





FROM OUR LONDON CORRESPONDENT.

London, May 1, 1852.

There are many things constantly occurring here, which show that you are, as a people, to become, according to present aspects, the ruling people of the world, and that the reign of usefulness, of social progress, and of human happiness, is to be mastered very largely in and through the American people, blessed as they are with the possession of the American continent, and with so much of knowledge and of free institutions as will strengthen, increase, purify, and lead them to practice, as well as profess Christianity; for nominal Christianity only can they be said to possess, whilst as a people they acknowledge slavery by their laws.

But slavery is as sure to disappear as the increase of knowledge is manifest, and its diffusion so rapid as now see it to be.

Contrast the slow progress of discoveries and improvements in former ages, when gleams of religious light opened upon man, or a further discovery of a law of nature was made: they travelled, very slowly, permeating the solid stratum of ignorance still more slowly; then stirring up stolid prejudices, and at length awakening the slaves of ignorance to violence, then bitterness, then to persecution; and, if they were religious, improvements, to burnings, boilings, fustings; priestcraft leading the van in horrible cruelties in all countries; and at last, when Time, the great innovator, had softened society, imposing disabilities and prohibitions, instead of physical suffering, from which God only, by his benevolent laws of mortality, and the ever onward spirit of improvement in the succeeding generations, has, though hitherto slowly, removed.

Cast back your intellectual eye—pass it through that period of modern history which embraces the Waldenses, the Wickliffites, Luther; the invention of printing, of Gutenberg; then our and your Caxton,—for the English peoples are one, and I hope will continue to think themselves one in interest, as well as in blood, and not allow the errors of their governments to alienate them,—then, I say, mark the slow but steady progress our and your Caxton producing and improving his types—messengers of consolation, instruments of emancipation from the ignorance and brutality then at its zenith—winged messengers of truth, arising, as it were, at the moment when the density of priests, who had shut up the Scriptures, and kept the mind in darkness for ages, were seeking to crucify and bury it—just then came forth that glorious art, by which the mind has been enabled to read the word and works of God; and, calling to its aid the lightning from heaven, to flash the knowledge of both through the world.

The circumstance which brought this foreshadowing before my mind's eye is this:—The approaching expiration of the East India Company's charter has rendered it necessary to provide for its renewal, or to devise some other mode of governing 150,000,000 of people; yet the number of members of our House of Commons present, when it met on this subject, was so few that it was doubtful whether the House could be kept; that is, the House cannot proceed to business, if less than forty are present; should any member more than the House be counted, and the number was so few that it was feared this would happen, and that they would be, as it is termed, counted out.

Those who become indifferent to government will lose it; they are as certain to lose it by indifference as by mismanagement. The result is the same. The question is one of time only. If we, as a people, neglect it, and lose it, you, as a people, will come in for the lion's share. Our government has doubtless been beneficial in India, though far from being so beneficial as it might have been, and if the persons sent there had been made to have and to feel an interest in the upraising of the natives in knowledge and in rights.

Man loves the possession of power, and it grows upon him by its exercise, and those who are well off and safe in the saddle, are willing to let well alone; so that, generally, the adoption of sound rules of duty on the part of the Governors to the conquered, has been at least a century behind the age. Knowledge, until recently, has travelled so slowly, and the instrumentality for diffusing it has been so imperfect, that it has taken a long time to persuade and animate the masses, so as to produce unity and rational action in the governed. When they improve in knowledge, the knowledge of that fact quickens the activity of those in possession of power, who are thereby made uneasy in the saddle, and induced to relax its stringency, and trust more to the good there is in man.

I attended, the other evening, a lecture delivered by Professor Newman, a gentleman whose works, 'The Phases of Faith,' and a work on the 'Soul,' and other works, have been eagerly read here, and are in great request by those who come to know them. He mentioned one beautiful thought in relation to the omissions and errors of our government in colonial management. He said, 'If our government had but pursued this course,—meaning a course which he had thus ably and beautifully pointed out, 'the stream of which I have not here time and opportunity to state,—if our government had but pursued this course, we should have had now, in every colony, 'SO MANY YOUNG ENGLANDS,' starting up like stalwarts to the support and vindication of their mother; but we have neglected them in their youth—we have not only neglected, but oppressed them in their childhood, and now, instead of being a united, we are a divided family.'

He then adverted to our course of colonization in the United States, and our conduct to those States, which led to the American revolutionary war. 'Suppose,' he said,—'mind I do not profess to give his words,—suppose we had, 'as it would have been his duty, if our then government had been sufficiently enlightened—suppose we had given to them self-government, and left the connection to strengthen by commercial relations, by the unity of language, by the extension of friendship, and the union of interests which commerce invariably establishes between countries who have frequent intercourse,—for commerce is an interchange of conveniences and blessings,—we should at this moment have been one as a people. It is only that the despots of Europe know or suspect that if England and America were driven to unite in any one course, they could subdue the world; and even now, if they were but united, honest, open-spoken and firm, in the present state of the peoples of the European continent, they could, together, establish the down-trodden nations of Europe in usefulness and commercial strength and happiness.'

This idea of his is beautiful. In a mother country, the great object of a wise and good government would be, so to rule and rear their colonies as to induce them to desire, and to be able to provide for themselves, and to stand forth in the world as young nations prepared to take upon themselves, their own individuality, and their own religious, moral, and social agencies.

This is what God commits to each man and woman, and what their duties, when they are able to appreciate them, call upon them personally to assume and discharge.

Governments have yet to learn their duties towards colonies. We want an Educational Institution for statesmen, and especially for Foreign Secretaries. This is quite as important as the parental relation, for to governments is committed the putting into action large influences—the getting together the mind of the existing age, and applying it to the discharge of the duties of parents to the up-coming generation, who are to have committed to them the same duties, enlarged in the sphere of action as knowledge increases.

Our rule in India is better than the predominance of barbarians over barbarians, or fanatics over fanatics, and under our rule, our government is always sufficient tenacious of power: that is the characteristic of feudalism. Under our rule, the nations have, notwithstanding, attained to half caste justice, and it is a great step in advance to obtain a participation in the administration of justice according to known laws; but we do not yet allow them an equal participation in their own local government.

Now, your commerce is so extending, that I foresee a large extension of your influence as a people into every commercial region, that ultimately, wherever profit may be likely to result from interference, your go-ahead people will impart their energy, and their increasing wealth and influence, into the minds of the aborigines where they shall touch, and with whom they may deal, although our ascendancy may have long been established, and for some time prevailed. The result will be, for it is natural that it should be so, that our governours will be quickened to look to their ascendancy, and compelled to make themselves in some degree agreeable and popular amongst the natives, to secure their affection, instead of merely looking to their submission; and the rivalry of the Anglo-Saxon races,—that is, the rivalry of Englishmen and Americans,—will tend to the leveling upwards of the people over whom either of them have obtained, or shall obtain, ascendancy.

You are aware, that in addition to our Indian possessions, we have the whole of our colonies growing too fast for our government,—that the people liberalize faster than the governours, and that they are consequently becoming, in every colony, eager for self-government, and discontented with the necessity of sending thousands of miles from home for authority and law, the necessity of which they feel; and the desire to establish a home government self-emanating becomes stronger as they become wiser.

Now, you Americans will have this advantage, that as to your local governments, it is a part of your system to let the residents rule themselves—to federalize only in those things, in which federalism is necessary; whereas a monarchy is just the antipodes of this; its desire is to centralize, and it is rapidly becoming less and less equal to its duties, in proportion to the extent of its dominion.

Our colonists, therefore, are rapidly drawing, and constantly suggesting comparisons between democracy and monarchy. Constitutional monarchy is unquestionably a great advance upon despotism; but it does not and cannot extend with the rapidity of the increase of the intellect of man so readily as democracy—as your democratic institutions do, as rapidly as the people become ripe for them.

Yours, EDWARD SEARCH.

LETTER FROM DR. DELANY.

PHILADELPHIA, May 14, 1852.

MR. GARRISON:—I thank you, most kindly, for the very favorable and generous notice you have taken of my hastily written book. This, to many, may appear singular, that the author of a work should send words of thanks to an editor for his notice of him, but this favor of yours came so opportune, that it seems like a God-send.

The errors and deficiencies, which you are pleased to pass by unnoticed—justly taking my preface apology as sufficient—I have corrected, and will so appear in the next issue, shortly to come out. The corrections you make concerning yourself, I shall add as a note at the conclusion of the work.

I thank those editors of Philadelphia and elsewhere, who have favorably noticed this work, and would add, that the ever good, generous Gerrit Smith has sent me a letter of approval of the work in general.

I am not in favor of caste, nor a separation of the brotherhood of mankind, and would as willingly live among white men as black, if I had an equal possession and enjoyment of privileges; but shall never be reconciled to live among them, subservient to their will,—existing by mere sufferance, as we, the colored people, do in this country. The majority of white men cannot see why colored men cannot be satisfied with their condition in Massachusetts—that they desire more than the granted right of citizenship. Blind selfishness on the one hand, and deep prejudice on the other, will not permit them to understand that we desire the exercise and enjoyment of these rights, as well as the name of their possession. If there were any probability of this, I should be willing to remain in the country, fighting and struggling on, the good fight of faith. But I must admit, that I have no hopes in this country—no confidence in the American people—with a few excellent exceptions—therefore, I have written as I have done. Heathenism and Liberty, before Christianity and Slavery.

Were I a slave, I would be free; I would not live to live a slave; But holdly strike for LIBERTY— FOR FREEDOM or a Martyr's grave.

Yours for God and Humanity, M. R. DELANY.

VISIT TO NEWBURYPORT.

CONCORD, Mass., May 15, 1852.

FRIEND GARRISON:—I have been working for the Massachusetts Anti-Slavery Society, this week, in Newburyport. A brief account of my experience there may be interesting to the readers of the Liberator,—of that, you shall be the judge. According to your judgment, let this communication be used or laid aside.

There are some true reformers in N., who are subject to the perfect law of love, who make the service of suffering humanity their religious worship. They understand the Gospel Law, which ascribes to the service of God whatever is done for the oppressed and the needy, which secures the highest rewards to those who minister to the lost and perishing, and they endeavor to remember those in bonds as bound with them. Their number, however, is small; they are as the disciples in Jerusalem, when they could gather but a hundred and twenty believers from the thousands who dwell in the Jewish Capital, a mere handful compared with the multitude who disown Christ, by consenting to the enslavement of his dear brethren, who suffer and die in the great republican slave prisons of this land. The Apostles and holy women of Judea, who engaged in the work of Christian reform so earnestly after the crucifixion of Jesus, were 'endued with a power from on high,' which made them the conquerors of the world. So is it with the true reformers of to-day. How earnestly they work! For what do they toil? The honors and emoluments of the world are not given to them, any more than they were to Paul, Peter and John. They toil to do good, to relieve the oppressed, to open cruel prisons, to release the enslaved, to dispel the mist of superstition, and from the home error of men, to light up with firm and enduring joys every unhappy soul, to make the brotherhood of men such a verity on earth as is the perfect and holy union of freedom.

Forgetting the things that are behind, reaching forth to excellencies and accomplishments not yet attained, they press toward the mark for the prize of their high and noble calling. They lay up their treasures in heaven by aiding the helpless, and by giving up all to the service of humanity. And, verily, they have their reward.

From each one of the small band of earnest abolitionists in Newburyport, I met a most cordial reception. Their kindness I shall not soon forget. But from many others, on whom I called in the discharge of my mission, I met denunciation and abuse. 'The abolitionists ought all to be hung,' said one. 'No, I will not buy Garrison's writings,—but I would gladly pay for a halter with which to hang him,' said another. 'Garrison is an infidel, and we will have nothing to do with him or his writings,' said the multitude. So I took up the question of infidelity, on Sunday evening, and weighed Mr. Garrison in the Gospel balance, and then put the professed Christians of this country into the same scale. Christ says, 'By their fruits,' not their profession, 'ye shall know them.' Again he says, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel (tidings of deliverance) to the poor. He hath sent me to heal the broken-hearted, to proclaim deliverance to the enslaved, to give sight to the blind, to set at liberty the victims of cruel oppression, to make known the love of the Father to his suffering children.' And again he says, 'when ye do this work of brotherly love unto one of the least of the human family, ministering thus to my brother, ye minister to me, and I will give a great reward.' I went on to show by his life, that Wm. Lloyd Garrison was doing the very work which Jesus did, and which he commanded his disciples to do; and, therefore, that he is a Christian, yes, an Apostle of Christ, as truly as was the noble-hearted Paul. I went on to demonstrate that the great majority of the three millions of professed Christians of this country were not only not doing this work, but were actually endeavoring to defeat the great Christian effort of this day, by consenting to the enslavement of their brethren, and by putting the Constitution and laws of Congress above the law of God, and, therefore, that they were infidels. Too long has this term been used as bugbear, with which to frighten simple minded people from using their birthright of free inquiry, and free and fearless personal investigation. It is time to turn the tables upon these canting priests, by showing that they are the leaders of the infidel host, to-day, in this land. The man who is faithful to the light he enjoys is not an infidel; but whoever takes the lie and word of Christ as his standard of action, and then consents to the enslavement of man, is surely an infidel, because he is faithless to the standard he has adopted.

I called upon several clergymen of N. One of these gentlemen refused to purchase Garrison's Writings, because, said he, 'the man is so severe and denunciatory, that he injures the cause and retards emancipation.' He also said, 'I have changed my views of slavery very much since I went South; I have seen the difficulties which environ the slaveholder. For instance, there is a man in Alabama, who owns some fifty slaves. He would be glad to set them free, but they are not prepared for this blessing. Besides, they are his whole dependence for a living. Now what can he do, but hold them in slavery, and treat them

as well as possible? I could but answer him by the declaration of Christ, made to meet just such a case:—'Except a man give up houses and lands for my sake and the kingdom of heaven, he cannot be my disciple.' And you, sir, excusing such conduct, as this holding of fifty of Christ's brethren in bondage by such selfish considerations, should call yourself a minister of infidelity. But you have no right to the name of Christ.

Another minister, on whom I called, denounced Garrison as an infidel, and said that his doctrines were pleasant to the natural and carnal heart, and I have no doubt, sir, that this is the reason why you like him so well. I told him that it seemed to me that the man who was not an earnest, uncompromising abolitionist, no matter how many times he had been born, was born wrong every time; and that it would be a great improvement to such a man if he could get a 'natural heart' by some means, either ordinary or extraordinary.

The next morning, I met this gracious priest in the Depot, and on asking him a civil question, he manifested the Christian kindness of his heart by looking upon me with a contemptuous stare, not deigning to make any reply to one, over whose future damnation he expects to rejoice, with a joy unspakable and full of glory. How glad I am that God has love in store even for such cruel and deluded men!

By the aid of kind friends, I disposed of twenty-five copies of your book in N. May it prove the 'power of God' to the conversion of many benighted souls, is the prayer of your brother, DANIEL FOSTER.

MR. GARRISON'S VERY FAVORABLE AND GENEROUS NOTICE YOU HAVE TAKEN OF MY HASTILY WRITTEN BOOK.

THE COLUMBIA MURDER.—Two different versions of the atrocity committed at Columbia, Pa., in the name of the Fugitive Slave Law, appear in the Harrisburg Telegraph, both of which we append:—

On arriving at Columbia, the officers found the colored man engaged in piling boards. Snyder, who was on the spot, struck him on the back, and said, 'You are my prisoner'—at which the negro dropped the boards, looked up amazed an instant, and then ran thirty feet to a fence, which he was in the act of crossing, when he was caught and pulled to the ground by Snyder. Rigley, who was behind, saw the negro when he ran, came up while Snyder and the negro were struggling, and taking sure aim, shot the negro through the neck, cutting the jugular vein, and killing him instantly. This happened about four o'clock in the afternoon. At five o'clock, the body of the negro was still lying at the place where he was killed—a horrid spectacle, no inquest having been held upon it. The negro's wife and child were his only attendants. Rigley, immediately after he killed the negro, fled across the Susquehanna toward Baltimore. Lyne and several others near the negro some time he was inquired, but hid behind a pile of lumber. None of the parties have been arrested.

Another Version.—We have received from a gentleman who was in Columbia at the time the murder took place, the following version of the affair, which he says is known to be correct. He states that the negro had not been arrested by either Snyder or Rigley—that he was engaged in piling boards in a narrow place between piles of lumber, on two sides, and a fence at one end of the space. Snyder and Rigley entered at the other end, and commanded the negro to stop. Snyder, or they would shoot him. The negro then sprang for the fence, and was in the act of getting over, when Rigley shot him through the head. They were both within two yards of the negro when he was shot, but had not put their hands upon him. After the deed was done, Rigley was represented as from Harrisburg, and stated that he was a United States officer, and if arrested, he would have those who arrested him taken for false imprisonment. This had the effect to intimidate the officers there, until Rigley escaped over the bridge, and made his way to Maryland.

These differ only in the degree of brutality which they ascribe to the officer of the law.—N. Y. Eccl. Post.

FROM THE ALBANY ECO. JOUR. OF WEDNESDAY.

FATAL CASE OF HYDROPHOBIA.—Melancholy Casualty.—The family of Philip Ogeburgh, of Guilderland, in this county, have been terribly afflicted, by the loss of a young boy, who has recently perished, and two other members of the family, having been bitten, live in agonizing apprehension. The facts as communicated to us are as follows:—

About six weeks since, one of Mr. O's boys, ten years of age, was bitten by a pet dog which had been raised by the family, and of which the child was very fond. They were in the habit of playing with him every day, and were so engaged when they were bitten. Nothing was thought of it at the time, nor until about the first of this month, when a hog, which had also been bitten by the hydrophobic dog, alarmed the family, who at once procured such articles as were understood to be serviceable in such cases—among other things, a tea made from the inside of white ash bark. This was drank freely by the youngest boy, but the other, who has since died, could not be induced to drink it.

On Thursday, May 1st, the eldest boy complained of slight indisposition, and on the morning of the 7th, physicians were called in, who pronounced the case hydrophobic. The poor boy gave every indication of the fearful malady, and suffered greatly from spasms and convulsions—requiring, while in his spasmodic agony, two men to hold him, although but ten years of age.

He continued to suffer thus until the evening of Saturday, when he lay quietly for an hour, and died. The brother of the deceased, who was also bitten, is but five years old; and the third person (Francis Ogeburgh, a brother of the first named), a student in the Normal School, and nephew of the father of the two boys. When the fearful truth was revealed, he was teaching school in the town of Glen, Schenectady county. His uncle sent for him immediately upon the death of the boy, and he is now at home, in the hands of Mr. Crow, of Columbia county, who is a student of the celebrated Dr. Crouse, and who is said to have been successful in treating this terrible disease. We trust that he may prove so in this case. Up to last evening, no symptoms of the malady had manifested themselves in the persons of the two survivors. But there is positively no reason that they were bitten, they live in fearful apprehension.

Singular and Horrid Death.—On yesterday morning a grocer residing at 65 Ross street, corner of St. Mary's, died from poison being communicated to his system by a diseased horse. About two weeks since, it appears the deceased had a horse shod by the glaziers, and during an administration of medicine thrust into the animal's mouth his hand, the middle finger of which had been previously cut, and the flesh laid open. Through the wound the poisonous virus was absorbed, and mortification having supervened, the finger was cut off upon a day or two since, to amputate the diseased member. Perceiving, however, that the poison had penetrated to every portion of the unfortunate man's system, the Professor declined performing the operation, and stated that no earthly skill could save his life. After lingering in great agony, death kindly closed the scene of suffering as above stated. The corpse presented, we are informed, a blackened, hideous appearance, and afforded a dreadful warning to those who heedlessly tamper with diseased animals.—Baltimore Clipper, Wednesday.

Important Invention.—The Washington Telegraph states that Mr. De Biber has invented one of the most important life-saving and swimming apparatuses ever known, and has a patent. It is a kind of cork or double, of ordinary dress material, made double, interlaid with small metallic bubbles, inflated. This double may be worn as an overall on board, and it is impossible for the wearer to sink below the shoulders, and Mr. De B. asserts that a person may remain in the water any length of time, and the water has no effect whatever on the buoyancy of the dress.

The Truth Teller, of New York, has the following extract from a private letter, dated on board a British ship at Hobart Town, January 18, which seems to confirm the rumor that Thomas F. Meagher, the Irish exile, had made his escape:—

Meagher has made his escape from this; some say he has broken his parole, others say not. He wrote to the Police Magistrate of his District, saying that he did not wish his leave extended. Some say he left before the letter was delivered; others say he did not, but that he remained until a person who was sent to watch him came to his house. He came out and asked him, 'What man was that?' He answered, 'No.' He then went into the house, and escaped through the back way. In two hours after, some Police came to arrest him, but the bird had flown. So the case stands.

JOSEPH BAKER. We have much pleasure in saying, that this able and fearless man, who contended so nobly in England for free speech and a free press, will be present at the approaching session of the New England Anti-Slavery Convention.—

Gov. Boutwell communicated a message to the Senate, on Wednesday morning, vetoing the Liquor Bill.

TREASURER'S REPORT

Of Receipts, from April 6th to May 16th, 1852.

From J. J. Locke, for collections— 64 60
At North Adams \$3 53, Savoy 1 16,
From G. W. Putnam, for collections— 1 45
At Athol 25c, Orange 1 20,
Witchendon 42c, Provincetown, by
J. R. Robbins, 2, 2 42—3 87
From W. H. Fish, for collections—
At Massboro' 1 20, Mendon 1, 3 22
Millville 4 50, Farnumville 1, 6 29—9 12
From Edmund Jackson, to redeem
pledge, 100 00
From Parker Pillsbury, for collections—
At Milford, N. H. 4 70, from Leonard
Class 1, 6 70
Mason Village 2 44, B. R. Gould, 5 70
New Ipswich, 1, 5 44
Wm Boynton 1, Eliza Prescott, 4 00
Lawrence 3 78, Rochester, N. H.,
1 05, Portland 7, 11 89—24 97
From J. A. Grover, for collections—
At Saecarappa, Me., 44c, John Bos-
well, Bath, 1, B. F. and J. A. Em-
ery 1 50, 2 94
J. Riddcourt 5, J. B. Swanton 2,
Charles Russell 1, 8 00
Bath, 7 34—13 29
From D. S. Whitney, for collections—
At Farnum's Village, Groton, 1 45
From S. M. Jay, Jr., to redeem part of pledge, 25 00
From N. Tillinghast, to redeem ball of
pledge, 10 00
From Lucy Stone, for collections—
At Dedham 3 95, Woonsocket 4 06,
Cumberland Hill 83, Reading 64, 9 53
Haverhill 2 87, Gloucester 1 80,
Rockport 3, 7 67
Essex 2 57, Manchester 2, Mill-
ville 5, 6 87
B. H. Smith 1, D. P. Harmon, to
redeem pledge 5, 6 00—33 07

SAMUEL PHILBRICK,

Treas. Mass. A. S. Society.

SOUTH HINGHAM.

LUCY STONE will speak in Constitution Hall, near the South Parish meeting-house, in the afternoon, at the Town Hall, and at O'clock at the Meeting-House at South Hingham, on Sunday next.

WOMAN'S RIGHTS CONVENTION.

To be held in the Horticultural Hall, West Chester, Chester Co., Pa., on Wednesday and Thursday, the 2d and 3d of June, 1852.

The friends of Justice and Equal Rights are earnestly invited to assemble in Convention, to consider and discuss the Present Position of Woman in Society, her Natural Rights and Relative Duties.

The reasons for such a Convention are obvious. With few exceptions, both the radical and conservative portions of the community agree, that Woman, even in this progressive age and country, suffers under legal, educational and rational disabilities which ought to be removed. To examine the nature of these disabilities, to inquire into their extent, and to consider the most feasible and proper mode of relieving them, will be the aim of the Convention which it is proposed to hold.

If it shall promote, in any degree, Freedom of Thought and Action among Women; if it shall assist in opening to them any avenues to honorable employment (now unjustly and unwisely closed); if it shall aid in securing to them more thorough Intellectual and Moral Culture; if it shall excite high aspirations; if it shall advance, by a few steps, just and wise public sentiment, it will not have been held in vain.

The Elevation of Woman is the Elevation of the Human Race. Her interests cannot be promoted or injured, without advantage to the whole race. The call for such a Convention is therefore addressed to those who desire the Physical, Intellectual and Moral Improvement of Mankind. All persons interested in its objects are respectfully requested to be present at its sessions and participate in its deliberations.

H. M. Darlington, Edward Webb,
Phebe Goodwin, Ann Bassett,
Sarah J. Miller, Thomas Garrett,
Lucretia Mott, T. Mortimer Bye,
Mary Grew, Phebe P. Bye,
Sarah T. Child, Alice Jackson,
C. Darlington, William Jackson,
S. Stebbins, M. D., J. M. McKim,
Aby Kimber, Sarah A. M. Kim,
James Mott, James M. Dugdale,
John Cox, Ruth Dugdale,
Jacob Painter, Mary A. W. Johnson,
Sallie P. Lewis, James Painter,
Isaac L. Miller, A. B. W. Hanson,
Isaac Mendenhall, James M. Dugdale,
Dinah Mendenhall, Ann Lewis,
John Agnew, Wm. Whitehead,
Lydia Agnew, Jessie C. Green,
Simon Barnard, Mary S. Tyler,
J. Rowland, M. D., H. Darlington,
Sarah D. Barnard, H. Darlington,
Hannah Peacock, Joshua Hooper,
Sidney Peirce, Louisa Cross,
Jacob Peirce, Sarah A. Entringen.

PATENT ZEOLIAN PIANO FORTES.

THESE Instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the strings, and in the tone, are the softest tones of an Zeolian Harp, and of being increased in power, sufficient for any parlor use, and when combined with the Piano Forte, as the performer can do at pleasure, can be made to imitate the sweet tones of the Flute or Clarionet, Horn or Bassoon, with one hand, and with the other the Piano Forte accompaniment, thus combining orchestral effects, by the same performer at the same time.

Piano Fortes with, or without the attachment, will be selected by ourselves when desired, and sent to any part of the country, and warranted to give satisfaction, or the money refunded.

The patent is owned by ourselves exclusively, for the State of Massachusetts, and no other person or persons in Massachusetts have the right to manufacture these Instruments. And, as many of the States make Instruments, and others in their interests have said the Zeolian attachment injured the Piano Forte, and will not keep in tune with it, we hereby notify all persons, that in future we shall apply the attachment to our own instruments made expressly for the attachment, and no others. These we can with confidence warrant to stand; several of which we have known to remain in tune one year and over without tuning; and but very few of the attachments, even those applied over five years since, have been tuned at all. We have applied upwards of 1100 of these attachments, and will give information, in almost every section of the country.

T. GILBERT & CO. No. 400 Washington St., Boston

BOOKS.

UNCLE TOM'S CABIN, or Life among the Lowly; by Mrs. Harriet B. Stowe. Price in paper \$1.10; in cloth \$1.50. A Defence for Fugitive Slaves, against the Acts of Congress of February 12, 1793, and September 18, 1850. By Lyman A. Spenser. 25 cents. The Education of Seneca, by the same author, 50 cents. Narrative of the Life of Frederick Douglass, 25 cents. The Branded Hand; or Trial and Imprisonment of Jonathan Walker, at Pensacola, Florida, for aiding Slaves to escape from Bondage, 25 cents. The Anti-Slavery Harp, 12 cts. Narrative of Henry Watson, a Fugitive Slave, 12 1/2 cts. Walker's Picture of Slavery, for Youth, 6 cts. Walker's Brief View of American Chastelled Humanity, 6 cts. Auto-Biography of Henry C. Wright, \$1. The Proceedings of the Woman's Rights Convention, held at Worcester, Mass., Oct. 15th and 16th, 1841, 25 cts. Slavery: Letters and Speeches, by Horace Mann, 75 cts. Children, their Hygienic Management, in Health and Disease, by Joel Shew, M. D., \$1. The Hydropathic Encyclopedia, by Dr. Trall, in two volumes, \$2.50. Speeches, Addresses, and Occasional Sermons, in two volumes, by Theodore Parker, \$2.50. For Sale by Bela Marsh, 25, Cornhill.

may 7 3 mo.

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POETRY

For the Liberator.
CHOICE OF A THEME.
In reply to a newspaper, which published an effusion accompanied with a request that the writer would choose some other theme.

I do not choose my theme—the thoughts which I write,
Unbidden come, to bless 'the spirit's sky-light'.

For the Liberator.
HINTS TO THE WISE.
BY A FRIEND.

Why spend your time in novel reading,
While crushed humanity lies bleeding?

LITTLE BESSIE,
AND THE WAY SHE FELT ASLEEP.

Just before the lamp was lighted,
Just before the children came,

GEMS FROM FESTUS.
GOOD BOOKS.

Are not companions—they are solitudes;
We lose ourselves in them, and all our cares.

A GOOD RULE.
'Tis well to work with a cheerful heart

Reformatory.

SPEECH OF COMMODORE STOCKTON,
AGAINST FLOGGING IN THE U. S. NAVY.

Delivered in the Senate Jan. 7, 1852.
There is as much difference between American sailors on our whaling and coasting service, and sailors of other nations, as there is between the raw European emigrant and the sturdy son of one of our frontier pioneers.

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kept his bunk, was hauled out by the mate, and kicked, says the evidence, until the boots of the mate were worn through at the toes? Reciprocating next day the captain took the boy in hand, tried him up to the rigging, and gave him a flogging; then he turned him over to the scupper after the operation, and washed the poor lad's wounds with brine! For the next twelve days the boy was whipped aloft and alove, and finally shut up under the looby hatch, on top of a load of cotton, denied light, air and food. The result was death, the most horrible! Is this case not damnable? Yet the Commissioner allowed the atrocious monster to get off on \$1,000 which he will forfeit, to meet death, doubtless, at the hands of some outraged seaman, who will be charged with mutiny, &c., &c. to be hanged. The murdered lad's name is unknown; he shipped as Bryson, but he, it is supposed, was the son of parents in good standing from whom he had become estranged. The mate, in evidence before Court, said, 'The feller died to escape work!'—New York Times, of Nov. 1.

I have myself experienced and seen much, and I have heard more of infamous cruelty practised on seamen. I have heard the yells, and seen the blood-marks of horrid corporal punishment upon the delicately nurtured boys. I have known old men to be knocked down by the bulks; and, I assure you, it is the atrocious, deliberate, studiously contrived torture, inflicted in what is called working up. Often have I heard a second mate boast that he could work up a man so that he would wish he was in hell. The miserable deprivation of the cheapest necessities of life; the mockery of man's most sacred feelings; aggravation of the horrors of death; total neglect and repudiation of all follow-feeling; it is this spirit that is most ruinous to all who have to bear it.

One day, when among the whole crew were sick below with the mangle fever, was shrieking so heartily with that I held my ears. An officer called loudly through the scuttle, 'Will you stop that infernal noise?' 'O God! O God!' exclaimed the sufferer. 'God! God! What good is there in yelling like that? Do you think He'll help you?' 'O let me die, sir; let me die!' 'Well, if it will stop your jaw, die, and be damned!' And in a ship that was selected on account of the religious character of the owners and master, to carry missionaries to the heathen, I had seen in a single day, the sufferer, 'God! God! What good is there in yelling like that? Do you think He'll help you?' 'O let me die, sir; let me die!' 'Well, if it will stop your jaw, die, and be damned!' And in a ship that was selected on account of the religious character of the owners and master, to carry missionaries to the heathen, I had seen in a single day, the sufferer, 'God! God! What good is there in yelling like that? Do you think He'll help you?' 'O let me die, sir; let me die!' 'Well, if it will stop your jaw, die, and be damned!'

Now we fear this cruel treatment of sailors is much more common than is generally supposed; and that the above are by no means isolated cases. It should not be so. It is certainly not to the advantage of the service that it should be, and public opinion should visit with universal execration the monsters who are guilty of such unpardonable abuse. It is not enough that they are legally punished, (although even that does not always happen,) but they should be at once deprived of their commands, and exiled from all humane and decent society. Our sailors—American sailors, at least—are generally men of honest, generous, and noble heart—more so, as a class, than perhaps any other—and it is a burning shame upon the humanity and civilization of this nation and of this century that they should be subjected to such barbarities as they are in too many cases. Discriminating kindness is always appreciated by them, and is certainly the most profitable treatment for the owners and ship-owners, then, requiring the dispositions of their officers in this respect, and see to it that these abuses exist no longer. Public opinion should demand a reform in this matter—and demand it with such a force and unanimity that its voice shall be respected.

THE BLOOMER COSTUME.
We see by Amelia Bloomer's neat little paper, the Lily, that her new costume has not yet lost its advocate, though the thing itself has not been so successful. In her own paper, she is in a better way, and the Cosmos, La Fayette's corps de ballet. In the Lily, a writer, whom we suppose to be Elizabeth G. Stanton, wife of Hon. Henry B. Stanton, supports the new costume as follows:—
'The New Dress. Why do not the women put it on? All the reasons given can be summed up under two heads. 1st. It is not the fashion! To hear people talk of the fashions, one would think they were as fixed as the laws of the Medes and Persians—that they were all got up by some sovereign power, with peculiar regard to the comfort and beauty of the device; when the fact is, they are ever varying—the device, generally, of an individual, to conceal some special deformity, or set off some peculiar charm. There is a great truth in a proverb, 'The fashion is the fashion, and it is not for us to inquire that a different style of dress would become each? Why should I, a short woman, with a short plump arm, destroy the proportions of my figure by wearing a great flowing sleeve, and a bag of an undersleeve, because some tall thin woman, with an endless arm, must resort to some such expedient, to break up the monotony of its length? Why should I cover my ears with hair, because the Duchess of R. has done so? Why should I wear a large foot, because the Queen of France has done so? Why should I wear a louncheon, a thing so vulgar in fact, and in idea, because my Lady V. wears one to conceal a great wen, growing in the centre of her back? Why should I trail my dress upon the ground because royal fools, having no true dignity or nobility in themselves, impose upon the ignorant populace by the show of it, with their lofty plumes, jewelled crowns, and trails of rich brocade? Suppose we should hear of some Chinese mother, who, being convinced of the cruelty and folly of suppressing her daughter's feet, had suffered them to grow naturally, and left them to use their powers of locomotion naturally and freely in the Celestial Empire, in spite of ridicule and odium. In reply to the objection, 'Why do you make yourself ridiculous by such a course? why not do as others do?' if all the women would let their feet grow, why then, of course, it would be a great blessing to them, but it is absurd for one to stand up alone to change a long established fashion. It seems to me you wear the crown of martyrdom for a very small matter. I do not see why you must get very cold with the small feet, and why you must suppose the Chinese mother should say,—'This fashion, so cruel, wicked and unnatural, that so cramps the energies of woman, and tramples all her movements, has already existed long enough. Shall my country-women always suffer this outrage, because no one has the heroism to stand up alone, and say this shall not be? Evils can never be remedied by a supine endurance of them. Shall I, who see the truth, never proclaim it nor live it, because the masses are not ready to go with me? No! I am willing to encounter a life-time of ridicule and rebuke, if the blessing of free powers of locomotion can be gained, thereby, for those who come after me—for my children, who are dearer to me than my own ease and comfort—yes, than life itself! Who would not admire the noble independence, the lofty self-sacrifice, the straight-forward common sense of the Chinese mother? And why should we not ourselves be what we so much admire in story in song? Would you find their daughters? Shall we, through fear of ridicule, sit on with the multitude, doing no work for those who come after us, whilst we are in the full enjoyment of blessings won for us by the heroes of the past?'

Two elements essential to grace are waiting in all her movements, namely, ease and freedom. It is not the woman, but the drape, that strikes you as most graceful. A long, full, flowing skirt, certainly hangs more gracefully than a short one; but does woman err in going to higher beauty than a man? The smallest possible coat, and the longest possible skirt, together with a triple row of cotton, wool and silk? Does she walk, run, climb, get in and out of a carriage, go up and down stairs with more grace? Certainly not.

PROGRESS.

But why go abroad for illustrations of human variability? Have we not plenty at home? In those early days when it was thought quite sufficient for noblemen to amuse their leisure, and carry out for noblemen, and leave study and learning to the children of men people—in those days when men secured themselves inside thick walls and behind deep moats, and when woman wore daggers, character was not just what we now find it. Whilst all nominally held the creed professed by ourselves, the Borderer was most zealous at his prayers, when going on a foray; his name was battle cries; his high priest was in the slaying of his neighbor. Must not our cure have changed somewhat when we translate the same religion into peace, into philanthropic effort of all kinds, into missionary enterprise, into advocacy of temperance, into inquiries about 'labor and the poor? Does the agitation for the abolition of death punishment indicate no revolution in men's feelings since the days when Cromwell's body was exhumed, and his head stuck on Temple Bar—the days when criminals were drawn and quartered as well as hanged—the days when there were murmurs because Stafford was suffered to die without seeing his bowels burned before his face—the days when cranking gibbets were scattered over the country—the days when church doors were covered with skins of men who had committed sacrilege? And when we read that Sir John Hawkins, in honor of his having been the first to commence the slave-trade, received the addition to his coat of arms of a demimoor proper bound with a cord, does it not seem that the national character has improved between his times and ours, when, out of sympathy for the negroes, 300,000 persons pledged themselves to abstain from all West India produce?—Social Statistics.

THE LASH.
We were astonished as well as mortified in reading the report of Mr. Secretary of War, Graham, to find that he virtually recommends the return to the bloody and barbarous practice of flogging in the United States Navy. It is a trifle humiliating that a man occupying a high position in the Government of the Model Republic should have a heart so susceptible to cold and cruel, and so utterly weak and ill-balanced as to deliberately put forth such a proposition. The lash, fagot, the thumb screw, and the whole infernal catalogue of instruments of torture have had their day. The cat-o-nine-tails will never again lacerate the back of a man and an American citizen on board of a National ship of this country. Such a national scandal as the log of the Independence on her last cruise to the Pacific will not again shock and disgust the feelings of our people. The number and merciless brutality of flogging scenes of that country should be a warning to all, that we should be so scientifically powerful to deter our Legislators from again allowing the dandies and squirts who figure so largely on the Quarter Deck from enjoying the cheap luxury of ordering poor Jack to be tried up and soundly flogged.

Mr. Graham should confine recommendations of this delicate sort to the overseers of his own plantation, and the backs of his own negroes. We can't interfere with his domestic arrangements. But in the name of the commonest decency and humanity, we raise our humble protest against the reign of the cat and the lash; against the revival of those painful spectacles where HUMAN FLESH is cut and torn with stripes.

MODERN CATECHISM.
QUESTION.—What is the unparalleled sin?
ANSWER.—To attack and expose the sins of the clergy.
Q. Should we not try them by the gospel standard?
A. By no means. They are themselves the standard.

Q. What is the greatest injury to religion?
A. To oppose and expose the errors and sins of its professors and teachers.
Q. Is not the peace of the Church of infinitely more importance than its purity?
A. Yes. Hence what a world of mischief reformers have made in every age.

Q. Is innovation always wrong?
A. Yes. Hence the introduction of the Gospel was a sore evil.
Q. What is the true doctrine of consistency?
A. 'Modern consistency is to profess to be an abolitionist, and at the same time oppose abolition. That slavery is a dreadful evil, and at the same time carefully abstain, and use your most vigorous exertions to make others abstain from any attempt to destroy it.

Q. What is a schismatic and a fanatic?
A. The man who teaches the propriety of leaving a church because she tolerates her members in stealing, men, women and children, and trading in slaves and the souls of men.
Q. What is a Republic?
A. A form of government in which one half of the people buy and sell the other half.

Q. What is patriotism?
A. Modern patriotism consists in singing psalms to a Hungarian Kossoth, and rejoicing over his escape from Austrian tyranny, while we keep three millions of black Kossoths in bondage ourselves.
Q. What is treason?
A. Treason, according to the best modern authority, is any act consisting in doing or imagining any thing against slavery or in favor of liberty.

Q. Who is the most suitable man for Chief Magistrate?
A. Some slaveholder or dough-face.
Q. What are the means of overthrowing popular vices?
A. Letting them alone.
Q. Who are the true friends of the gospel?
A. Those who care not to extend its principles and blessings impartially to all men.

Q. Is God a respecter of persons?
A. Yes. He loves the poor man and the rich man, and the honorable man far above the black man, and the obscure man—and so ought we.
Q. Is truth mighty, and will it prevail?
A. In every thing but slavery; the process of 'natural generation' will overthrow it; or, if not, the Lord, 'in his own good time' will do it without our officious interference.

Fatal Occurrence.—The Shelbyville (Tenn.) Express says:—A little girl, five years old, the daughter of Col. J. W. Stem, of that county, accidentally hung herself on Saturday, the 17th inst., while amusing herself with a swing. The rope was hung too high, and she could only reach it by aid of a chair, which she secured, and managed to get her head in the rope, and by some means or other lost her balance, and being unable to touch the ground to call for help, died in a very few moments.

Fatal Accident.—On Thursday last week, while Elliot Gibson, a lad 12 years of age, his sister, Mr. R. W. Johnson, in Petersburg was leading a horse, with the halter looped around his ear, the animal suddenly started, and ran about three-quarters of a mile, dragging the boy, who was only excited by the horse turning round and breaking the halter.—Mr. Johnson witnessed the terrible accident, and made every possible effort to prevent it. When he reached the dying boy life was not extinct, though he breathed but a few moments.

Fatal Case of Shooting.—A lad fourteen years old, named Walter, son of John H. Richardson, residing at Lawrenceville, was yesterday killed by his step-mother, under the following circumstances.—He was uncommonly disobedient, and his father advised his step-mother to pretend to scold him, for the purpose of intimidation. A gun had been loaded the previous evening, unknown to the step-mother, and she, in following the father's suggestion, shot the boy in the thigh, and abandoned him, causing instant death. A Coroner's inquest was held, and the jury was constituted to take her trial at the term of the United States Court.

Poison Antidotes.—For oil of vitrol, or acetic acid, give large doses of magnesia and water, or equal parts of soft soap and water. For oxalic acid give magnesia, or chalk and water. For saltpetre, give an emetic of mustard and water, afterwards mucilage and small doses of laudanum. For opium or laudanum give an emetic of mustard, and use constant motion, and if possible, the stomach pump.—For arsenic, doses of magnesia and water, but freshly prepared hydrated oxide of iron are best. If freshly taken, take and rub with spirits of turpentine. For insects taken into the stomach, drink a small quantity of vinegar and salt. For corrosive sublimate, give the whites of eggs mixed with water, until ice vomiting takes place.—N. Y. Farmer & Mechanic.

From Hayti.—Capt. Avery, of Ser. Eglantine, at this port from Port au Prince, reports much sickness among the shipping there; many vessels were detained on account of their crews being sick. All sickness was to be suspended for ten days, commencing on the 15th, on account of the coronation of the emperor.

Dr. William Olcott died suddenly in a fit in his chair at his boarding house in Springfield on Thursday morning. He was the youngest son of the late Hon. Mills Olcott, of Hanover, N. H., and was 42 years of age.

The general conference of the Methodist Episcopal church, at their meeting in Broomfield street church on Saturday, Bishop Watson presided, whose Rev. J. M. Trimble secretary by 82 out of 150 votes. The session is to last several weeks.

The select committee of the South Carolina Convention have made a long report, reaffirming the right of secession, but declaring it inexpedient at the present time to exercise that right. A minority report was submitted.

The mother of Mary Abolbert died at Cincinnati, of grief on account of the arrest of her young daughter, for poisoning a family.

Louis Napoleon, having bought up the army, flattered the church, improved a constitution, and outchered the people, is drawing his attention to the regulation of the university in France. He has banished history and philosophy from the course of universal study.

Advertisement for RUSSIA SALVE VEGETABLE OINTMENT, listing various ailments it treats.

Advertisement for THE PRACTICAL CHRISTIAN, a fortnightly paper for the Boston Community.

Advertisement for Miss H. Martineau's New Book, ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT.

Advertisement for HIGHLY IMPORTANT TO FEMALES, MAD. BOUVIN'S PREPARATORY PASTILLES, FOR FEMALE RELAXING EMBROCATIONS.

Advertisement for GREAT CURE! OF MAHALA ROBINSON'S SCROFULOUS AFFECTION OF THE EYES AND HEAD.

Advertisement for NEW PUBLICATIONS, including 'The Canadian government is about to arm a schooner for the protection of the fisheries on the Gulf of St. Lawrence.'

Advertisement for JOHN OLIVER, CARPENTER, No. 33, FRIEND STREET, (OPPOSITE) BOSTON.

Advertisement for CHILDREN: THEIR HYDROPATHIC MANAGEMENT, HEALTH AND DISEASE.

Advertisement for JOHN CURTIS & CO. TAILORS, No. 6 ANNE STREET, (THREE DOORS FROM THE CLOTHS, CASSIMERE AND VESTING).

Advertisement for DR. PORTER'S MEDICAL OFFICE, No. 109 HANOVER STREET, BOSTON.