



ANOTHER ANTI-SLAVERY PERIODICAL.

We hail with gladness the appearance of another able and uncompromising periodical in England, to be published monthly, in London, entitled "THE ANTI-SLAVERY WATCHMAN," a magazine of English and American Abolitionism...

ADDRESS.

As is customary on occasions like the present, we will proceed to describe the reasons of the appearance of this publication, and the principles upon which it will be conducted. Our readers will, of course, be aware of the existence of several Anti-Slavery Papers in this country, which have rendered most efficient service to the cause of Emancipation in America...

Public attention is now being directed to the existence of Negro Slavery in the United States, more than it has ever been before. A feeling of indignation and abhorrence at the maintenance of so foul a system in a professedly Christian Republic, has thrilled through the heart of the British Nation...

We wish it to be distinctly understood at the outset, that the Anti-Slavery Watchman is the organ of the Society; it is simply the property of two or three friends of the slave, who are desirous of promoting his cause. Our utterances will always be honest and outspoken; we shall speak the truth in plain terms, and shall take care not to adopt the advice of some who think that, for expediency's sake, we should address the slaveholder as if he were an honest man...

Satisfied that the American Churches are the Bulwarks of Slavery, we shall carefully exhibit their dark treachery to Christ—the foe of tyrants, and to His brethren who are in chains. We shall expose the impotence of the mean and cowardly cry of "Infidelity," raised by pro-slavery professing Christians against the thorough abolitionists, with a view to damage the Anti-Slavery cause, and to render the overthrow of American Slavery, and the redemption of the colored people, more difficult...

We shall expose the principles, and describe the movements of the pro-slavery ministers who visit this country, and warn British abolitionists of their character. Such persons in times past, with the craftiness of serpents, have sought to infuse the poison of their opinions into the public mind of this country, by talking of the difficulties attending the Abolition of Slavery; the Christianity of the slaveholders; the value of slavery as a means of converting the negro race; the happiness and contentment of the slaves; and "the violence" and "infidelity" of the "rabid Abolitionists." While amongst us, many of them have thus fought the battles of Slavery, and have rendered aid to the pro-slavery cause, and have represented the real opponents of the "peculiar institution," in a borrowed Anti-Slavery garb, and by assuming this false character, they have perpetrated much mischief, especially among the religious bodies. When, therefore, the Clerical supporters and apologists for slavery reach this country, we shall endeavor to let the world know what they are, before they have time to exercise an evil influence.

We shall furnish accurate and reliable information respecting the various Anti-Slavery Societies of America, and point out those which, by their consistent and faithful course, are the most worthy of British sympathy, and support. Believing that the Anti-Slavery platform should be as "broad as humanity," we shall animadvert upon the spirit of sectarianism, when it manifests itself in the Anti-Slavery ranks. We pity the narrow-mindedness of that man who refuses to cooperate with another in the overthrow of the monstrous curse of slavery, because they do not belong to the same sect, or because they hold different opinions on certain theological points. When this "I am holier than thou" position interferes with the progress of the Anti-Slavery cause, it shall be our duty to expose and denounce it as self-righteous and Pharisaical.

Having thus briefly stated some of our objects, and principles, we would respectfully request the earnest and active support of our readers; we trust that they will not only help the Anti-Slavery movement by aiding us, but engage in those practical operations, which we shall from time to time point out. And while we are engaged in these operations, let them not falter or be discouraged; but rather let them have faith in their principles, which come from God, and which, therefore, will be blessed by Him. And we trust that they will believe with William Lloyd Garrison, that "it is more than probable that the world will soon witness another moral resurrection, for Truth like our Saviour may be scourged, and crucified, and buried, and tombs may be sealed, and a watch set; but it has a Divine energy which will burst the cement of the grave, and reign triumphant over death. They who feel and believe these almost prophetic words, will be inspired with the irresistible and Christ-like courage, that God's own Truth alone can give.

From the English Republic.

THE QUESTION OF SUCCESS.

It is not success you seek! Ask the atheistic professor of polite politics. Granted! but what is success to the philosopher? He does not know the real meaning of success. We will try to teach him.

The Abolitionist seeks the triumph of a principle. He confounds (as his want of a principle of action inevitably compels him to do) personal gain with the triumph of abstract right. He does not know the real meaning of success. We will try to teach him.

then is success! The practical man can sneer at abstract right—right unattached to any personality: but what more does he make of abstract persons!—a personality not to be affixed to any persons!

The Abolitionist seeks the triumph of a principle. He preaches the abolition of slavery. Is it only or even mainly for the sake of the negroes now in slavery? Now—at the present moment: so many men, women, and children, whose identities can be ascertained and catalogued. Suppose we have the list before us:—Is it for the sake of those individuals that the Abolitionist preaches? If that is all, you cannot be too prudent nor too swift: for every day so many are dying, and the chances of your success are daily lessening. So your most sacred policies, of lying to the slaveholder, to the world, and to your own conscience, may have, for the time being, some show of reason, we will not dare to say some justification. But the Abolitionist's aim is not so near. It is not for the sake of these millions now in bonds that he denounces slavery. It is for the sake of Truth, whose success is more important than the relief of any number of millions. His preaching is not because these millions suffer, but because the Right is outraged. The politician—the very word is a by-word for scorn—the politician may discuss the expediencies of present time and person; the servant of Truth is not to be tempted to such short-comings. Success to him is the success of Truth—the honest triumph of a righteous principle. Nothing less than that will he seek or care for.

Or take the patriot's quarrel. He is battling for his country. Again an abstract truth: an ideal. His country is not the men and women of one particular hour. It is such an error as supposing that which leads your great Websters and all the smaller fry of the hunters of a spurious success into the pitfalls of so many crimes and sorrows. The patriot, like the amateur pastor, seeks the triumph of a principle. It is not for the sake of any personal success that the Three Hundred fell at Thermopylae. It was for Freedom that the Athenians would have left their Athens; it is for Human Right that Mazzini would lead his Italy to take her seat in the Senate of the Nations. Polite and prudent trucklers, fawners upon Power, who dare not try a fall with Fate,—such slaves in soul may content them with a more immediate success—the success of a compromise,—a success which is no success, but only cowardice and shame.

Small as we are, we are not to be careless to lose not an inch of way! Shall we not watch our words and deliberate upon our deeds! Let that be; and yet we will not halt with every coward who fears to go too far or far. Nor will we baffle indignant breath to please some laquey-natured fool, who prays us not to disturb the equanimity of knaves and tyrants. Let us be wary: but let us be true. Let us be charitable; but not with the charity of lukewarmness. Let us be prudent; but not timidity, nor cowardly, nor compromising. It may be the overall market, and the overall situation, but our obstacles occasioned by its own impetuosity, and so defers the victory to some wisest generation; but over-prudence also has its evil consequences,—friends disgusted, foes encouraged. Right made subservient to Expedience, and a generation of compromisers left without the success for which they stopped to traffic.

Rather be too earnest than be too cold. Zeal may go mad sometimes: is zeal a fault! The summer sun may burn up the fields: yet risk that, rather than have frost in the days of growth. This is a way of dead-weight enough to drag the wheels of progress, always plenty of spiritless, unprincipled sluggards to impute all failures to the want of proper sloth, of polite withdrawals, and of sufficient waiting.

What is this sham success which may be flitted from our enemies! A success which would be disreputable. Say that Garrison might have coaxed the slaveholders into consenting to emancipate their slaves. I say that I would not buy the freedom of the whole world at the price of a single falsehood. Fools and Jesuits will call me impracticable. What a fool that Garrison, say they, so to injure his cause by outspokenness, and bravery, and zeal! Another judgment thunders down the ages. The noble army of martyrs praises them.

It is the old mistake of the real motive of human action. Good for the individual, one-self or another, is not the object of human action: but good in the abstract, good for its own sake, independently of any personal relation. This is the mistake at the bottom of all abject and unprincipled teaching. A wretched mistake. For the person who enters into selfishness. It is only through the love of good as an ideal, that human nature becomes devoted, ennobled, and divine.

Again, it is the question between expedience and right. Once let this sham success to which politicians point—any success attainable by falsehood (be it never so Jesuitically masked)—be the dictator of your course, and it will soon be matter of indifference to you, whether you are fighting by the side of a Mazzini, or blowing polished bubbles of lies for the advantage of the Palmstonists and their gang. Only the latter will be eager. Once on the inclined plane, when will you stop! Let us aim at nothing short of Right. Though that word Success is written on many a convenient nearer spot, we will not slack our string. Draw the arrow to the head, and drive it through. Success is Right.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, DECEMBER 2, 1853.

TWENTIETH ANNIVERSARY

OF THE American Anti-Slavery Society!

The Second Decade Meeting of this Society will commence to-morrow (Saturday, Dec. 3d.) in Philadelphia, and be continued through the two succeeding days. Though at this inauspicious season of the year, a much smaller attendance from remote places than would be present at an earlier period is to be expected, still the hope is cherished that there will be a large gathering of some of the choicest spirits in the land, to commune with each other face to face, to review the events of the past ten years, to make new resolutions and purposes for the future, to re-examine the principles and positions of the Society, and to give a strong impetus to the whole anti-slavery movement. There will be a full report of the proceedings, which will be given to our readers with as much promptness as practicable.

TOUR TO OHIO AND MICHIGAN.

At Cleveland, it was arranged that my friend MARY R. ROBINSON, the Editor of the Anti-Slavery Bugle, should accompany me on my visit to Michigan; and, accordingly, we left that city, (unfurnished for the beauty of its location, and destined to be great in population and influence,) for Adrian, on Saturday, Oct. 18. I had never before had an opportunity to become personally intimate with this early and untiring laborer in the anti-slavery field, and shall ever feel most deeply indebted to him for conferring upon me such a favor, at such a time, as well as for his many acts of kindness shown to me during our delightful tour. Mr. ROBINSON was one of the famous Lane Seminary students, who, in 1834, chose rather to leave that institution, and to forego all its advantages, at the risk of finding no educational privileges elsewhere, than to have a padlock put upon their lips on the momentous question of the age, American Slavery. There is no more eminent admirer of all pro-slavery trimmers, in the history of the anti-slavery enterprise, or more full of moral sublimity, than the exodus of those noble young men from that institution, in vindication of their right of speech and the claims of religious duty. They were remarkable for their intelligence, moral department, educational zeal, and careful observation of all the rules and regulations prescribed for the government of their conduct; only one thing they would not do, cease to plead the cause of all such as were appointed to destruction, and to remember those in bonds as bound with them. To prohibit the accused pro-slavery spirit of the land, and give stability and influence to Lane Seminary, in an evil hour, the Trustees and Faculty decreed that the subject of slavery should not be discussed within the walls of that institution. And

what followed? The secession of nearly all the students, in the martyr spirit, who, without resources, and in the face of a malignant public sentiment, universally prevalent, went forth, for righteousness' sake, as our first parents left Eden for a very different reason—

'The world was all before them where to choose, And Providence their guide.'

A number of them entered in the anti-slavery field as lecturers; others went to Oberlin, then a wilderness, and by study to help to build up the institution in that place, now in so flourishing a condition, having at this time nearly one thousand students. As for Lane Seminary, it immediately 'gave signs of woe that all was lost'; and, in spite of the most strenuous efforts to make it popular, from that hour to the present, it has stood 'a monument of Divine displeasure,' with no prospect of resuscitation, having had scarcely as many students as professors, and secured for itself nothing but lasting reproach. So much for acting on the Jesuitical maxim, that the end sanctifies the means, and substituting worldly policy for unbending principle. The eternal law is not to be evaded or compromised. Nothing is gained by shunning the cross.

'For truth shall conquer at the last: So round and round we run, And ever the right comes uppermost, And ever is justice done.'

Mr. ROBINSON had the martyr-honor, in 1836, to be tarred and feathered in Northern Ohio by his abolitionism, having been dragged out of a meeting he had appointed, and thus shamefully treated, put into a wagon and driven some fifteen or twenty miles in the dark, and then left near a strange village to find such succor as he could in such a plight, bare-headed, and not knowing where to find a sympathizing friend. It is gratifying to know, that some of those who encouraged that brutal infliction subsequently repented, and are now decidedly friendly to the anti-slavery movement. Mr. R. has had more than his share of the 'rough and tumble' of the conflict, but throughout has been erect, unflinching, victorious. He is as modest and amiable as he is faithful, an earnest and eloquent speaker, a terse and vigorous writer, and one of the best editors in the country as to tact and judgment, to say nothing of moral principle. From his lips, the Anti-Slavery Bugle gives no uncertain sound, but its tones are ever full, clear, and inspiring. In his hands, the banner of emancipation will never be found trailing in the dust. May he live to witness the jubilee, to hasten which he has done and suffered so much!

Arriving at Adrian at 9 o'clock in the evening, we found kindly waiting for us our beloved friend THOMAS CHANDLER, who took us into his vehicle, and drove us to his quiet but exceedingly pleasant residence, about five miles from the city—a city only in embryo as yet, but growing rapidly, and full of the spirit of enterprise. Of course, our reception under his hospitable roof was very cordial, on the part of his excellent wife and all the household. He has a productive farm of one hundred and sixty acres, as fair to look upon as any to be found, which he has redeemed from a wilderness state by persevering industry. He was formerly of Philadelphia, and some twenty years ago—then a young man—went to that place to make a permanent settlement. A birthright member of the Society of Friends, true to all that was really precious in primitive Quakerism, he has long since transcended the narrow limits of sect, and, throwing aside its exclusiveness, is ready to join heart and hand with any and all who are seeking to establish the world-reconciling doctrine of human brotherhood. He is highly intelligent, well-read, contemplative, and philosophical, and, in point of moral worth, one of those men who are as precious, and almost as rare, as the 'gold of Ophir.' Thomas is the brother of the lamented ELIZABETH MARGARET CHANDLER, whose memory deserves to be kept green to the latest posterity. Her Poetical Works, with a Memoir of her Life and Character, by BENJAMIN LUNDY, were published a few years since in Philadelphia by T. E. Chapin, making a very neat volume of 800 pages, as full of genius as the sun is of light and heat, and as deeply imbued with the spirit of philanthropy as the universe is with the divine presence; and which, for its literary worth alone, would have quickly found a wide circulation and elicited universal praise, had it not been for its overflowing sympathy with the down-trodden slave. She was born near Wilmington, Delaware, Dec. 24th, 1807, and died at Raisin, (the residence of her brother Thomas,) Nov. 11, 1854, in the 47th year of her age. She began to write the cause of the enslaved in the columns of the 'Genius of Universal Emancipation' as early as the year 1826, and in 1829, was an associate editor of that periodical with Mr. Lundy and myself—contributing to its pages many of her choicest effusions, and adding greatly to its interest and usefulness. She was equally successful in prose and poetry. As the earliest of her sex publicly to consecrate her life to the anti-slavery struggle, and perhaps the most gifted, she is worthy to be associated with ELIZABETH HENRYCK of England, and the foremost women of the world. Dying at a period before the land was shaken by the conflict between Liberty and Slavery, still going on, (to be settled when or in what manner, who can tell!) her labors and merits are comparatively little known, but they will be properly appreciated when the history of our cause is impartially written. Her mortal remains lie entombed on a commanding elevation (selected by herself for that purpose), near the spot where she died, a neat white railing enclosing them, and some half a dozen young and thrifty oak trees standing in a row on one side of it. I visited the spot several times alone: to me it was 'all-hallowed ground.' It was a pilgrimage that I had yearned to make for many years. The 'heart of Thomas was well-nigh buried in her grave, and his reverence for her memory carries an air of solemnity with it, as though she had really been (what she almost seemed to be to all who knew her) an angelic visitant from another sphere. I found that my friend, Miss SALLIE HOLLEY, had preceded me in visiting the burial-place, and inscribed with her pencil upon one of the posts a touching tribute to her memory. Another inscription had been made by a fugitive slave. I could do no less than pay my homage in the following lines, written impromptu on the spot:—

TRIBUTE TO THE MEMORY

OF ELIZABETH MARGARET CHANDLER.

In these what glories attributes combined, To make thy life, (though all too brief in years), A blessing to the lowliest of mankind, That earth no more might be a vale of tears! Intrepid heroine in the noble cause Of outraged nature and the rights of man, Shunning the cross, and seeking no applause; In every conflict always in the van! Here rests thy body—dust to dust returned— What soul more pure e'er took its flight to heaven? A deathless fame most nobly hath thou earned— All honor to thy memory be given! I consecrate anew, beneath thy grave, My life to bring redemption to the slave.

To this poor tribute I added the very beautiful and descriptive lines of WHITTIER, applied to another:—

'Oh! half we deemed she needed not The changing of her sphere, To give to Heaven a Shining One, Who walked an Angel here.'

Alone unto our Father's will One thought hath reconciled— That He whose love exceedeth ours, Hath taken home his child.

Still may her mild rebuking stand Between us and the wrong, And her dear memory serve to make Our faith in Godness strong.'

Beside the remains of ELIZABETH, are lying those of her venerated aunt, who did not long survive her.

On Sunday afternoon and evening, I lectured in Adrian to crowded and most attentive audiences. I was hospitably entertained afterward, in the family of Dr. WOODLAND OWEN, a highly respected citizen, and a true abolitionist. They are all from England; but, unlike most of those who have come from the old world to these shores, they are all thoroughly baptized into the spirit of reform. It was worth going round the globe to

make their acquaintance. While proffering to them my warmest thanks for their kind attentions, I would here include all the other friends to whom I was similarly indebted during my tour.

On Wednesday morning, I left Adrian in the cars for Jonesville, in company with Miss HOLLEY and Miss PERRY, who were going still further to a place called Coldwater. Miss H. had been lecturing in various parts of the State with great success. At Jonesville, I took the stage (a long-bodied wagon) for Marshall, 25 miles, and had a fine opportunity, by the side of the driver, to see the face of the country. The 'lay of the land' in Michigan, as far as I saw it, was extremely beautiful; both level and undulating, but without any hills. Immense fields of wheat and corn were to be seen in every direction. The soil is light, easily cultivated, and very productive. The road between Jonesville and Marshall was so sandy as to remind me of Cape Cod—a long protracted drought making it extremely dusty. Some of the land was as thickly covered with stones as any part of Massachusetts, but they were generally of a small size, hardly suitable for stone-works.

Marshall is a village of about 8000 inhabitants, and, like Jonesville, presents a very attractive appearance. Its streets are wide, and laid out at right angles, and its plank side-walks extend for miles. I could hear of no abolitionists in the place. I was detained there from 5 o'clock, P. M., till midnight, waiting for the train that went to Battle Creek; so that it was after 1 o'clock, A. M., when I arrived at the latter place. At the depot, I was met by my young friend RICHARD MERRITT, (son of the venerable JOSEPH MERRITT, an esteemed minister in the Society of Friends,) whom I saw at the Women's Rights Convention in New York, and who had returned home only a few hours before my arrival. I was sorry to have given him all this trouble, but the arrangement was made without my knowledge, as I designed to go to a hotel. He conveyed me to his father's residence, a beautiful location, where every kindness was extended to me while I remained in the place. Battle Creek is extremely pleasant to the view, in every direction. It has a population equal to Marshall, but it is a more enterprising place. The buildings are neat, and the streets spacious. Considerable anti-slavery labor has been expended there by HENRY C. WRIGHT, PARKER PILLSBURY, STEPHEN S. FOSTER, JAMES W. WALKER, and other efficient lecturers; but not much impression has been made upon the place, owing to the strength of religious bigotry, all the meeting-houses being closed against the slave's advocates—except the Methodist's, which, a short time before, had been opened to Miss HOLLEY, though I could not get admission into it; a distinction between the parties without a difference.

In the evening, I addressed a crowded and an attentive audience in the Friends' meeting-house, not a large building. Many expressed their surprise that they had been so grossly deceived in regard to my sentiments, and a favorable reaction was the consequence. I spent the next forenoon and dined at the residence of HENRY WILLIS, in company with a few friends. It was a very agreeable interview. Mrs. WILLIS is a sister of the late ANNE MORT, of Albany, who died in this place, the truest of the true to the cause of the oppressed, and 'of whom the world was not worthy.'

In the evening, I again lectured in the Friends' meeting-house, to a crowded audience, and was listened to with profound attention for two hours. I was assured that a very favorable impression was made. The next day, I gave a reluctant farewell to the dear friends in Battle Creek for Detroit, expecting on my arrival in that city to find all the arrangements made for several consecutive public meetings; but, as my readers are already aware, no hall could be obtained for that purpose, so powerful were the religious and political influences brought to bear against me. On Sunday, however, a committee of colored friends waited upon me, inviting me to give an address that evening in the colored Methodist church. I did so, to a crowded auditory, (mostly colored,) and, at their solicitation, promised to address them again the next evening in the same church, should no other place be provided.

On Monday, several colored friends renewed their efforts to procure a hall for me, but they were again foiled; so they put out a handbill, stating that freedom of speech was struck down in Detroit, and announcing that I would lecture in the colored Methodist church that evening. The house was crowded at the time specified, a portion of the white citizens being present. The audience were greatly pleased with the lecture, especially the colored portion. After I had finished, a Dr. STEBBINS (a professed Free Soiler) rose in the back part of the house, and made a parade of his friendship for the colored race; and then proceeded to say, that 'all the good people of Detroit were within the churches'—that, after listening to my remarks, he regarded me as the character described in the Scriptures as 'the accuser of the brethren'—and that he was glad I could find no hall in Detroit in which to be heard. I rose, and denied the justice of the impeachment, and, pointing at him, exclaimed, 'There sits the accuser of the brethren! I appeal to all who are present, whether he has not most falsely accused me, and without the slightest provocation; for I have made no allusion whatever, this evening, to any church or any pulpit in Detroit, but have simply described the guilty complicity of the American Church, North and South, in relation to slavery, which no intelligent and honest man can deny. As for the churches and pulpits in Detroit, if my accuser will agree to obtain a hall for me, and to meet me face to face, I will then endeavor to settle the quantity and quality of their abolitionism, as I have made no attempt to do on this occasion.' The audience loudly applauded, and the valiant and courteous Doctor sized his hat and bolted from the house. I then asked, how many pulpits there were in Detroit, in which a clerical man-stealer would not be readily admitted; and how many churches there were, in which slaveholders would be excluded from the communion table. After a slight pause, a white person rose, and said there was 'one!' On being asked which one he replied, 'The First Baptist Church.' Mr. DeBaptist, a colored man, then rose and testified, that, as for the Church alluded to, it would not allow colored persons to sit anywhere else than in a 'negro pew,' in an obscure corner of the gallery! So much for religious abolitionism in Detroit.

On Tuesday, the Detroit 'Free Press' (!) alluding to my exclusion from the public halls of the city, said, 'We presume it is on the ground of Mr. Garrison's supposed "Jenny"!' The press of that city, universally, is vile and satanic, almost beyond parallel. (For a specimen of its spirit, see sundry articles in the 'Refuge of Oppression,' on the first page.)

Marius and I, that morning, shook off the dust of our feet upon that city, and took the cars for Ypsilanti, a thriving village of about 3000 people, (forty miles distant,) where Stephen and Abby Kelley Foster had been lecturing several evenings in succession, in the Baptist meeting-house, (Rev. Mr. Williams,) and once in the Methodist church. Their lectures had been exceedingly well received, by crowded audiences; and they had promised to lecture that evening, in case I failed to be present. At the appointed hour, we all went to the meeting, and found a full house, which I addressed for an hour and a half. I was followed by Marius in a few well-timed remarks, the meeting closing in a highly gratifying manner. A worthy and intelligent mechanic, named ODELL, invited Marius and myself to spend the night under his humble roof, and we did so, being very kindly entertained.

On Wednesday morning, we came in the cars to Ann Arbor, (nine miles,) a county seat, and full of sectarianism and pro-slavery, where Stephen and Abby had preceded me with lectures which considerably stirred up the place. It was pleasant to find at the depot, waiting for us, a fine-hearted and highly intelligent young man, (Richard Glasier, son of a Quaker preacher, Goddard Glasier, a very excellent and worthy man,) by whom we were welcomed in the most hospitable manner, and with whose family we spent some uncommonly pleasant hours, talking over a great variety of matters. Their

REPORT FROM THE BATTLE-FIELD.

CONCORD, N. H., 21st Nov., 1853.

DEAR FRIEND GARRISON: A home, though humble, none know better how to prize, than the storm and battle-worn anti-slavery agents; and a return to it, after the anxious and experience of a long campaign, is the crowning end of 'Paradise Regained,' in full fruition and reality.

I am just in from a laborious, though successful tour in the States of Indiana, Ohio, and Western Pennsylvania. Your own recent visit to Michigan and Ohio enabled you to witness to the vast importance of cultivating the Western field. The dirty pretenses to which the West is soon to rise, indeed has already risen, and the friends of Humanity, Liberty and Virtue, in that very greatness will prove its ruin.

The standard of morality in the churches is too low to achieve any thing but the most disastrous results. Whatever the people demand for religious doctrine, the pulpit will furnish, West or East. Scarcely like other wares, are manufactured to order, and sent to the market. When hanging wretches was the demand of the pulpit gave discourses four hours long, in support of it. Texts, contexts, and proof-texts were drawn from the Scriptures, both Old Testament and New. The banks and bottom of the 'lake of fire and brimstone' were said to be scattered with infant's bones, like the shores of the ocean with shells. Now that temperance is popular in the new States, church members, as well as others, can raise cars in myriads of bushels for distilling. They can own the terrible alambic, where the fire is not quenched day nor night, but where waves of whiskey roll forth continually, more desolating than burning lava, by wholesale or retail, in the liquid fire, or can grasp it down as well as other men, until the very communion table is red with reflected fishes from the blooded cheeks of baptised and sanctified drunkards and druggards.

Slavery, too, must be hallowed into holiness itself, and so in Indiana, the new State Constitution forbids a very large majority of God's children, on account of their color, from touching foot on the soil. And if any person employs a colored man or woman to do any work, he shall 'pay a fine of not less than ten, nor more than five hundred dollars'; and all moneys accruing from these fines are to be devoted to the interests of that hateful handmaid of Slavery, Colonization. And when the vote of the people was taken upon this article, every county in the State, except one, sustained it by an overwhelming majority. That county has been called the 'Infidel county,' by the church-going people, for years. There are in the State more than eight hundred Methodist ministers, besides hosts of others, of almost every denomination, known or unknown; and such a state of things exists around and about, and seems to be getting worse and worse every year.

When there is a Temperance cause, in near, it is generally under the dominion of the Church and the popular will. The 'Temperance Organ' in Ohio, edited by somebody who calls himself 'General Carey,' deals in much invective against reform and reformers of the ultra stamp; but, as I was told, makes a point and a principle of keeping out every thing in the shape of a reply or defence. Such an edifice was fit to be the tool of tyrants, in gagging down the voice, and the press too, of delegates to the so-called, but mis-called, 'World's Convention.' In some of the Western States, there is, as yet, but little zeal in the Temperance cause any where, though the use of ardent spirits, by old and young, is perfectly frightful. The people here in New England can have little idea of the extent of the evil. Members of Congress and of the State Legislatures are sometimes raked from the very gutter drunkards.

Nor is the Church, as such, exerting the least influence to change this state of things, and the few men and women who do take high and true ground against the prevailing evil, find their serene opinions in the pulpits and around the sacramental boards—baptised libellers and seceders towards the true, and only true, religious faith.

What the end of these things shall be, no one can tell. God and nature will be true to themselves. No law of theirs can be repealed—none that is broken can be un-avenge. The soul [or body] that sinneth, it shall do. No blood ofatonement, 'no universal salvation,' can avail to stay the fearful penalty. Who shall cry these things in the ears of the people of the wide world West? They are rushing madly on, as if there were no God, no Truth, no Justice in the universe; as if our career, no matter how just with Nature and with Heaven's law, was just as good, just as safe, as another. There is a work before us, as the ministers and missionaries of God's eternal wrath and law, that might almost crush the energies of an archangel.

As yet, the West has but few laborers of her era. Some she had once had, and given over to the foe. Poverty and poor health have driven others, who were true and faithful from the field. Our old friend Samuel Brooke, broken down in health, retired to Water Cure for restoration. He has since turned his attention to mercantile pursuits, and is now the main partner in one of the largest wholesale establishments in Cleveland. And as he is still true to the cause of humanity, I may be pardoned, perhaps, in a word relative to his business. His store is known as the grand depot of what are called, at the West, 'Yankee notions.' His partner is Mr. Whitney, and they occupy an immense store on Bank street, one of the great thoroughfares of the city. We talk of 'Yankee notions,' but to living Yankee know the number of them, or their names. I mentioned through left after left of them, through an immense museum. Every thing, almost, useful or ornamental, that is made in Connecticut, in the shape of buttons, combs, cutlery, clocks, watches, carpet bags, jewelry, all sorts of silver and plated ware, cambrics, muslins, laces, edgings, table-linens, dress maker's trimmings, gloves, hosiery, handkerchiefs, and such things, might be considered a small beginning of what you would see in a single room. You should go to that grand depository, to know how national the Yankees have grown. The enterprising proprietors have assured me that they were extending their trade to far West, and were already reaping the rewards of what they are determined shall be an 'Aberdeen,' as well as most extensive business. Nor will our old friend Brooke forget the claims of humanity, in the day of his success.

The Bugle is performing a work in the West, the value of which cannot be told. I never more felt the presence and sustaining power of God in our movement, than in the raising up of its present editor. It was a seal of Divine approval.

Most of the field work in Ohio, the past autumn, has been performed by Charles and Josephine Griffing, as well as myself. Of Mrs. Griffing, as a lecturer, I may say, every other day an auxiliary to the cause, I may say, when I have not already, as now so often, that is in fact sufficient for this moment to speak, that is in fact a lecturer, to convince and to win, she has few equals and in calm, serene, patient devotion, she has no superior. Years, as ever, PARKER PILLSBURY.

DONATION TO THE LIBERATOR.

CINCINNATI, Nov. 16, 1853.

MR. R. F. WALLACE: DEAR SIR,—Enclosed is a draft for one hundred dollars, being the amount appropriated by the Ladies' Anti-Slavery Sewing Circle, of this city, in aid of THE LIBERATOR, for the present year. With it, you have our best wishes in behalf of the cause. MARY M. GUILD, Secretary.

WE proffer our very grateful acknowledgments to the 'Circle' for this expression of their good will, which is all the more gratifying, in view of the unwieldy efforts of the Cincinnati Christian Press, through its sectarian malignity, to alienate all friendly aid. THE LIBERATOR in that section of the country.

ON Wednesday morning, we came in the cars to Ann Arbor, (nine miles,) a county seat, and full of sectarianism and pro-slavery, where Stephen and Abby had preceded me with lectures which considerably stirred up the place. It was pleasant to find at the depot, waiting for us, a fine-hearted and highly intelligent young man, (Richard Glasier, son of a Quaker preacher, Goddard Glasier, a very excellent and worthy man,) by whom we were welcomed in the most hospitable manner, and with whose family we spent some uncommonly pleasant hours, talking over a great variety of matters. Their

MR. G. J. HOLYOAKE'S ANSWER TO MR. W. J. LINTON'S TRACT.

LETTER TO WILLIAM LLOYD GARRISON, EDITOR OF THE 'BOSTON LIBERATOR.'

LONDON, October 29, 1855.

My DEAR SIR—Superstition and Slavery are defended by the same kind of persons, the world over. Those who battle for the freedom of the White Mind, no less than those who struggle for the liberty of the Black Man, discover it to be no rose-water war; and I find, as you have done, that blows do not always come from enemies—sometimes a friend bestows that unexpected attention upon you. An instance of this was, a short time ago, transferred to your pages.

One of your constant correspondents recently made me the welcome loan of a quantity of THE LIBERATOR. In the number for July 22, 1855, I find that you reprint an article signed 'W. J. Linton,' entitled 'Holyoake v. Garrison.' I made but a very brief notice of that article when it appeared here. Mr. Linton's waywardness and hasty injustice to others are known in England; but, in America, his allegations, repeated for the first time, and, as it were, on your authority, at least by your 'selection,' may wear an aspect of reality. Permit me, therefore, to give the other side of a few of his assertions.

To answer every imputation, I now make no pretensions. That would be, to place myself at the mercy of every reviler, who, if fertile in the invention of calumnies, could then condemn a publicist to indite perpetual defenses, and divert all his energies into the current of personalities. A man's life should be an answer to all who know him; and of the public, those whose good opinion is worth having never condemn others on untested imputation. My meaning in the above is not that Mr. Linton is a conscious reviler, but is made so by antagonisms which blind his eyes and his understanding.

Names I honor are placed at the head of his article, to condemn me by implication. Channing is wrested to charge me—

1. 'With faint-heartedness in the cause of human rights.' [This is not to be answered by protestations, but by conduct. I hope I stand acquitted.]

2. 'My strictures on the abolitionists seem an acquiescence in slavery.' [In the same number of THE LIBERATOR in which you quote Mr. Linton's paper, an honored correspondent of yours, Mr. Edward Search, testifies that 'it comes within his knowledge that Mr. Holyoake seldom loses an opportunity of protesting against that infamy of republicans,—the institution of slavery.']

3. 'Syncretism, servility, compromise of principle, may be suspected of me.' [Yet I detect these things no less than Mr. Linton.]

The quotation from Emerson implies—

1. That my 'lips' are dishonestly 'guarded.' [They are only guarded as discipline guards arms. Why not guard the lips? You guard the musket! Yet words are sometimes deadlier than bullets.]

2. 'That I do not speak what I think to-day and to-morrow, in words as hard as cannon balls.' [It is not my fault if I do not; and I endeavor also to make my words as hard as exactness—a measure of force Mr. Linton wots little of.]

The quotation from Zschokke (whom living, Mr. Linton would condemn no less virulently than myself, and for the same reasons) implies that I am 'polite to the sins of the great.' [Mr. Linton says so, because I do not follow his rule, which would, in my opinion, convert the advocacy of truth into bullying.]

A few of Mr. Linton's own assertions, made in his own person, will suffice as examples. He says—

1. 'I affect politeness in the advocacy of truth.' [All I attempt is, to avoid false imputations.]

2. 'I needlessly provoked a prosecution.' [This is not true. I provoked no prosecution, neither needlessly nor at all. Herewith I forward you my 'History of the Last Trial by Jury for Atheism.' Judge for yourself.]

3. 'I shuffled out of atheism when my respectable patrons pressed a less obnoxious title.' [All I have done is to object to the application of the term atheist to me by persons who use it to connote guilt and dissent. I never object to be considered on the side of atheism by those who mean by that word honorable and conscientious disbelief in a First Cause. Friends, and generous friends, I have—but no 'patrons.' Some of my most valued friends, as you may know, do not agree with me in opinion. Their aid was never intended as the price of my independence. They would justly despise me, and withdraw their aid, if they thought me capable of so regarding it.]

The same direct refutations might be given to every allegation Mr. Linton makes, but I refuse to be dragged through his dreary sentences of hate and untruth. There is scarcely an assertion in the whole article that is not contrary to the fact.

peal upon the subject, also received from Mr. Linton. We raised many subscriptions in the Reasoner, and care had to be exercised not to exhaust the energies of our friends. No people can or will give for ever. Aid is conscientiously required for the Propagandist Fund of the Reasoner. This falling, our power of being useful to any movement would at that time have failed too. We had not long before raised 1900 subscriptions for the repeal of the Taxes on Knowledge. It was not clearly a time to enter upon a new one; nor could I then, without great personal loss, devote myself to the incessant labor of collecting a large number of small contributions—and unless such labor is personally performed by some one, money cannot be raised among scattered workmen.

You cannot get up a public subscription at will. It requires some judgment to choose the right time to ask it, the right people to recommend it, and the right object to serve by it. Then you have to secure prior confidence and special cooperation, otherwise the subscription may fail, which destroys that prestige which may enable you to serve a second cause; and to propose a subscription, and let it fall, is only a philanthropic way of damaging the cause you profess to help. Mr. Linton never appears to think of these things, nor to make allowances for those who do. He had tried the subscription, and failed. The documents I had inserted in defence to him had produced but partial results. At this juncture, Mazzini addressed a public letter to the Reasoner, requesting us to aid the European Subscription. That altered the entire case. It was a repetition of the appeal which completed it, and furnished new conditions of its success with us. Certainly I did attach more importance to Mazzini's solicitation than to Mr. Linton's. Mazzini's request was not only higher, but it carried with it the power of obtaining its own fulfilment. As Mr. Linton professed deference to Mazzini, I should have thought I was consulting his wishes in deferring myself to Mazzini. Anyhow, I felt that, whoever failed, Mazzini ought never to ask English workmen in vain. It seemed in my eyes that it would be an incredible disgrace, should the enemies of European freedom be able to say—'Mazzini had asked a special circle of English artisans to aid him, and had had no response.' At once I put aside all other engagements and claims, and entered personally into the labor of collecting. Correspondents of the Reasoner did the same, and every man who could spare a shilling gave it, and numbers who could not—did. Nearly 8000 in England, and greater part of 2000 shillings in Scotland, were subscribed by the efforts of the Reasoner readers alone. For myself, I undoubtedly believed that Mr. Linton would rejoice that Mazzini, whom he professed to reverence, should be so deferred to. For myself, I counselled persons to send subscriptions to Mr. Linton, to Mr. Hawkes, to Mr. J. A. Langford, and others, and it was done in England as in Scotland. Providing the subscriptions were raised, I was ready to respect all who would help in the work. I thought Mr. Linton would do the same. It never occurred to me to make the matter a personal question. At that time, I valued Mr. Linton's opinion. It was an ambition of mine also to please him, and precisely that act, which should at least have commanded his tolerance, made him my ceaseless impugner. Scarcely a number of the English Republic has appeared since, without something offensive in it intended for myself. He even passes from political to religious opinion, and charges me with undermining 'faith,' &c., when our efforts are to teach the half-believers who infest society with impotence, sear and purer grounds of trustfulness than theological creeds furnish to them. We would teach the working class to have confidence in each other, and put away that distrust, suspicion, and imputation upon conjecture, which has destroyed Mr. Linton's own usefulness, and which will hand them over broken reeds for tyranny to bruise.

One writes so much reluctantly enough, and only because, in the merest self-defence, it is necessary to reply once, at least, before a new audience in a new land. It may also serve to prevent theological opponents in the States from taking advantage of unchallenged calumnies.

Disputes, apparent or real, between persons working for the same public objects, are the scandal of popular progress. No man can avoid being assailed, but he can avoid giving occasion for it. I have long seen that a man must count on falsehoods against himself as ordinary casualties of any form of public service. I have refused to believe that Mr. Linton seriously indited the allegations of the article now in question. But as my explanation of the error respecting the quotation from your writings has long been before him in the Reasoner, producing neither retraction nor apology, there seems no alternative. In your article you reprint, there are words of poison; and if I am to regard them as intentional, there must be an impassable barrier between my accuser and myself. If Mr. Linton wishes me to consider him as my enemy, I shall know how to acquiesce. It is a duty to be slow to recognize hate, a crime to give occasion for it, and a weakness to seek to avert it. Mr. Linton may say or mean whatever he listeth; yet on the platform, or through the press, I will still, in any good cause, work with him or for him. His private difference shall not become a public feud—that would be to endow private enmity with the power of driving you from public life.

In all this letter, I seek merely my own justification, not Mr. Linton's harm. I do not say he is not to be believed on any subject, or that he is not to be trusted in other respects, or that he has no true sympathies for freedom, or no power of fairness or friendship to others. I only say that to me he is unjust—that he writes without knowing facts, without seeking to know them, and without the power to read them when put before him in reference to myself; and that his assertions can be refuted at will. This I would still avoid saying, were it possible. It is a maxim of mine, that the truth ought not to be told, except when it appears to be plainly useful. I regret to think this portion of truth is here dealt with in this necessary and useful; and I wish to tell it without limiting the usefulness of which Mr. Linton, when unantagonistic, is capable. I know human nature well enough to be aware how double-sided many men are—how the same person may astonish you by his generosity in one hour, and his meanness in the next.

As reference is made to the new designation of Secularist which we employ, a word in relation thereto may not be out of place. Secularism regards this life as the key of the future, and therefore gives the precedence to present duties. It prepares for the next world, if such shall accrue, by turning this to some useful account. It counts humanity a higher name than Christianity.

Secularism proceeds upon the maxims long ago enunciated for ourselves—viz. that Free Inquiry has no limits but Truth, Free Speech no limits but Exactness, Policy (the law of speech) no limits but Usefulness. He will be unfettered who takes the first maxim, guarded who takes the second, and a performer of ascertained service who takes the third. Free as the winds, and as uncompromising as Destiny, are they who pursue free inquiry.

This week I have sent, on application, 210 cards of acknowledgment to Johnstone, near Paisley, the Reasoner correspondent saying, 'We sent our subscription to the Glasgow Services. We know that to you it is a quite indifferent matter who received the subscriptions, provided they were made, and reached Mazzini and Keoth in the end, which they will equally do through Mr. Buchanan.'

It is well here to remark of Mr. Linton's several in your reprint, that I plotted for Lord Palmerston, and found it convenient to deny it; it was not as a matter of convenience, but as a casual act of duty I denied it—and more, I defied Mr. Linton to produce the slightest proof of his accusation. He asserts my denial to be false, having failed to prove so. Should others act thus to Mr. Linton, we should see him mounted on his epistolical pikes, striving amid the ruins of reputations. The Liberator Mr. Linton takes with honor, and he is no baseness in another person—but his friends regard him as a species of chartered calculator, or, having regard to his want of control when the fit seizes him, as sort of epileptic assessor. He has, however, a good natural constitution. Time may recover him—let us hope it will.

quity to the confines of truth—overleaping all barriers which power, policy, interest, fashion, or friendship put in the path of progress. Vigilant, advised, measured and impassable may those become, who hold by a generous veracity. Far, both from outrage or servility—too proud to court and too strong to hate—are those who learn to discard all arts but that of the severe service of others, exacting no thanks and pausing at no curse.

Such is the philosophy of Secularism, and only those who misunderstand it, misrepresent it. I have the honor to be, dear Sir, Your faithful friend, G. J. HOLYOAKE.

P. S. I am informed that a letter from Mr. Linton, more notable than his article, has found its way into THE LIBERATOR. I have not yet seen it. When I do, I will forward such remarks as may be necessary to vindicate the Anti-Slavery Address of the English Democrats, to which I understand it relates.

LETTER FROM W. J. LINTON.

BRANTWOOD, CONISTON, WINDERMERE, Nov. 5, 1855.

TO THE EDITOR OF THE LIBERATOR: MR DEAR SIR,—Through the courtesy of your excellent friend, Mrs. Martineau, I see a copy of her letter to you, concerning Mr. Holyoake, before that letter can reach you; so that my few words of reply may be in time to print in the same paper.

That Miss Martineau is quite sincere in all she ever says, there can be no manner of doubt; yet in the present instance, it seems not impossible that some aesthetic leanings may have warped her judgment. I have known Mr. Holyoake very much longer than she has; have had some months, too, for reconsidering the paper which she now answers almost at sight. I am sorry that I can only repeat that paper, word for word.

Miss Martineau wishes she could give you 'an idea of the absurdity it is to us in this country to charge Mr. Holyoake with speaking' (the speaking is her own word, but I will not object)—'with desiring to conceal his opinions, and get rid of the word Atheism.' Yet she herself tells you—'The use of the word Secularism is found advantageous, but it in no way interferes with the profession of Mr. Holyoake's unaltered' (atheistic) 'views.' I said—'It was convenient to drop the name of Atheism, though he does not cease to disseminate his atheistic folly.' Truly, there is not much difference between convenient and found advantageous.

Like the Secularism, I fear her 'Edward Search' is a misnomer. I have known Mr. Holyoake longer than Mr. Search has; and I can not recollect ever hearing him, in public or private, denounce the institution of slavery. Six years' volumes of his weekly 'Reasoner' lie before me, and my search cannot find a single instance of American slavery. The articles (in the 'Leader') denouncing the Abolitionists were, I believe, his first notices of the abolition movement. Miss Martineau's known regard for your cause will not enable her to alter this.

As to the 'personal inducement' before he would help the subscription for European freedom, Miss Martineau's 'only possible answer'—'I know of none of any kind'—is so conclusive, that I refrain from saying more. Palmerston and Graham (with the Bandeliers' blood upon his side) are, I guess, tolerably well estimated on your side of the Atlantic. I will only remark on that score, that I attacked Mr. Holyoake, not for his thought, but for so freely acting in opposition to his avowed thought.

I would apologize for troubling you with this, but you will see that I ought not to suffer the weight of Miss Martineau's name to make a faulty balance; and also, it is of some importance to you and to your countrymen to know what the men are who address you in the name of our democracy.

I am, my dear Sir, Yours, most respectfully, W. J. LINTON.

IMPORTANT FROM EUROPE.

Arrival of the Atlantic—The Turks Victorious—Loss of Three Thousand Men by the Russians—100,000 Turks across the Danube—&c. &c.

The steamship Atlantic, from Liverpool 16th Nov., arrived at New York on Tuesday morning. Passengers by the steamer Atlantic state that there was a current rumor as the steamer sailed, that Lord Aberdeen was about to resign, and give place to a more warlike ministry; but the rumor was not generally credited.

We have the details of the recent affair at Olenitz, which was a brilliant Turkish victory, and in which 1200 Russians were killed or wounded. The Turks have now nearly 100,000 men across the Danube. The Russian Commander, Gortschakoff, has received orders to set on foot an offensive.

It is said that the Turks captured eight guns at Olenitz on the 4th. The Anglo-French fleet in the sea of Marmora. Russia lays an embargo on Turkish shipping from the 22d inst. Neutral flags will be respected. The Circassians continue their successes in Asia. In addition to the several other fortresses in Georgia and Caucasus have fallen into the possession of the Turkish allies.

The Emperor Napoleon expresses himself strongly in favor of active operations to aid the Turks. The British Government evidently vacillates. Russia notifies the World that it reserves to itself liberty of action in Eastern affairs. The Czar's declaration of war was read in all the churches of St. Petersburg on the 4th. There was a review on the same day, but the declaration was not read to the troops. Austria professes neutrality. Disaffection has broken out among the Poles in the Russian ranks. Four had been summarily shot at Bucharest. The communication between Galatz and Odessa was closed. By telegraph from Constantinople, the Turks are reported to have captured the Russian fortress on the Shekrah, Asia.

The national defence of Servia goes on with great activity. District inspectors go from village to village to see that every man is armed. Later advices say that Rifat Pasha, commanding the Turkish army of reserve, had arrived at Sophia, which he will be his headquarters. The reserve numbers 120,000 men, and is ready either to operate with Omar Pasha or to sustain him in case of defeat.

The Battle of Olenitz.—Referring to this engagement, a Vienna letter of the 10th says: 'It is not likely that the following startling news will find its way into the papers; but you may rely implicitly on its truth. The victory of the Turks, which was owing to treachery, is now complete, and is generally supposed. The outposts nearest the River were Poles, and they not only permitted the Turks to cross without giving notice of their approach, but actually assisted them in their work of death. The cannonade lasted, with slight intermission, 28 hours. The date was a mistake. The affair began in the night between the 1st and 2d, and lasted to the 3d.

The alarming intelligence relative to an alliance between the Czar and Dost Mahomed rests upon letters from Cabul, which state that a large Russian army was marching on to the capital of the Khiva, and with the avowed purpose of conquering the country. Rumors of the alliance had reached England by way of Poland and the Khyber pass, added to which serious apprehensions of a movement among the Afghans had led to a large reinforcement of the British army at Peshawar.

The British are in a bad position in Burmah. The insurgents had surprised the imperial garrison at Shanghai, on the 7th of Sept., and gained possession of the city without scarcely any resistance. The chief officer of the Government escaped, and placed himself under the protection of the United States authorities. There was a report that Pekin had also fallen, but the rumor was not generally credited. Canton remained quiet.

The imperialists were making strong efforts to retake Amoy. The Emperor is said to have accepted the proffered aid of the Tartar chiefs north of the Wall as a last resource. YENKA (Monday).—On the 5th, the Russian commandant moved forward to Olenitz, to chastise the Turks with 24,000 men, mostly infantry. On the 11th they met. A pitched battle ensued. The Russians were compelled to retreat the second time, in disorder, on Bucharest, having lost in four attacks on Olenitz 3000 men. This is reliable.

NATIONAL ANTI-SLAVERY BAZAAR.

The National A. S. Bazaar will open at Horticultural Hall, School-Street, on Wednesday, December 21st.

The Managers would take this opportunity to entreat a more earnest and generous cooperation on the part of all the members and friends of the American A. S. Society than on any previous occasion. Having enlarged the sphere of its operations, and increased the number of its agencies during the present year, it will stand in need of larger pecuniary supplies, which will, we trust, be furnished to it through the Bazaar's instrumentality. We will proceed to suggest several modes of action, by either of which we shall feel ourselves essentially aided.

First, by Donations of money. We shall thankfully receive any sums that may be sent us immediately, for the purpose of being expended in the purchase of materials for manufacture, or that may be given at the time of the Bazaar and through its Treasury, for the purpose of increasing the general receipts. All such donations will be acknowledged in the columns of the Standard and Liberator, and in the Bazaar Gazette. It is not in the power of all the slave's friends to give much of their time or personal service to his cause. Of such we claim only the bestowal of their money and sympathy, and beg them to believe that the former shall be economically and faithfully appropriated, and the latter received as a fresh source of encouragement and stimulus. Were a few dollars only sent from each town in Massachusetts, how greatly would our funds be increased!

Second, by Donations of articles. Almost every kind will be suitable and acceptable. Very few articles have ever been sent us, for which we were not ultimately able to procure a market. We would in an especial manner request the Ladies connected with the Anti-Slavery enterprise to send as large supplies of manufactured goods as we receive none from our Foreign friends. We have found, by experience, that the larger our supplies, the greater is the demand; there is no loss on the articles that are unsold at the time the Bazaar closes. We receive constant applications for assistance from Fairs held all over the country, whose funds are in one mode or other devoted to the help of the American Society, and hence it will be seen our market is unlimited. Clothing for Ladies and Children, of a useful description, knitted Stockings, Gloves and Mittens, Bedgowns and Comforters, if not too high priced, will all be found particularly saleable; and we would especially request our country friends that they would, in these respects, remember us.

Third, We need larger supplies for our REFRESHMENT TABLE. The more economical its arrangements, the better; but for the last few years, we have been obliged to purchase tea, coffee and sugar, that, had our wants been known, some friends of the cause might have contributed. It is our wish that the Bazaar's expenses should be such only as are absolutely unavoidable. We can hardly expect the use of Horticultural Hall, free, or that the U. S. Custom-house will remit the duties on our foreign goods; but with a few exceptions like these, we wish that all the Bazaar's expenses should be like our own time and energies, free-will offerings in this great warfare. We beg the farmer as well as the manufacturer to remember this occasion. Fruits and Vegetables of every description, Cheese and Butter, and articles for which a ready and certain sale could be procured.

Finally, we would urge upon all the duty of personal attendance and pecuniary patronage. Let all the country friends esteem it a duty no less than a pleasure to give one day, at least, to the Bazaar. Our prospects from abroad are such as warrant us in promising as large and beautiful a collection as in any former year; and we trust it will be in our power to make such arrangements as shall ensure eloquent speaking in the Bazaar during most of the evenings that it continues open. All letters in respect to the Bazaar may be addressed to Miss A. W. Weston, Weymouth, or to Mrs. S. May, 21 Cornhill, Boston. Boston, November 6.

LETTER FROM MRS. DOUGLASS.

WE publish the following letter, as requested by Mrs. DOUGLASS—simply remarking that it is evasive in its language, as our charge had reference to the past, and not to the present. It is not possible that Mrs. D. means deliberately to affirm, that there has been no unhappiness created in her family, in regard to the person alluded to, though there may be no cause for any such feeling at the present time.

WILLIAM LLOYD GARRISON: Sir,—It is not true, that the presence of a certain person in the office of Frederick Douglass causes unhappiness in his family. Please insert this in your next paper. ANNA DOUGLASS. Rochester, Nov. 21st, 1855.

Railroad Accident. We understand, (says the Rochester Union of Saturday,) that an accident occurred on the Rochester and Lockport railroad on Tuesday last, by which Mr. Slater, a resident of Knowlesville, Orleans Co., was instantly killed. Slater was a passenger in the up train, and some difficulty arose between him and the conductor as to the payment of fare, which ended in his being put off the train at Orangetown. He then started on foot toward Lockport. Another train came along soon after, upon which Slater attempted to jump, while it was in full motion. He fell between the cars and was instantly killed by his head being crushed by the wheels. Deceased was between 40 and 50 years old, and was formerly a deputy sheriff of Orleans county.

Deaf Man Killed on the Railroad. A deaf mute, named Taylor, was killed on Saturday morning, on the Philadelphia and Trenton railroad near Bridgeburg, by the six o'clock train from New York. The deceased resided at Bridgeburg. He possessed a large amount of property, which was under the control of trustees.

Fatal Accident. John Martin, a hand on the Portsmouth and Concord Railroad, was killed near Epping Depot on Saturday evening. He was connected with a hand car, which was being pushed by a train, and in trying to save the hand car, he lost his life.

Accident upon the Eastern Railroad. As the quarter past twelve P. M. outward train, to-day, upon the Eastern Railroad, was passing through North Chelms, a large rock rolled from the bank. The engine saw the obstruction in time to blow the whistle, but the speed could not be checked to prevent a collision. The engine struck the rock with such violence as to throw it off the track and up the bank. The tender was struck on the track, but the passenger cars remained on the track, and the passengers were not in the least injured. The fireman, whose name we do not learn, was terribly crushed, and it is supposed cannot survive. The engineer had a remarkable escape, receiving only a few slight bruises. The accident caused a detention of trains upon the road.

Another Man Killed. At about three o'clock Tuesday afternoon, a fireman named Weston was killed on the Eastern Railroad. He was shifting off the engine, when his head caught in the frog, throwing him under the engine, and killing him instantly.

DIED.—In Sherburne, Nov. 15, Mr. AMORY BARBOOR, aged 60. He was a tender and affectionate husband and father, a kind and obliging neighbor, and friend, conscientious and upright in all his dealings; yet he was stricken down in the prime of manhood, by the cruel intolerance and persecution of the Orthodox church in Sherburne. For the last fifteen years his mind has been gradually sinking under his sufferings, and for the last year has been almost entirely prostrated. Long was his intellect 'rest of its light. But his motto was ever, 'I wish to do right'—'Friend of humanity, friend of the slave.' The tears of affection shall water his grave. —Communicated.

WORCESTER COUNTY (SOUTH) ANTI-SLAVERY SOCIETY.—The Annual Meeting of the Worcester Co. South Division A. S. Society will be held in WORCESTER, at Horticultural Hall, on Sunday, Dec. 18. A general attendance of the members is requested, and all persons are invited to attend. We beg to say that Mr. LEONARD GARRISON, PARKER PILLSBURY, and other speakers will attend. EPPINGHAM L. CARPON, President. EMILY A. LOVELL, Secretary.

TRIBUTE TO MISS SARAH A. THOMAS.

At a meeting of the students of New York Central College, called to take some action concerning the death of Miss SARAH A. THOMAS, a Committee, consisting of Miss L. A. Caldwell, Miss E. E. Sullivan, J. M. Smith, H. C. Ballard and Asahel Smith, was appointed to prepare a testimonial expressive of the feelings of the students. Subsequently, the Committee reported the following testimonial, which was unanimously adopted. It was also voted, that a copy of this testimonial be sent for publication in the Liberator, Frederick Douglass's Paper, American Baptist, and Carson League, and also that a copy be sent to the parents of the deceased.

LYDIA A. CALDWELL, Ch'n of Com. AARAH SMITH, Sec'y.

TESTIMONIAL.

Since it has seemed good to 'Him who doeth all things well,' to remove by death one of our number, Miss SARAH A. THOMAS, we, the Students of New York Central College, deem it fitting to give to the world this testimonial of our high appreciation of her character, and our sympathy with those whose home has been made desolate by this sad bereavement.

We admired her talent and generous ambition, her pure and lofty aims in life. We mourn that we, as students, are deprived of the example of one whom we all loved so well, and whose example was so worthy of imitation. We mourn that the world has been deprived of the many deeds of love which she aspired to perform.

We admired her singular independence of character, her earnest, consistent maintenance of what she believed to be truth. We loved her for the fairness and impartiality of her love toward all mankind—for her generous and uncalculating philanthropy; and although her name be never written among the world's benefactors and philanthropists, yet by us will her loss long be mourned and her memory ever cherished as the earnest, active well-wisher of all her race.

We loved her for her deeply sympathizing and affectionate nature, and, in her death, experience a sorrow and loss which can be understood only by those who, like us, have known the wealth of her gifted mind, and felt the influence of her rare and noble nature.

While we mourn our own loss, we would not forget that her death has sundered stronger, tenderer cords than can unite those not bound by nature. To her bereaved family we extend our fullest sympathy, feeling that in this case it is a privilege as well as duty to 'weep with those who weep.'

While we mourn her death—while we feel deeply affected that we shall 'see her face no more,' yet we rejoice that she gave us the sweet assurance that she was prepared for the heavenly rest.

We would emulate her virtues, we would be devoutly thankful for the purifying influence of her example, and we would bow meekly in submission to the will of our Father, who, in love, hath taken her to himself.

Miss Thomas, whose death is communicated in the above tribute was not soon to be forgotten by those who knew her. Gentle in manners and deportment, and yet manifesting a most unbending devotedness to what she believed to be the true and the right, she gave promise of rare excellence of character in the future years of her development. During a residence of a few months in this city last winter for the purpose of obtaining the highest musical instruction, she endeared herself to all with whom she became acquainted (her sense of the value of time prevented her from becoming acquainted with many,) and these friends, while they learn with surprise and regret that one so young and so interesting should so soon have passed from earth, would extend to her afflicted parents and friends their tenderest sympathy. R. F. W.

Notice of Meetings, &c.

ANTI-SLAVERY LECTURES IN WORCESTER.—1853-4. A Course of ten or more Addresses will be delivered in Worcester, during the ensuing season, by the following Speakers:— 1. Hon. Joshua R. Giddings, of Ohio, Dec. 2. 2. Rev. Antoinette L. Brown, of New York, Dec. 9. 3. Frederick Douglass, of Rochester, N. Y. 4. Rev. Samuel Johnson, of Salem. 5. Henry C. Wright. 6. Wendell Phillips, of Boston. 7. Hon. John P. Hale, of New York. 8. Rev. E. E. Hale, of Worcester. 9. " " N. Colver, " 10. " " J. S. Adams, " The Lectures will be delivered at the City Hall, on successive Friday evenings, except that, during part of December, and January, they will alternate with the Concerts of the Germania Society. Lectures commence at 7 1/2 o'clock, P. M. Single tickets, 10 cts. Packages of ten, to be used at any Lecture, 60 cts. For sale at Keith & Co.'s Bookstore, and at the Door.

O. K. EARLE, Secretary.

ANTI-SLAVERY LECTURES.

AT THE BROADWAY TABERNACLE, NEW YORK, 1855-'56.

THE NEW YORK ANTI-SLAVERY SOCIETY, (auxiliary to the American Anti-Slavery Society,) believing the present time to be eminently favorable for a full and free discussion, in this city, of the great question of American Slavery, has made arrangements for a Course of Anti-Slavery Lectures, to be delivered on each successive Tuesday Evening, beginning December 13th, and closing March 7th, in the Broadway Tabernacle. In order that the subject may be presented in all its aspects, political, moral, social and religious, and with fairness towards all earnest-minded friends of the cause, the Society has engaged the services of the eminent champions of Freedom whose names, together with the times when they are severally expected to appear, are given below—

1. Hon. JOHN P. HALE, Tuesday eve, Dec. 13. 2. Hon. JOHN G. PALMER, " " " 20. 3. Hon. GEORGE A. DOUGLASS, " " " 27. 4. Mr. C. L. REMOND, " " " 3. 5. JOHN JAY, Eq., " " " 10. 6. Rev. HENRY WARD BEECHER, " " " 17. 7. Miss LIZZIE STONE, " " " 24. 8. Hon. HORACE GREELEY, " " " 31. 9. Rev. W. W. CHURCH, " " " 7. 10. Wm. LLOYD GARRISON, Eq., " " " 14. 11. Rev. THOMAS PARKER, " " " 21. 12. WENDELL PHILLIPS, Eq., " " " 28. 13. RALPH WALDO EMERSON, Eq., " " " 4. Mar. 7.

TERMS OF ADMISSION.

Gentlemen's Season Ticket, \$2 00 Lady's " " " 1 00 One Admission for a Gentleman or Lady, 0 25 One Admission for a Gentleman and Two Ladies, 0 50 The Lectures will commence at 7 1/2 o'clock. Tickets for sale at Fowler & Wells, 121 Nassau st., at the Office of the National Anti-Slavery Standard, 142 Nassau street, (up stairs); and at the door of the Tabernacle, on Tuesday evenings. By order of the Committee of Arrangements, OLIVER JOHNSON, Chairman. New York, Dec. 2, 1855.

PARKER PILLSBURY, an Agent of the Massachusetts A. S. Society, will lecture as follows:— Newburyport, N. H., Sunday, Dec. 4. Manchester, N. H., " " " 11. Worcester, " " " 18. Plymouth, " " " 22.

REV. ANDREW T. FOSS, an Agent of the Massachusetts A. S. Society, will lecture as follows:— East Weymouth, N. H., Friday eve, Dec. 2. Milford, N. H., " " " 9. Mason Village, " " " 16. Wilton, " " " 23. Amherst, " " " 30. Londonderry, " " " 6. Manchester, N. H., " " " 13.

LORING MOODY will lecture on topics connected with the Anti-Slavery cause in: Southbury, " " " Sunday, Dec. 4. Westboro, " " " Tuesday, " 5. Northboro, " " " Thursday, " 7. Shrewsbury, " " " Sunday, " 11. Will some friend in each town appoint himself a committee to make all needful arrangements?

The Year 1853

Has been a year prolific in good Books.

John P. Jewett & Company, Among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be found in every Library.

Mrs. Child's Life of Saml. C. Knapp, One of the most interesting biographies ever published. 10,000 copies in 4 months.

THE SHADY SIDE, BY MRS. HUBBELL. A thrilling tale of the vicissitudes of a country minister's life. 7,000 copies in 8 months.

THE MYSTERIOUS PARISHMENT, OR, SATANIC LICENSE. A powerfully written Temperance Tale. Fourth Thousand.

LECTURES TO YOUNG MEN, BY REV. RUFUS W. CLARK. First thousand sold in four days.

Voices from the Silent Land, OR, LEAVES OF CONSOLATION FOR THE AFFLICTED. BY MRS. H. DWIGHT WILLIAMS. A beautiful gift for a friend in affliction.

THE LAST HOURS OF CHRIST. BY W. G. SCHAUFLY, Missionary at Constantinople. A religious work of rare excellence and beauty.

POETRY.

THE MISSION OF THE REFORMERS.

Ye that for progress would be sought achieving,
Worthy your sacred mission on this sphere,
And in life's roof the golden threads be weaving.

THE LIBERATOR.

TO O. G. W.

My friend: I have read your letter with great interest. It is clear, honest, and intelligible. Permit me, however, to ask you a few more questions.

When we wish to judge what the Emperor of France or Russia is going to do in certain future cases, the universal common sense mode is to inquire what have they done in time past—by what principles have they hitherto conducted their administrations.

I find within myself a conception of a ruler, self-denying, tender, magnanimous, generous and just—not seeking his own good, but the good of his people.

This, if I understand it, is precisely the ground on which you found your belief that the Creator will eventually bring out his administrations according to our views of justice and goodness.

OCTOBER.

BY WILLIS GATLORD CLARKE.
Solenn, yet beautiful to view,
Month of my heart! thou darest here,
With sad and faded leaves to strew.

CATALOGUE OF SOUTHERN ATROCITIES.

Atrocious Murder.—The telegraphic despatches have stated that Wm. H. G. Butler, a teacher of an academy at Louisville, had been shot down in his school by Mat. T. Ward, of that city.

William H. G. Butler was a native of Indiana, and was twenty-eight years old at the time of his death. He was educated at Hanover college, where he graduated with distinguished honor.

Why is this reasoning any better, as applied to the future way of the Creator, than as applied to the future course of the Emperor of France?

Would you not think it absurd to found any practical movement of consequence on deductions with regard to the future conduct of the Emperor of France, obtained in the way which I have stated?

You consider the fact that the Bible teaches the eternal misery of a certain portion of minds, a sufficient fact for supposing that it could not come from the Author of Nature.

Yet you admit that he has done things which, as far as they go, are as really at variance with what you conceive to be the principles of justice and kindness.

And there is this difference in the picture, that the misery shown to be probable by the light of nature, is in many cases just as likely to come on the innocent and good, as on the bad.

According to your mode of reasoning, there may be as many gods as there are different sorts of men.

You conceive of a Being generous, merciful, and just, who finds his greatest pleasure in doing good; and you say, I find a conviction within myself that this is God, because it is what I think God ought to be.

The sensuous and pleasure-loving Greek forms a conception of a beautiful, imperious, half-intellectual, half-physical Being, using divine power and wisdom only for self-gratification, and he says, 'I find within myself this idea of what God should be, therefore such he is.'

The Thug of India, whose idea of moral excellence consist in capability and adroitness in killing men, conceives of God as a great destroyer, and admires him principally on this account.

Each of these has the same basis with you, for supposing his conception of God to be the true one.

It appears to me that the conception which you have, is one which was introduced into the world by that very Being which you disown.

It was Christ and his predecessors who taught us that God is a tender, merciful Father; and it is Christ, also, who taught the most explicitly the danger of eternal misery.

You say, that a Being, who can see his creatures writhe in sufferings which he has power to relieve, without relieving them; who hides himself from them when they call, and when distress and anguish come upon them, will not answer, is a Being contrary to all your conceptions of goodness.

But does not our Creator look down daily on writings of anguish which we could not bear even to think of? Is not the whole air of this world filled with cries and prayers for relief, which are not answered?

All that you know about the Creator, without the Bible, is, that he is an inflexible supporter of law, and visits the breach of law with unsparring penalty, whether the subject was innocent or guilty; whether he had any chance to know the law or not; whether the law was broken by his own fault, or the fault of others.

His creatures do often call upon him, and he does not answer; they seek his help, and they do not find it. How do you know it will not be so in another world, when it has always been so in this? If you say this evil is all temporary, and working to a higher good, this is assuming the very question in dispute. What we are arguing is, whether evil is temporary or eternal.

What would you think of a teacher of a primary school, who should imitate the example of the system of this world? Should the teacher of an infant school enact a complicated system of laws, which the children could not, by any possibility, accurately understand, yet inflexibly punish every violation of them, what should we think of it? Should he systematically cause some to suffer for the sins of others, what would you think of it? Should he systematically place inexperienced children under the care of depraved teachers, what would you think of it? Should he give some infinitely better advantages than others for knowing and doing right, yet systematically punish those thus deprived, what would you think of it? No one would suppose a teacher, who conducted a primary school in this way, could have any reasonable expectations of training scholars in virtue.

To a Child. Oh thus bright thing, fresh from the hand of God; The motions of thy dancing limbs are swayed By the unceasing music of thy being;

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I have a view of God in which I find rest, a view similar to the one you describe; but my grounds for believing it to be the true view are declarations in the Bible, and deeds ascribed to God there—a Bible authenticated by evidence such as God alone could give.

There I find the difficulties of the natural system frankly admitted—Clouds and darkness are round about him. His way is in the sea; his footsteps in the great deep; his paths are not known; yet justice and judgment are the habitation of his throne.

In the Bible, I see the seemingly inflexible, unmoved Creator appearing in the form of a sympathizing, suffering, self-denying Redeemer. I see him wearing our form, bearing our sorrows, afflicted in our afflictions. Nature shows me only a God who calmly undears the dearest tie. The Bible shows me this God weeping over the grave; and in that heaven to which he has ascended, I view him bearing, in his patient, generous bosom, the anguish of a world.

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