

giving an outline of his plan of emancipation. This handbill concludes as follows:

"We have thus, in a very rambling and feeble, unsatisfactory manner, given something of an outline of the plan which we had intended to present. It may be that my paper has not been conducted in the most pacific manner, but is there not cause for mutual reproach between myself and the public in which I am placed? And those who now denounce me, should remember that my paper was denounced even in advance, in the full avowal of all the incendiary purpose which my enemies now affect to impute to me. I am willing to take warning from friends or enemies for the future conduct of my paper, and while I am ready to restrict myself in the latitude of discussion of the question, I never will voluntarily abandon a right or yield a principle.

C. M. CLAY.

TRUE AMERICAN—EXTRA.
LEXINGTON, AUGUST 15, 1845.

To a Just People.

I deem it due to myself and the cause of the people, the constitutional liberty of my State, that I make a few brief explanations before the enemies of all these proceed to extremity, that they may be left without excuse in the censure of all just men. I learned a few moments before 3 o'clock, that a public meeting was to be held at that hour in the Court House, to take measures for the suppression of the publication of the "True American."

Immediately, as unwell as I was, I proceeded to the Court House to vindicate, as I shall ever be ready to do, the principles and policy maintained in that paper. I found about twenty individuals, including some two or three personal friends who followed me in. I knew them all to be political and three fourths of them violent personal enemies. I saw but one so called Whig, and he has been ever since the publication of the paper, one of my most violent opponents. I will give the names of these men hereafter to the public.

Two speakers proposed to dissolve the meeting, and Capt. Henry Johnson, a cotton planter, declared that although he was ever ready to act boldly upon this subject, he would not then, nor hereafter, take any action in regard to the True American, unless the Whig party also came up and incurred the same responsibility. Thomas P. Marshall said that he had regarded it as a public, not a private meeting, and that he conceived that the public dissatisfaction and excitement were based upon the editorial published by me in the last "American," where I spoke of the consequences of the disregard of the principles of justice by the leading men of the Nation, and another person remarked that dissatisfaction was also founded upon the opinion set forth by the leader in the last paper. Here several persons contended that it was a private meeting, upon which I started to leave the House, explaining to Mr. Marshall in passing, that a construction had been put upon my article which I never entered my head to convey, as any sensible man who will read the piece, will see, who knows the circumstances in which I am placed, having regard to common sense, the effectuation of my own purposes or the safety of myself and relatives, that I could never intend to give it.

It will be perceived by the reader of that article, that the whole piece alludes to National policy, and the loss of a high sense of justice in the administration of our National affairs, resulting from the influences of Negro Slavery upon the National action, even to the habitual violation of the Constitution; and I further meant to convey the idea, in my elliptical manner, that in a country like ours, where suffrage is universal, and standing armies impossible, that those men who are drawing substance and power from the existence and extension of Slavery, at the expense of the interests of the great masses of the legal voters of this Union, who are now and have been sacrificed at the shrine of Slavery; that these men, the White millions (having no allusion whatever to the Blacks of the South) would in the course of time, when that poverty pressed upon them which Slavery had been most instrumental in causing, follow the example of their plunderers, and in turn plunder them. Such was the case in France when the Oppressed rose upon the Oppressor, and spared neither property, life or sex."

As to the Blacks, we have ever held in our printed arguments, and in our secret opinion, that the slaves, while the Union lasts, are utterly impotent for any very extensive mischief, even in the Cotton countries, and I regard the idea of insurrection in Kentucky, where there are about six Whites to one Black, as ridiculous, and only used by the slaveholders as a bug-a-boo, to maintain the ascendancy of their power in the State; and even if an insurrection should take place, I feel myself as much bound, as any citizen in the State, to shoulder my musket to suppress it, and in the discharge of my duty I am not willing to admit that any person is more ready. With regard to the leader of the same paper, I said in the beginning that I intended to allow full freedom of discussion upon the subject of slavery, and I said for several weeks, at the head of my editorial columns, under my own signature, that I intended to allow under the editorial head also, great latitude of opinion, without comment.

Differing as I did in some important points from the writer of this article, who I repeat is a large Slaveholder, I intended to give my individual views on the same subject, in my very next number, which when given will put my enemies under the necessity of denouncing, when they denounce me, the immortal Washington, a name sacred to the lovers of liberty of all time and place. I had not expected in the abundance of my charity, that the most fallen men would have taken advantage of my helpless condition, arising from a long and painful illness, to sacrifice me when even in health I stood almost one man against a thousand. I tell these men, however, that they much mistake their man, and that if they do succeed in accomplishing their purposes, and seal their triumph with my blood, that their banners of Victory shall wave over a violated Constitution, the grave of Liberty, and the impious defiance of the laws of God, and the moral sense of mankind.

If I stood in defence only of my own right, I might be deterred from the unequal contest; but when

I stand for the six hundred thousand free white citizens of my native State, allegiance to which, and her interests, concentrated by all republican principles in the majority of her people, I cannot lay down my arms. To my children, and friends wherever found, if I know myself, it shall never be said, at least of one citizen of Kentucky, that he preferred life, to honor and duty to his country.

C. M. CLAY.

Thursday, Aug. 14, 1845.

Since writing the above handbill, I have received the following letter from the hands of Thos. H. Waters, on my sick bed, at my own house.

Lexington, August 14, 1845.

CASSIUS M. CLAY, Esq.—Sir: We, the undersigned, have been appointed a committee upon the part of a number of the respectable citizens of the city of Lexington, to correspond with you, under the following resolution:

Resolved, That a committee of three be appointed to wait upon Cassius M. Clay, editor of the "True American," and request him to discontinue the publication of his paper called the "True American," as its further continuance, in our judgment, is dangerous to the peace of our community, and to the safety of our homes and families.

In pursuance of the above, we hereby request you to discontinue your paper, and would seek to impress upon you the importance of your acquiescence. Your paper is agitating and exciting our community to an extent of which you can scarcely be aware. We do not approach you in the form of a threat. But we owe it to you to state, that in our judgment, your own safety, as well as the repose and peace of the community, are involved in your answer. We await your reply in the hope that your good sense and regard for the reasonable wishes of a community in which you have many connections and friends, will induce you promptly to comply with our request. We are instructed to report your answer to a meeting, tomorrow evening, at 3 o'clock, and will expect it by two o'clock, P. M., of to-morrow.

Respectfully, &c,

B. W. DUDLEY,
THO. H. WATERS,
JOHN W. HUNT.

To which I have made the following reply, which was delivered to day, at the hour appointed:

Sirs:—I received through the hands of Mr. Thomas H. Waters, one of your committee, since candle-light, your extraordinary letter.

Inasmuch as two of the committee and myself are not upon speaking terms, and when I add to this the fact that you have taken occasion to address me a note of this character, when I am on a bed of sickness of more than a month's standing, from which I have only ventured at intervals to rise out and write a few paragraphs, which caused a relapse, I think that the American people will agree with me, that your office is a base and dishonorable one, more particularly when they reflect that you have had more than two months while I was in health to accomplish the same purpose.

I say in reply to your assertion that you are a committee appointed by a respectable portion of the community, that it cannot be true.

Traitors to the laws and constitution cannot be deemed respectable by any but assassins, pirates and highway robbers.

Your meeting is one unknown to the laws and constitution of my country; it was secret in its proceedings, its purposes, its spirit, and its action, like its mode of existence, are wholly unknown to and in direct violation of every known principle of honor, religion or government, held sacred by the civilized world. I treat them with the burning contempt of a brave heart and a loyal citizen. I deny their power and defy their action.

It may be true that these men are excited as you say, whose interest it is to prey upon the excitement and distresses of the country. What tyrant ever failed to be excited when his unjust power was about to be taken from his hands? But I deny, utterly deny, and call for proof, that there is any just ground for this agitation.

In every case of violence by the blacks since the publication of my paper, it has been proven, and will again be proven by my representatives, if my life should fail to be spared, that there has been special causes for their action independent of, and having no relation to the True American or its doctrines.

Your advice with regard to my personal safety is worthy of the source whence it emanated, and meets with the same contempt from me which the purposes of your mission excite. Go tell your secret covey of cowardly assassins that C. M. Clay knows his rights, and how to defend them.

C. M. CLAY.

Lexington, August 15, 1845.

Kentuckians: You see this attempt of these tyrants, worse than the thirty despots who lorded it over the once free Athens, now to enslave you. Men who regard law—men who regard all their liberties as not to be sacrificed to a single pecuniary interest, to say the least, of doubtful value—lovers of justice—enemies of blood—laborers of all classes—you for whom I have sacrificed so much, where will you be found when this battle between Liberty and Slavery is to be fought? I cannot, I will not, I dare not question on which side you will be found. If you stand by me like men, our country shall yet be free; but if you falter now, I perish with less regret when I remember that the people of my native State, of whom I have been so proud, and whom I have loved so much, are already slaves.

C. M. CLAY.

Lexington, August 15, 1845.

Lewis W. Paine, formerly of Fall River, in this state, and during four months past a teacher in Georgia, is now a prisoner in Thomaston, Georgia. He is accused of having aided a fellow-man in escaping from bondage.

He was put under \$5000 bonds, which failing to procure, he was imprisoned, and is to have his trial on the 13th of August. His wife was advised to leave the state, and is now in Massachusetts.—Worcester Gazette.

THE BUGLE.

NEW-LISBON, AUGUST 29, 1845.

"I love agitation when there is cause for it—the alarm-bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Removal.

Subscribers, Correspondents and Exchanges will please take notice, that we are about removing our publication office to SALEM, COLUMBIANA CO., whence our next number will be issued. Our removal may cause two or three days delay in the publication of the 7th No., but we hope not. After that, we expect to furnish our paper punctually.

We have received as yet but few exchange papers—no Liberator, Standard, or Herald and Philanthropist. Will those Editors whom we have invited to exchange, if they design sending us their papers, please see if our name is on their books; if they are unwilling to exchange will they please send us one number with "Decline" written upon it.

Be careful to direct to Salem, Columbiana Co., for there are fifteen or twenty other Salem post towns in Ohio.

The Society of Friends.

We are not among those who regard a schism in a religious body, as an event necessarily to be deplored; but on the contrary, we believe it is often an evidence of returning health and vigor, and we regard the commotion which generally precedes it, as essential to purification. It is the tendency of power to corrupt; and we have accordingly found, that in all ages of the world, the organizations in which it has been vested—civil and religious—have become more or less corrupt and tyrannical. And in proportion to their power, other things being equal, has always been their corruption. It mattered not what form they assumed, or by what name they were known; it mattered not whether that power was concentrated in one, or diffused through a Council of Ten, the development of the principle was ever the same. The Pope, the Conference, the Assembly, the Association, and the Yearly Meeting, are but different names for different manifestations of the same principle, acting through the medium of Bulls, Resolutions, and Ad- vices. Probably all of the organizations whose various heads we have just mentioned, were pure, or comparatively so, when they were first established, but as they became corrupted by the acquirement of power, tyranny and persecution were the result.

The page of history bears record of those who might with a considerable degree of truth have been called the "Holy Fathers" of the early Catholic Church. The zeal and devotedness of Wesley and his co-laborers, their self-denying and God-like spirit, stand as testimonies of the purity of early Methodism. Luther, and others, who aided in uprearing the Presbyterian Church, we are told had their eye single to the glory of God, and the good of their fellow men. Roger Williams and his Baptist followers, were hunted and persecuted for the Truth's sake, and were made pure in the fiery furnace of affliction.—The early Quakers were "a peculiar people, zealous in good works," going cheerfully to the prison and the gallows, rather than violate their impressions of duty. All of these ecclesiastical bodies were the result of discussion, contention for the Truth's sake, and schism, and all of them have departed very far from the standard which they first set up. None of them make higher profession than does the Society of Friends, and none are more inconsistent in their action.

The Society of Friends as it was, is very different from the Society of Friends as it is. This degeneracy is not unfrequently alluded to by their speakers in the gallery, and lamentations are uttered that it is so; yet we doubt whether it will not be considered out of place for us to re-affirm that which we have heard the older members of the society assert. We shall not here speak particularly of the tenacious adherence of its members to forms after the spirit has departed, of their love of wealth and Quaker splendor, of their longing for the good opinion of the world, of their aversion to mix with it in works of benevolence, and their avidity to join it in matters of pecuniary interest to themselves, of their disposition to glorify their fathers that they may build up a reputation on the deeds of their ancestors, claiming a moral nobility by virtue of their descent. The object of this article is, to request the attention of our readers to a brief consideration of some of the points we have enumerated.

The Quaker of olden time was not afraid of a good healthy agitation; "the quiet" that he lived in, was the quiet of spirit which is ever attendant upon the conscientiousness of duties well performed, but the world around him, and in which he moved and mingled was tossed with tempestuous agitation lashed into mountain waves by the outpouring of the truth he uttered. These staunch old Friends were real agitators.—George Fox used to say, that a good Quaker would shake the country for ten miles round; and when he was seen going toward a "steeply house," the cry of

"Leather Breeches is coming," would make the godly priests quake in their shoes. They were not afraid to enquire what is truth, and fully to investigate all questions presented to their minds. They opposed all forms of spiritual despotism, and practically asserted the right of every soul to speak the truth as given him by God. They were faithful in their rebuke of sin, and were not less plain in their speech than in their apparel. But alas, how has the fine gold become dim! The members of that Society which was born in the midst of excitement, and rocked in the cradle of agitation,—which owes its birth to the upheaving of the spirit of liberty, are now engaged in devising ways and means to "live in the quiet," and to shut out from their sight and hearing the agitation which Truth is producing in the world. Instead of being, as were their ancestors, the foes of spiritist despotism, they are forging fetters for the human soul, and striving to quench the spirit. The man or woman who speaks in their meetings, must speak, not according to the dictates of conscience, but according to the rules and regulations of Society, or else run the risk of being forcibly ejected from their meeting houses, which expulsion has occurred to our knowledge in more than one instance. This "keeping in the quiet" as practically taught by Friends in the present day, savors very much of that spirit of selfishness manifested by the eviling lawyer when he asked "Who is my neighbor?" If one of their own members were enslaved, instead of the millions of their brethren who wear the chains, their course of action would be the very opposite of what it now is. Their testimony against "mixing with the world" also partakes of a selfish character. If they were consistent, we would honor them for it, however much mistaken we would judge them to be. But they are very inconsistent. They use far more care to keep their members from joining Anti Slavery, Temperance, and other benevolent associations, by which they could make the world better and happier than it is, than they do to prevent their uniting with Political parties, Railroad corporations, Banking companies, and Mercantile, and Manufacturing firms. In the one case, a growth in christian principle is promoted, while in the other the love of Mammon is greatly strengthened. We have frequently heard the "Dear Youth" cautioned against the former, but very rarely, if ever, against the latter.

In the early days of the anti-slavery enterprise in England, some of the most zealous promoters of the cause were to be found among the members of the Society of Friends; and it was said by Clarkson, that they always opened their meeting houses to him. The English Quakers were upon the first acting anti-slavery committee which was ever established; and in this country the labors of their brethren were no less efficient, their zeal no less conspicuous. They took hold of the work like christian men, and instead of declaiming against mixture with the world, called upon the world to join them in their deeds of benevolence. The untiring and self sacrificing labors of the devoted BENNETT, the mild and persuasive pleadings of the gentle WOOLMAN, and the startling truths of the energetic but eccentric LAY, accomplished a great work in the day in which these worthies lived. But how different is the state of Society in America at the present time. It has shut up its meeting houses against the discussion of anti-slavery truth, it has bolted and barred their doors against the advocate of down trodden humanity, and instead of being the anti-slavery society which some of its members claim it is, it has become a hindrance to the cause of emancipation.

An Anti Slavery society, forsooth! Did not H. Clay—to their shame be it spoken—eulogize its members from his place in the Senate Chamber, and commend them for their kind of anti-slavery action? What greater condemnation could be uttered? A man who has proved himself to be one of the most determined opponents of all effective anti-slavery measures—and has declared that he is opposed to all schemes of emancipation whether gradual or immediate, publicly signifies his approval of the anti-slavery action of the Society of Friends; and its members feel complimented by it, and go and vote almost en masse for him, unscrupulously mixing with the world in order to elevate him to the Presidential chair; and some of their older members grasp that hand which is red with the blood he has shed in duels, and say to him, "God be with thee, Harry, and we will!" Oh, 'tis shameful!

The few who dare call the attention of their fellow members to the inconsistencies and guilty practices of the majority, are denounced, persecuted, and in some cases disowned from membership. In order to shut out these "troublers of Israel" from the camp, Monthly meetings and Quarterly meetings are laid down, and various other means tried, to check the utterance of the true Quaker. But free discussion may not be stayed. As well attempt to restrain the upheavings of Etna, as to put down the spirit that is strung for the Truth. There are yet some noble laborers in the Society, who to the zeal and fearlessness of the ancient Friend, unite the greater knowledge of a later period:—men and women who feel for the cause of