

POETRY.

For the Liberator. LESSONS FROM NATURE. Written for a Sunday School Magazine. 'There are tongues in trees, books in the running brooks, sermons in stones, and good in every thing.' -Shakespeare.

SPRING—THE TREES. What sayest thou, Tree, through thy tongues, the young leaves, And with small birds building beneath thy eaves?

THE BROOKS. What page ope the brooks to the bright spring sun, As glancing and dancing and sparkling they run,

THE STONES. Frowning, and lifting your grand heads so high, Proudly ye stand 'neath the soft spring sky;

ALL ARE GOOD. There is good in Spring's trees, with their light green tongues, In the murmuring streams, book of sweet spring songs;

For the Liberator. THE TROUBIN. Heralds of Freedom! buckle on meek The holy armor of the living God;

From the Anti-Slavery Standard. THE WIND AMONG THE POPLARS. BY CHARLOTTE L. FORTEN. 'Close thy book, and come, my Bertha, Come into the wood with me,

'No,' she answered, slowly raising From the book her sad, dark eyes— 'Clare, thou knowest not the sorrow That within my bosom lies.

'Then he clasped my hand, and kissed it! Ah, it feels that pressure yet! And this heart—his own forever— Never can its love forget.

The Liberator.

LETTER FROM REV. HENRY F. OGBURN, Secretary of the Church Anti-Slavery Society. (WITH NOTES IN REPLY, BY G. K. W.)

To THE EDITOR OF THE LIBERATOR: In the rejoinder of C. K. W. to my last communication on the 'distinctive Christian character of the Church Anti-Slavery Society,' I see but two things that require notice;

In regard to the first, I deny and disprove the alleged inaccuracy, by showing that the language used—'There has not been until now any distinctive Christian or church organization against slavery'—could not mean any thing else than that it is the first anti-slavery organization that has existed, both founded on Christian principles, and to be composed exclusively of Christian persons.

As to the second thing to be noticed, viz., the alleged superiority of an anti-slavery organization that admits to its communion all friends of the slave, to an organization intended to include only the Christian friends of the slave, or those embraced within the visible Church—it is merely a matter of opinion.

In this connection, allow me to answer a question put by your correspondent C. K. W. in his review of a 'Tract for the Times on the question, Is it right to withhold fellowship from churches or from individuals that tolerate or practise slavery?'

Now, in answer to these questions, I would say, first, that the fact to be noticed and my own idea of it would have been more accurately expressed, if, instead of the term 'irreligious men,' I had said, men not religious.

Now, what I intended to say was, that when men without any profession of Christianity, who stand apart from the Church, and who deny perhaps the authority of the Scriptures as containing the inspired rule for man's faith and practice, are above and beyond the Church in their morals, and in the practical duties of Christianity toward their fellow-men, especially toward the weak and the oppressed, there is danger to the Church of being cast into contempt.

(1.) This sentence seems to me to contain a contradiction in terms. The Church, in this country, is a pro-slavery Church, is the great bulwark of slavery. A Society, therefore, composed of Christians only, and acting on Christian principles, cannot possibly be the organ or exponent of the Church.

(2.) If an intelligent slave were asked whether all men should oppose slavery, or only all Christian men—and whether slavery should receive absolute and unconditional opposition, or only such amount of opposition as should be compatible with the credit, prosperity and enlargement of the American Church—I think his 'opinion' upon both these points would be quickly formed and energetically expressed.

(3.) It is clear that the Society of which H. T. C. is the Secretary does not represent that Church in America which calls itself evangelical. Why then say that it does?

(4.) It is unfortunate that H. T. C. had not time to read through the whole of Webster's definition, which is as follows:— 'Abolition. Want of religion, or contempt of it; impiety.'

note appended, make the meaning of the writer entirely clear. In answer, then, to the question, who are meant, or what persons, in this passage, I say distinctly, men like Pillsbury, Wright, Foster and Parker, who are understood to denounce the modern Christian Church (6) and to deny the peculiar inspiration and authority of the Christian Scriptures and of Christian ordinances.

With their philanthropy I agree, and I mourn that the very oracles of orthodoxy are so far behind them in the practical duties of Christianity toward the slave, and that they, eticized as irreligious or infidel, are so far in advance of the recognized organs and exponents of the Church, in the advocacy of the rights of man, and of practical righteousness and freedom. (7.) I love the slave as they do, and I love the Church also as they do not. It is from duty to God and love to man that I am an Abolitionist. It is from duty to Christ the Head, and from love to the Church as His body (8), that we are laboring through the Church Anti-Slavery Society 'to place the Christian Church in its true position. (9.) We would not merely abolish it from all complicity with American slavery, but we would take away its reproach of remaining silent and inactive in the presence of this great crime of the day.

With these statements, it does not seem to me necessary or desirable to pursue this controversy any further. Both Societies are prosecuting the same great end, and it will take all the energy and resources of both to accomplish it. I see no reason why the two should not work harmoniously together. (11.) But

(6.) Then they are misunderstood; which is strange, considering that no man has ever spoken more directly and unequivocally. The wish has certainly been father to the thought in those who, knowing what they have really said, make this representation of it. The thing which these persons have denounced, and most justly, is the modern un-Christian Church, the great bulwark of slavery.

(7.) Here, at last, H. T. C. has made an accurate statement of who the persons are who are far behind the American Anti-Slavery Society in 'practical righteousness'—in 'the practical duties of Christianity'—namely, not Christian ministers and churches, but 'the oracles of orthodoxy,' (and, of course, their followers.) If he had stated this at first, I should have had no controversy with him; no call to point out the absurdity of calling men Christians who are allowed to be deficient in the practical part of Christianity—as if the practice were less important than the theory! The state of the Church which H. T. C. truly describes above is indeed mournful; but what is to be done about it? Are we, under these circumstances, to adhere to the mere theorists, and to reject the practical people? Are we to call the former Christian and the latter irreligious, or even unreligious? Does not a recognition of this relative position in these two parties impose a manifest and unmistakable duty upon those Christians who have unwisely connected themselves with the American Church, under the mistaken idea that it is Christian? the duty, namely, of holding up before that deceitful, profligate and hypocritical association the paramount importance of those 'practical duties of Christianity,' which, by the admission of H. T. C., the Church disregards, but the Abolitionists practise; and of giving the Church no rest, day or night, Sundays or Mondays—from the incessant repetition of the demands—'Unloose the heavy burdens! let the oppressed go free! break every yoke! be first pure, then peaceable!' and of letting her plainly understand that, whatever else may be included in Christianity, practical obedience to these precepts is an essential, an indispensable part of it!

And yet we have now the claim (virtually) set up, that acquiescence in a human theory which affirms the precepts above quoted to have been written by special inspiration of God—even co-existing with a refusal to obey them, and with the use of all manner of evasion and deceit in the attempt to justify such refusal—goes further towards proving a man to be a Christian than a systematic obedience to those very precepts; a practical recognition of them as just and righteous, though unaccompanied by assent to the theory, affords, which claims special inspiration for the whole book in which they, with a widely various collection of other things, are recorded!

(8.) Which Church? The American Church or the Christian Church? (9.) The Christian Church has never been out of its true position. (10.) Why should a pro-slavery Church be honored, and why does H. T. C. wish to honor it? (11.) That will depend, entirely, on whether the 'Church Anti-Slavery Society' is faithful to the sound anti-slavery portion of its 'Declaration of Principles.' For instance, if that Society, as it now seems disposed to do, shall fraternize and cooperate with the Tract Society in Boston, which declares, and plainly proves, that it is not an anti-slavery Society, and which chooses still to remain a branch of the openly pro-slavery National Tract Society in New York—of course, instead of working harmoniously with these two, we must call upon the Worcester Society, as upon the New York and Boston ones, to repeat and reform.

Circular addressed by the Executive Committee of the Church Anti-Slavery Society to Christian ministers and church members.

they cannot coalesce. Neither any more can one supersede the other. The friends and advocates of the one may appear upon the public platform of the other without compromise; and there need be sought but a generous and kindly rivalry between them in the service of the slave. That ultimate success is sure, in the warfare with oppression, to a faithful Ministry and a witnessing Church (12), we of the Church Anti-Slavery Society do firmly hold; and let us, so agreed.

'Prayer-strengthened for the trial, come together, Put on the harness for the moral fight, And with the blessing of our Heavenly Father, MAINTAIN THE RIGHT!' H. T. C. Jewett City, Conn., May 16, 1859.

(12.) Here is another of those half-truths, by the constant repetition of which, as if they were whole truths, my honest and well-meaning antagonist seems to impose upon himself. GOD is against oppression! This is the basis on which we both agree, without any varying interpretation of terms, or any misunderstanding whatever. But does it not inevitably follow from this, that ultimate success is sure in the warfare with oppression, to any faithful opposer of it, whether minister or church-member or not? This is the confidence in which the American Anti-Slavery Society is strong; in reliance upon which it has always acted; and in reliance upon which it proposes still to act until slavery is abolished.—G. K. W.

LETTER FROM THE HON. J. B. GIDDINGS. JEFFERSON, May 4, 1859.

MY DEAR FRIEND:—You ask my opinion in regard to the past action, and the future course of the Oberlin prisoners, now in jail at Cleveland, for violating the fugitive slave enactment.

That measure was passed under the influence of threats and intimidation. Disunion and bloodshed were proclaimed as the alternative in case of refusal. Before such insolence, Northern members bowed in unmanly submission, surrendering their own individuality, the rights of their States, and the honor of their nation. The page of our political history that records the passage of that act will long be read with mortification and regret. It constitutes a legislative incident in that war so long waged, and carried on by the party now in power against the colored men of our nation; a war in which men, women and children have been butchered in cold blood for their love of liberty; a war in which free persons are enslaved, and slaves are murdered even for their own hand rather than meet its tortures; a war in which mothers are driven to the horrible choice of slaying their own children rather than to permit them to live, and become subject to the degradation that awaits them in life. This war is sometimes called 'piratical,' but I have yet to find the record of pirates who doomed their victims to death, merely for their love of liberty. It is a slander upon liberty to compare this war with that in which they slay their victims for the comparatively excusable purpose of obtaining money. In this war more than twenty thousand human victims are annually sacrificed.

This slave enactment, under which our friends are imprisoned, was passed in order to involve the people of the free States in this guilt; for the purpose of making them accessories to such crimes. It was passed by a Locooco Congress. A Locooco Marshal selects a Locooco Grand Jury to find an indictment drawn by a Locooco Attorney, to be tried by a Locooco jury packed for the very purpose of conviction, before a Locooco Judge, appointed by a Locooco President, confirmed by a Locooco Senate, for the purpose of enforcing obedience to this law.

In disregarding this law, the prisoners did right. Their error consisted in sparing the lives of the slave-catchers. Those pirates should have been delivered over to the colored men, and consigned to the doom of pirates, which should have been speedily executed. You are aware that this is the doctrine which I proclaimed in Congress. I adhere to it. Had the prisoners executed the slave-catchers promptly, it would have taught the administration a lesson not soon to be forgotten. We should have been no more troubled with that class of miscreants. They would have learned better than to show themselves among an intelligent people who know their rights, and dare maintain them. But in rescuing their fellow-men from the fangs of these blood-thirsty pirates, the prisoners did right. Present and coming generations will bless them for it. It was a high moral duty, the exercise of a virtue which sheds a halo of glory around the memories of our republican fathers. When arrested for such an act, they did well in refusing to give bail: when brought into Court, they did right in refusing to give bail; and in my opinion they cannot now recede from the manly position which they have assumed. By these noble acts they have inscribed their names upon a most important page of our history. They no longer act for themselves in this business, but for justice, for liberty, for the cause of freedom. The eyes of the nation are upon them. They should bear in mind the character of the people of this portion of our gallant State. They should remember the pilgrim fathers from whom they have descended. Cleveland is now the Boston of 1775, and I trust her sons will meet the responsibilities thrown upon them with becoming firmness.

As to the future, I see no other course for the prisoners, than to patiently to await events. Their counsel will apply to the Supreme Court of our State for a habeas corpus whenever sentence shall be pronounced upon any of their number.

I have great confidence in the Judges composing that Court. But should they prove unequal to the occasion, the case will then be fully made up, and the appeal must then be taken to that highest of earthly Tribunals, the source of all political power. The people finding this government to have become 'destructive of the lives, the liberties, and the happiness of its citizens, will alter or abolish it; and organize its powers in such form as to them shall seem most likely to effect their safety and happiness.'

This duty, so solemnly enjoined upon us by the founders of our government, in that immortal charter of American liberty to which for almost a century we have been accustomed to look for instruction and aid in direction in regard to our rights, will not be neglected.

Yours for Liberty and the Constitution. J. R. GIDDINGS. HON. RALPH PLUMB.

THE OBERLIN CASES. Sentence has been passed upon Bushnell and Langston, the two Oberlin men against whom the Judge of the District Attorney for the Northern District of Ohio has succeeded in obtaining verdicts. Bushnell was sentenced to 60 days imprisonment, a fine of \$600, and the costs of the trial, which must probably amount to more than double that sum; and Langston was sentenced to a fine of \$100, and the costs of the trial. The Court also directed the Marshal in case he might, for any reason, consider the Cleveland jail an insecure place for the confinement of the prisoners, to commit them to such other jail of the district as he might see fit.

and directed a continuance of the case to the 12th of July.—N. Y. Tribune. THE CLASSIFICATION.—One of the Wellington, Ohio prisoners writes from jail to the Ashtabula Sentinel thus:— Sheriff Wightman has in his custody some fifty-five prisoners, classified as follows: horse thief, 1; murderer, 1; drunkness, 1; assault and battery, 1; grand larceny, 7; petit larceny, 8; burglary, 3; and believing in the higher law, 20.

We have among our number 1 physician, 1 professor, 2 lawyers, 4 students, 3 farmers, 2 shoemakers, 1 bookseller, 1 ordained minister, 1 printer, and 1 Kansas lieutenant. The ages of our group vary from 22 to 74 years, and we find ourselves incapable of realizing the fact that we are criminals, while we do most fully comprehend the fact that we are imprisoned.

MASSACHUSETTS CITIZENSHIP. Extract of a speech recently delivered in Illinois, by WILLIAM H. HERRON, Esq., in relation to the Rights of Citizenship:— Finally, Mr. President, were we gathered here in this hall to-night—were we Republicans, native and foreign born—for the special purpose of giving vent to our sentiments, and expression to our ideas on the late act of Massachusetts in relation to her naturalized citizens. We Republicans, as citizens of this city and the State of Illinois, do not pretend that we have any right to dictate to a sister State of this Union, what institutions she shall or shall not have. But as American citizens—as Republicans—we have some dear rights; and when any law of any State projectively acts upon us, reaches outside of that State, and by its spring and sweep, injuriously and destructively affects us, then we have an undoubted right to give speedy and quick utterance to our sentiments, and expression to our ideas in relation thereto. This far we go, but no farther. The late act of Massachusetts touches the whole Republican party from Maine to Georgia, and from New York to California, not only now, but far distant in the future, unless fully understood.

It is now well understood in Massachusetts, that the democracy of that State is partially, if not wholly responsible for the passage of the Constitutional provision, odious as it is. I now hold a letter in my hand from Boston, which says, in substance, 'that the Democracy really wanted the law passed; some voting for it, some scattering tickets in its favor on the day of the election, and all wanting it to pass, and voting stoutly for it. They could have killed it if they had wished to do so.'

Were we not now quickly to speak out our ideas on this law of Massachusetts, it might be inferred, for political purposes, that the Republicans of Illinois approved of the act, together with its cruel and destructive policy, and rank injustice to our foreign born citizens. The Republican principle on this question is this—once an American citizen, always an American citizen, with all the burthens, rights and privileges attaching thereto, and which is never to be taken away, except by forfeiture through the man's own acts. This law of Massachusetts makes or repudiates this, and we, as Republicans, do now and here say that we most heartily and unanimously disapprove this law, because it is contrary to fundamental principles, and for the following reasons: First, because it is impolitic, and second, because it is wrong and unjust to all that class of American citizens who happened to be born on European soil, and others not American. These citizens, intelligent, good and patriotic men, have fled from the towering oppressive thrones, iron chains, and glittering bayonets of the despots of the Old World, and have landed among us to make their adopted free homes, supposing that there would and should be equality—at least as broad as that laid down in the Declaration of Independence—among all American citizens. We, however, have not been so somewhat mistaken, if the Legislature of Massachusetts violates this law to the detriment of our own citizens.

This law is wrong and unjust—no American citizen, always so. The Republicans all over this State have taken broad, deep, and radical grounds against this law; against its cruel impolicy and its stingy injustice; and so now and here to-night, in this Republican hall, we solemnly protest against it in the name of Republicanism, and send our protest to the world.

I have, as a Republican, long since, and often in speeches and in print—in private circles and on the stump, all over this State expressed my views on this subject, and have said that I know of no distinction among men, except those of the heart and head. I do not repeat that, though I am native-born, my country is the world, and my love for man is as broad as the earth, and as deep as his humanity. As a protestant and Catholic, Jew and Gentile, I go the full length of justice to all men—equality among all American citizens, and freedom to the race man. That party—that class—that man or party who adopts different ideas, and expresses them by word or act—given vent by tongue or deed to them is cruelly or wickedly despotocratic, though it may call its principles democratic. In the centre of its heart is a despotism, soon to bloom into a one-man, iron-willed absolutism. Names are nothing, but principles are as deep as the world. The roots of things—the purposes and intents are the tests. Look at this—justice and liberty to all men; and then at this—justice and liberty to a special few, and they to judge of the times and necessities. In the one is Heaven's justice broad and deep, and in the other despotism.

In a speech, some deep on your banner, morticed in and buttressed on the Philadelphia platform, and let there be no cowardly dodging for timid politics' sake from this ever-living and principle—liberty and equality to all American citizens, native and foreign-born, and freedom and justice to the race of man around the globe. With these principles nothing can impede your young, living, irresistible power, or prove victorious over you, for you have the sweep and power of God's great rushing currents to bear you on to victory over the world.

Mr. President, I conclude as I began, and by this sentiment I am willing to live or die—freedom and justice to all men—equality and liberty to all American citizens, native or foreign-born, Protestant or Catholic; and may the chains of universal or partial despotism on mind or body—on individual or the race—be shivered, broken and snapt; and ring out loud and long against the Bastille prison-doors, and the iron-barred and iron-grated—Keeper, open this door, and let us out joyous, bounding and happy, for we too, now, are free by God's great law.'

EXECUTION OF MICHAEL MCNAMEE. HORRID SCENE AT THE GALLOWS. Michael McNamee was hung at Chicago, for whipping his wife to death when in a fit of intoxication. A great crowd gathered about the jail at the time. The Press and Tribune devoted two columns and a half to the details. The following is the account of the horrid scene of the execution:—

The collar used yesterday was the same used at the execution of Staub. It was adjusted to the neck of McNamee, his hands were bound, the black cap drawn over his eyes, he stands upon the fatal trap, while in the utterance of 'Our Father, who art in heaven,' the drop falls, the bound frame of the condemned wretch descends a distance of eight feet upon the straining cord; it holds, but horrible to relate, the collar parts at the eyelet, and the victim falls heavily five feet upon the floor of the jail basement. A cry of horror escapes the lips of the spectators. There is no movement of life in the black-robed and hooded body. Officers Bgally and Palmer, and Kennedy, and Greene, raise it, and bare it to the head of the stairs, before the first symptoms of consciousness on the part of McNamee are noticed. The hood is removed, and under the excitement of that awful hour, the bruises of a fall, at another wretched man. He was asked, 'Can you stand alone?' and probably misunderstanding the question, answered, 'Yes, I can stand that, and twice that.' The rope was then re-adjusted, and this time the usual noise. The priests take their position at his side, he bids them again adieu, and at a given signal, the clang of the falling trap, the rush of the descending body, and the sharp twang of the straightened cord are heard, and the struggling form of McNamee is suspended in the air. By some misadjustment, the second time the knot slipped aside, and the neck was not broken. When the body had swung fourteen minutes, the heart's circulation was still apparent, though faint. The struggles of the expiring wretch continued some minutes.

MEDICAL REFORM.

That a great change has within a few years been wrought in the practice of medicine, no one will pretend to deny. It is well known that the study and learning which has been for ages looked upon as the reasonable expectations of the student of the old physicians have abandoned the study of the subject, and have found it necessary to reduce the quantity of medicine given to perhaps one-third of their original doses; but, as diminishing the quantity does not improve the quality, such a change can never answer the demands of suffering humanity. A change was required which should displace with all poisonous drugs, and substitute a system of innocent medication, which would harmonize with nature, and remove the forces, without the risk of injury to the constitution. For the accomplishment of this object, many talented and learned men have zealously labored, and a great reform has been brought about. Among the champions of this reform, we believe all are willing to yield the palm to Dr. R. Greene, the founder of the Boston Medical Institute.

Dr. Greene, after studying the various systems of medicine, and finding that they had not the basis of nature, turned his attention to the study of Nature's Laws—spent several years in the study of Nature's Laws—the 'red men of the forest' whose habits and system of medical practice he thoroughly investigated, and which has greatly assisted him in the development of a system, having nature for its foundation, and science for its superstructure. About ten years ago, Dr. Greene located in Boston, when the success of his treatment was so great, more fully before the public, and his sphere of usefulness enlarged. His Allopathic friends viewed success with a jealous eye, and his practice was unimpaired upon one of the most distinguished cases. This he was successful in all ordinary diseases, but he was slow to believe that he was able to cure Cancers and Scrophulous Humors. To enable them and the public his success, he published facts in regard to cures of such cases, giving names and residence of such persons who were willing to have their names used, so that any could be satisfied of their truthfulness. He preserved specimens of cancers that were removed, that they might be examined by the doctors of the public. Several hundreds of these cancers, of enormous size, soon accumulated, having been put up in glass jars, where they have since remained on exhibition at his rooms, 36 Broad Street, Boston, to which the public have free access. These cancers, however, were not the only ones brought out the press in his favor, and were interested in the common cause of humanity. The business at the office so increased that it became necessary to relieve Dr. Greene from the details of his practice, in order to make his services available to a larger portion of those applying for treatment. For this purpose, and by the advice and cooperation of influential citizens, an organization was formed under the name of the 'Boston Medical Institute.' Not that the practice was to be that of the Indian, but based upon the Indian system, or natural principles, harmonizing with natural laws, and avoiding the use of poisonous drugs. Under this organization the Institute has become the most popular Medical Asylum in the country, where patients are daily received, and successfully treated for all the various ills of the human family. But few people have an adequate idea of the number of business done at this Institution, or the number of cures effected, although nearly all are familiar with the fact of frequent remarkable cures being performed with the most favorable results. Such results are not without their lesson. They speak loudly to many suffering humanity, and have in a firm one, for it rests upon experience, and upon facts.

Consumption has been treated with a success expected by the patients and their friends; and results in numerous cases of Scrophula, Liver Complaint, Dyspepsia, Heart Disease, Dropsy, Facial Complaints, Disease of the Stomach, Bowel, Kidneys, Rheumatism, and various other diseases, give confidence to those who consult the Institute, that cures are effected at this Institution which have baffled medical skill elsewhere.

Many clergymen, editors, and other professional gentlemen, have visited this Institution, and expressed a desire that the facts connected with this treatment should be made known to the world.

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REFERENCES. Hon. R. C. Hildreth, Boston, Mass.; Rev. H. C. Hildreth, Boston, Mass.; Rev. E. H. Norton, D. D., Chelsea, Mass.; Rev. H. D. Dillingham, Boston, Mass.; Rev. Charles P. Grosvenor, Medford, Mass.; Rev. M. G. Grosvenor, Medford, Mass.; Rev. J. W. Berry, N. H.; Dr. J. W. Phelps, 65 Tremont Street, Boston, Mass.; Dr. J. M. Morse, Esq., (Westerly House), Westerly, R. I.; Dr. R. P. Johnson, Worcester, Mass.; Rev. H. A. Johnson, Esq., Boston, Mass.; Samuel Moore, Esq., N. H.; Mass.

THE PNEUMOLOGICAL JOURNAL.

FOR MAY. CONTAINS portraits of Dr. W. A. Abbott, D. D., Simmons, M. D., and Robert A. Lyell, M. D.; Dyspepsia; Organization, Life, and Health; Remarkable Cases of Rheumatism; Practical Phlegmology; Self-Reliance; Longevity among English Clergymen; Importance of Sleep; Formation of Opinions; Woman. Young men, and others, who would 'rise in the world,' and make the most of themselves, should read this Journal. Only \$1 a year. Address: FLETCHER & WELLS, No. 308 Broadway, New York, or 42 Washington Street, Boston.

IMPROVEMENT IN CHAMPOING AND HAIR-DYEING.

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FARMS.

CENTLEMEN who wish to purchase Farms, or have Farms which they wish to sell or exchange for property in any part of the country, would do well to call on the subscriber, as he has superior means of effecting sales. R. A. WILLIAMS, No. 4 Wilson's Lane, Room No. 6, Boston, April 5, 1859.