor his Creator by debasing his own exalted powers.

It would be easy to show that this claim of supernatural power, on the part of the organized Church, is at war with the whole genius and spirit of Christianity, as exhibited in the life and teachings of Jesus, and without warrant in the writings of the Apostles and primitive Christians, as well as subversive of individual rights and responsibilities. Jesus no where indicated an intention to organize a Church clothed with such power. Indeed, it does not appear from his recorded words that he ever contemplated any organization whatever of those who should embrace his doctrines. He specified no such work as incumbent upon those whom he sent forth as witnesses of the truth, but left them to adopt such instrumentalities as might seem to them adapted to promote the object of their mission. The Apostles did indeed organize churches, but they did not pretend that they were framed after a divinely prescribed pattern, still less that they were clothed with a supernatural power. 'It was not,' says a learned writer, 'until the number of personal followers of Jesus increased by thousands, and the need of some organization began to be felt, that any thing like the institution of a distinct and permanent religious society appears to have been definitively contemplated. And then, nothing more was done than was necessary to that present exigency. Thus the whole institution of the Church at Jerusalem grew up by degrees, as one step after another was called for by a succession of circumstances altogether peculiar.' A religious periodical of high authority in matters of ecclesiastical history testified, some years since, as follows: 'Men have clung as with a dying grasp to a few shreds of ancient tradition, and deemed it sacrilege to meddle with these consecrated relics. They have attached a peculiar sacredness to their own constitutions, councils, ordinances, creeds, and decisions, as if they rested on Divine right and apostolic authority. The beautiful theories of Church government, devised with so much care and put together with so much skill and art, have, we are sure, no manner of resemblance to the Churches mentioned in the Acts and Epistles. The primitive Christians, could they come among us, would be not a little surprised to hear their assemblies, gathered by stealth for worship, with or without particular standing officers, referred to as the models after which the superstructure of denominational Churches is supposed to be fashioned. They were simple-hearted men and women, exposed to continual persecution, and bound together in Christian love; forming and modifying their regulations exactly as *sees needed*; never once dreaming that they or their successors were bound to a single system by some great code, provided by Divine authority. The reason of associating together was to further their great end, mutually to relieve the feelings of devotion, strengthen the principles of piety, and aid in, and urge to, the discharge of duty. Some things were practised in some Churches and not in others. Some officers existed in one and not in another; some met in one place and not in another; and all had a right to do whatever might be conducive to the general good.'

We have dwelt at some length on this point, because we deem it of fundamental importance. This claim of organic communion with God lies at the root of many evils in the Churches around us, and hence we desire to make our denial of its validity as emphatic as possible. We would impress upon the minds of all whom our voice may reach, the truth, that there is no mysterious alchemy whereby a company of men, mean and selfish as individuals, are transmuted into a holy body; no Divine affluents vouchsafed to them in the mass, superseding the necessity of personal conformity to the will of God. Such a claim is the acme of superstition and imposture. It is amazing that it should for so long a period have deceived and befooled the nations! When will the people learn that there is nothing divine, nothing too sacred for investigation, in the artificial arrangements and prescribed formalities of sects? Alas! what multitudes join the popular Churches, submitting to their rites and paying the expenses of their administration, deluding themselves meanwhile with the idea that they are thus ensuring their eternal salvation, even though their daily lives are defiled by sordid and debasing acts, and they scarcely lift a finger or breathe one honest aspiration for their own or the world's moral improvement!

Our inquiries into the nature and uses of Religious Organization have also brought us to the conclusion, that the Churches around us have made a vital mistake in demanding uniformity of belief in respect to scholastic theology, ordinances, rites and forms, as a condition of religious fellowship and the basis of associated effort. It would hardly be possible to exaggerate the evils resulting from this mistake. It has led the Church into discussions, hypocrisy and all uncharitableness, and instead of promoting a manly, vigorous and healthful piety, which ever manifests itself in works of practical benevolence, and would make her a burning and a shining light in the presence of surrounding darkness, it narrows the scope of her vision, dwarfs the intellect, smother the heart, and makes her the purveyor of traditions and shams, a covert for meanness and treachery, and a hiding-place for the perpetrators and apologists of popular wickedness. It reverses the arrangements proposed by Jesus and his early followers, putting that first which should be last, the incidental in place of the primary, the temporary in place of the eternal. Jesus enjoins it upon his hearers to 'seek first the kingdom of God and his righteousness;' but the popular Church practically tells us, on pain of eternal perdition, to seek first of all the theology of that kingdom, assuring us, with impious tongue, that if we only master that, get its different parts properly arranged and labelled, and learn to believe them, however inconsistent with each other, and contrary to our reason and common sense, the righteousness may safely enough be left to take care of itself! Instead of requiring as

the evidence of our piety the 'fruits' demanded in the Gospel of Jesus, it insists at 'good works' as 'carnal' and 'ineffectual,' bids us 'mild our testimonies, disciplines and confessions of faith; to come regularly to its assemblies, and worship according to its prescribed forms! It is no wonder that politicians, bent upon schemes of selfish aggrandizement, mock at the Higher Law, and declare their own oppressive statutes a finality, when the Church is found thus corrupt and apostate. No marvel that insatiate Wealth tramples upon lowly Poverty; that War's 'red thunder' reverberate round the world; that Drunkenness counts its victims by tens of thousands; that Land Monopoly grinds humanity in the dust; that Lust is doing his work of debasement and shame with impunity; that immortal beings are driven to their daily toil under the lash, and even sold in the shambles, when the Church professes abhorrence for such crimes upon terms so easy of fulfillment.

The natural counterpart of this false and superstitious devotion to creeds and forms is an unnatural sourness and melancholy—a Pharisaical spirit, which forms upon amusements as an offense to God, and which would cover the face of society with a sanctimonious gloom as repugnant to Religion as to unperverted human nature. The victims of this spirit converse about religion, not in manly and natural tones, indicative of sincerity and earnestness, but in a whining, canting manner, as if it were a burden hard to be borne, but which they reluctantly consent to carry during their mortal life, as the only means of eternal salvation! We are persuaded that the exhibitions of this spirit on the part of the Church have produced incalculable mischief, by exciting the prejudices of the young against all Religion as necessarily of an ascetic character, and by placing amusements beyond the pale of Christian influence, thus making them liable to excesses which might otherwise be avoided. The Christian, of all other persons, should not be of a sad countenance, making the very cheerful and hopeful in his demeanor, the serene joy that dwells in his heart. No false idea of sanctity, no superstitious or fanatical 'worry' about his soul, should ever suffer to make his presence distasteful and unwelcome to the young.

We cannot undertake to particularize all the errors of principle and practice in the popular Churches which our investigations have revealed to us; but there is one more which we must not pass in silence. We allude to that vicious and despotic feature in the organization of most of them, which, beginning in the subordination of the individual to the local Church, or to Elders, Overseers, or other officers thereof, ends in the subjection of local bodies to some larger assembly or central power. There are, indeed, some Churches which have attempted to abolish this system; but they are still too much bound by usage to practices inconsistent with their theories. Experience, as well as observation, has taught us that local organizations should in the first place be formed upon principles which will offer the best possible safeguard to the equal rights of the individual members, and discourage tyranny, whether of the many or the few; and, in the next place, that they should never allow any other body, however numerous or imposing, to exercise authority over them. The forms of Church organization, instead of being such as are suggested by the ideas of individual freedom and responsibility which pervade the teachings of Jesus, would seem to have been borrowed from anti-Christian and despotic systems of civil government, whereof force is the vital and controlling element. Under such forms, religious tyranny, always difficult of repression, is sure to spring up into a vigorous life. It would be easy to illustrate this truth by a reference to the history of any of those Churches in which the affiliated and subordinating system of government prevails, but the experience of many of our number naturally leads us to point to the Society of Friends as a warning against this lamentable evil. The setting apart of ministers as a distinct order of persons, and for life; the appointment of Elders to sit in judgment upon the services of the Ministry, and to determine officially what is and what is not inspiration; the subjection of individual liberty to official dictation; the subordination of Preparative to Monthly, of Monthly to Quarterly, of Quarterly to Yearly Meetings; all this affords a covert for despotism of authority. It is an arrangement whereby the few are enabled to control the many, and to carry into successful operation their plans for keeping the Church poor and with the world, while she is trampling upon her own most vital principles, and obstinately refusing to do the work for which she was originally established. It aggravates, moreover, all the other evils which have crept into the body, and renders the work of reform extremely difficult, if not impossible.

But while we thus earnestly deny the claims of Religious Associations to Divine authority, and maintain that they form no exception to the rule, that 'institutions are made for man, not man for institutions,' and while we would fearlessly expose all that is wrong in existing Churches, we do not therefore repudiate such associations as necessarily evil. Founded upon right principles, adjusted to the wants of our social nature, within their legitimate sphere as the servants and helpers, not the masters of the soul, as a means and not an end, we esteem them of great importance. It is only when they interpose between our consciences and God, assuming to tell us authoritatively how much and what we must believe, and virtually trampling under foot the right of private judgment, that our manhood prompts to reject them. The mistakes which men have made in their efforts to realize the benefits of Religious Association, however strange and even preposterous they may appear to us at this advanced period of the world's history, were only the incidents of Humanity imperfectly informed and developed. They should not therefore discourage us, still less lead us into other errors at the opposite extreme. Men have also made great mistakes in science, and in things pertaining to physical life—in astronomy, chemistry, and the mechanic arts, and even in agriculture; and it would be no more absurd to urge these mistakes as a reason for abandoning all associated effort in such matters, than it would be to allege the similar blunders into which men have fallen in regard to Religion, and the abuses growing out of them, as a reason why we should resist the strong impulses of our nature which prompts us to combine our efforts for the promotion of piety and good morals. Past errors and present imperfections, instead of affording an argument against organization, are only illustrations of its necessity, as a means whereby the strong may help the weak, the highly cultivated soul minister to the edification of those less enlightened, and social influence become the aid and support of individual virtue. Beavers do not more naturally combine to build their habitations, than men and women, inspired by a common love of God and Humanity, and a common thirst for religious excellence, mingle and combine their individual efforts for the promotion of pure and undefiled religion among themselves and throughout the world.

In forming the Pennsylvania Yearly Meeting of Progressive Friends, we have followed the instincts of our moral and social nature, and acted upon the settled conviction that such an organization was necessary to our highest efficiency in the work which our Heavenly Father has given us to do. We seek not to diminish, but to intensify, in ourselves, the sense of individual responsibility—not to escape from duty, but to aid one another in its performance—to lift up before all who may be influenced by our words or actions, a high standard of moral and religious excellence—to commit ourselves before the world as the friends of righteousness and truth, and as under the highest obligations to labor for the redemption of mankind from every form of error and sin.

It has been our honest endeavor to avoid, if possible, the mistakes into which previous organizations have so generally fallen, and especially those radical errors which are pointed out in this address. To this end we have made our association as simple as possible, having done little more than to provide for an annual assembly. We claim for this organization no other powers

than such as we ourselves have conferred upon it in consistency with our own and others' individual freedom. We make no draft upon the veneration of our fellow-men for any arrangement that we have adopted, or may adopt hereafter. Veneration is due only to God, and to those eternal principles of Rectitude, Justice and Love, of which he is the embodiment.

We have set forth no forms nor ceremonies; nor have we sought to impose upon ourselves or others a system of doctrinal belief. Such matters we have left where Jesus left them, with the conscience and common sense of the individual. It has been our cherished purpose to restore the union between Religion and Life, and to place works of goodness and mercy far above theological speculations and scholastic subtleties of doctrine. Creed-making is not among the objects of our association. Christianity, as it presents itself to our minds, is too deep, too broad, and too high, to be brought within the cold propositions of the theologian. We should as soon think of bottling up the sunshine for the use of posterity, as of attempting to adjust the free and universal principles taught and exemplified by Jesus of Nazareth to the angles of a man-made creed. Churches which undertake this impious and impracticable work doom themselves thereby to barrenness and death. Instead of being warmed and animated by that living faith which 'works by love' and overcomes the world, they lapse into bigotry and intolerance, and their formularies, having no life in themselves, become at length mere petrifications, fossil remains of ideas, which, however significant once, have no longer any adaptation to the condition of the race. It is sad to behold a church, with Christ's name upon its brow, turning away from the wells of immortal truth, and clinging with superstitious pertinacity and veneration to the shell of an ancient creed, or the letter of an ancient Discipline, from which the original soul long since took its flight; swift to frown upon the slightest departure from its forms and theories, but slow to utter a testimony against a popular sin; ever zealous in fidding 'mint, anise and cummin,' but heavy of step and slow of speech when the great interests of Humanity are at stake.

Our terms of membership are at once simple, practical and catholic. If we may be said to have a test, it is one which applies to the heart and the life, not to the head nor any of its speculations. Our platform is broad as Humanity, and comprehensive as Truth. We interrogate no man as to his theological belief; we send no Committees to pry into the motives of those who may desire to share the benefits of our Association; but open the door to all who recognize the Equal Brotherhood of the Human Family, without regard to sex, color or condition, and who acknowledge the duty of defining and illustrating their faith in God, not by assent to a creed, but by lives of personal purity, and works of benevolence and charity to mankind. If, by any possibility, there should be found here and there a sincere inquirer after truth, who may not feel himself included in this invitation to membership, we shall still bid him welcome to our assemblies, and listen with patience to whatever his highest convictions may prompt him to offer. We do not seek to bind our Association together by external bands, nor by agreement in theological opinions. Identity of object, oneness of spirit in respect to the practical duties of life, the communion of soul with soul in a common love of the beautiful and true, and a common aspiration after moral excellence—these are our bond of union; and when these shall die out in our hearts, nothing will remain to hold us together; and those who shall come after us will not be subjected to the trouble of tearing down a great ecclesiastical edifice, constructed by our hands, before they can make provision for the supply of their own religious wants.

The name of our Association is suggestive of its history and principles. As a sign of our adherence to the great moral testimonies which the Society of Friends has so long professed, as well as for historical reasons, we have adopted in part the name chosen by Fox, Penn, and other reformers of a past generation, for the Societies which they founded, and which, we regret to say, have in our day widely departed from the spirit and principles of those illustrious men. The term 'Progressive' is intended as a recognition of the fact, that our knowledge of truth is limited, and as an indication of an honest purpose on our part to 'go on unto perfection,' and to avail ourselves from time to time of whatever new light may be shed upon our path. Our meetings are at present conducted very much like those of the Society of Friends, except that they are not ruled by Elders, and that we have among us no privileged class called Ministers. We welcome alike the word of exhortation, the voice of prayer, and the song of praise and thanksgiving, whichever may well up from the 'inner fulness' of the devoted heart; and if at any time words shall be uttered that appear to us to savor more of life, but of contention and speculation, while we may feel called upon to speak our own sentiments with freedom, we hope not to be found denying the liberty of speech to others. Some may fear that liberty so unrestricted may lead to disorder and confusion, but we are persuaded that gentleness and forbearance are more potent than official dictation, and that the instinctive sense of right and wrong, in the breast of even a misguided and obtrusive man, will afford the best safeguard of propriety and order in our assemblies.

As a Yearly Meeting, we disclaim all disciplinary authority, whether over individual members or local Associations. We shall, from time to time, declare our sentiments on such subjects as may demand our attention; but they will be armed with no other force than that which our moral influence may impart, or which may belong to the nature of truth when earnestly and honestly spoken. It will be our aim to cherish freedom of thought and speech, on every subject relating to man's highest welfare. In saying this, we have no mental reservations to mock the earnest seeker after truth. We have no thunderbolts to launch at those whose perceptions of truth lead them to different conclusions from those of the majority; no edicts of excommunication to scare the soul from its researches; no sanctimonious scowl to dart at him who carries the torch of free inquiry into the very holy of holies. We know of no question too sacred for examination, nor in respect to which human reason should yield to human authority, however ancient or venerable.

Our organization is formed upon such principles, that while the body will not be responsible for any acts of individuals, so, on the other hand, individuals and minorities may avoid responsibility for any acts of the body which they do not approve, by recording their votes against such acts, or, if they think the case demands it, by protest. It will, moreover, be the right of any individual to withdraw from the Association at any moment, without being requested to give reasons for so doing, and without being subjected to censure on the part of the meeting.

Believing that local Associations, similar in their principles and aims to ours, would meet the wants of multitudes at the present day, and that they would be likely to accomplish great good, we hope to see such established in every community where a sufficient number of persons are found ready for the work. The men and women who are engaged in the various moral reforms of the day, and who have become weary of the present sectarianism, might, we believe, gain strength for their special labors by establishing regular meetings on the First day of the week, for mutual edification and improvement, for the interchange of sympathies growing out of common pursuits and trials, and for the cultivation of their moral and religious powers. The principle of human fraternity would be thereby strengthened among them, and their children be preserved from many unwholesome influences, and prepared to meet the full responsibilities of life in a spirit becoming to the age in which their lot has been cast. Surely, these are objects worthy of our earnest thought and most careful attention. Our province is not that of iconoclasm alone. We must build as well as destroy. If there are evil institutions to be overthrown, and pernicious customs to be uprooted, so also is there need of a new social fabric, of which righteousness and peace are to be the

foundations. If there are vices to be done away, so also are there virtues to be promoted; if there are corrupt trees to be hewn down and cast into the fire, so also are there plants of goodness to be trained, and flowers of heavenly beauty and fragrance to be nurtured. And in this work we must help each other, not occasionally and incidentally alone, but regularly and systematically. The arrangements for meeting should in every case be adapted to the peculiar wants and tastes of the communities in which they are respectively held, care being taken to keep forms subordinate to works of practical goodness and beneficence. It is neither necessary nor desirable that one meeting should be an exact copy of another. Adhering closely to fundamental principles, there will still be scope for a variety of modes and forms.

The local Associations should do more than hold weekly meetings. They should regard it a sacred duty to provide for the visitation and help of the poor in their respective neighborhoods, to lend their sympathy and encouragement to such as are borne down under heavy trials, and to afford prompt and efficient aid in every right effort for the promotion of Temperance, Peace, Anti-Slavery, Education, the Equal Rights of Woman, &c.; that thus the public may be convinced that the religion they seek to diffuse and establish is not an aggregation of mysteries, abstractions, and unmeaning forms, but a religion for practical, every day use, whose natural tendency is to fructify the conscience, intensify the sense of moral responsibility, purify and ennoble the aims of men, and thus to make society wiser, better, and happier. Such Associations, moreover, ought to regard it as their special function to cultivate and develop the religious sentiment among their members, and, so far as possible, in the community generally. For this purpose, they would do well to establish libraries, in which the works of eminent anti-sectarian writers upon moral, ethical, and religious subjects might become accessible to all classes, especially the young.

Such Associations would naturally communicate, by letter or otherwise, with the Yearly Meeting, each giving that body the results of its own peculiar experience, and receiving in return the experiences of others, with such suggestions as the Quarterly Meeting, upon a careful comparison of the whole, may be qualified to make. The various Yearly Meetings may also strengthen one another's hands by fraternal correspondence and counsel; and thus, without ecclesiastical authority or control on the part of any, the whole body of believers in practical Christianity throughout the country may be cemented together in Christian love, and prepared to labor in harmony for the redemption of mankind from every evil and false way, and for the establishment of universal righteousness, purity, and peace. A Church thus united would wield a moral power like that of the Apostles and immediate followers of Jesus, and the means by which it would conquer the world are those which an Apostle has described: 'By *word, by knowledge, by long-suffering, by the armor of righteousness, by the right hand and by the love of truth*.' Dear Friends! are these ideas of a Church Utopian? Are we dreamers and enthusiasts, or is the day foretold by ancient prophets and bards beginning to dawn upon our darkness, and to lighten the blind horizon with its reviving rays? Are we always to walk amid shadows and shams? Do we not hear the voice of God speaking to us in the deep silence of our souls, and uttering itself in the events that are passing before us, bidding us awake from our slumbers, to cast away our doubts, and purify ourselves for the work of building up a pure Christianity upon the earth? Are not the fields every where white unto the harvest? and are there not all around us men and women, whose hearts God hath touched with holy fire, and who stand ready to enlist with us in this glorious cause? Let us, then, not falter, nor hesitate. What if our numbers are few, and the hosts of superstition and sin stand before us in menacing array? What are their boasts to us, when we know that the truth we promulgate is 'a part of the celestial machinery of God,' and that 'whose part that machinery in gear for mankind hath the Almighty to turn his wheel!'

'O brother man! fold to thy heart thy brother; Where piety dwells, the peace of God is there; To worship rightly, is to love each other. Each smile a hymn, each kindly deed a prayer. Follow with reverent steps the great example Of him whose holy work was 'doing good'; So shall the wide earth soon our Father's temple, Each loving life a palm of gratitude. 'Then shall all shackles fall; the stormy clang Of wild war music o'er the earth shall cease; Love shall tread out the hell fire of anger, And in its ashes plant the tree of peace.'

Signed on behalf and by direction of the Pennsylvania Yearly Meeting of Progressive Friends, held at Old Kennett, Chester County, by adjournments, from the 22d to the 25th of Fifth Month, 1858.

JOSEPH A. DUGDALE, } Clerks.
SIDNEY PERICE, }

NEW METHOD OF HUMAN CULTURE, Physical, Mental, Spiritual! Have you read the 'Book of Human Nature?' Illustrating a New System of the Human Personality, for the Science, Power, and Glory of the World! The Science of the Mind, and the Art of the Soul. By LEONARD BACON, President, &c. &c. Philadelphia, W. L. Parry, Printer, 1858.

Book of Health: The Power, Influence, Food, Labor, and the Science of the Human Body. By LEONARD BACON, President, &c. &c. Philadelphia, W. L. Parry, Printer, 1858.

Book of Psychology: Explaining the whole Science of Psychology, and the Art of the Mind. By LEONARD BACON, President, &c. &c. Philadelphia, W. L. Parry, Printer, 1858.

Book of Health: The Power, Influence, Food, Labor, and the Science of the Human Body. By LEONARD BACON, President, &c. &c. Philadelphia, W. L. Parry, Printer, 1858.

RAPPOMANIA OVERTHROWN. THE CHRISTIAN RELIGION TRIUMPHANT: Or, The Scriptures, Reason, Philosophy, Common Sense and Religion vindicated against the claims of the Spiritual Rappers. By HENRY W