

Mr. Emerson has been applied to, to refund the money that was paid to him as above stated. He very piously tells them that, when he receives his portion of the proceeds of slavery, he will pay them back the money; that he cannot do it before; virtually compelling them, if they take the money, to be partners with him in the crime of blood. Mr. Emerson and wife are members of Mr. Train's, a Baptist church in Haverhill, in the State of Massachusetts; and when the church was applied to by a friend of the slave, to labor with brother Emerson upon this subject, the church refused to do any thing about it.

These facts were stated to me by a responsible witness. Goodwin Woon. Lowell, Aug. 1, 1815.

Boston Chronicle.

From the Cincinnati Herald.

### THE CAPTURED OHIOANS—NO BAIL.

It is no pleasure to us to be forever dwelling on one theme; but when a great aggression upon our State is committed, and the hope of redress grows fainter every day, and the Press which ought to be ready to vindicate the honor of the State, continues for the most part silent, no other course remains for us than to give line upon line, precept upon precept. And here we would just remark, that the Herald not established for mere amusement—we do not write for want of something else to do, or to pass away the time, or to show how much may be said to no purpose. Our great object, the defence of the Principles of Civil and Religious Liberty, and the enforcement of their application to all the relations of mankind, we trust in God we shall never lose sight of. If for this cause we are to be laughed at as riding a "hobby," or to be stigmatized as a man of "one idea," he it so. On this same "hobby" are mounted the highest interests of the world—this "one idea" comprehends every thing of interest to the human family. As the bird of Judah once sang of Jerusalem, so we address ourselves to suffering humanity:—"If we forget thee, O victim of Oppression, wherever thy birth place, wherever thy wanderings, let our right hand forget her enmity. If we do not remember thee, let our tongue cleave to the roof of our mouth."

One of our contemporaries took us to task the other day for talking so much about the capture of our fellow citizens by the kidnapers. We should like to know what an editor is good for, if the State is to be insulted, sacred rights trampled upon, the most despotic claims enforced, and he, like a dumb dog, refuse to bark. Even geese cackled when the barbarian was scaling the walls of Rome. Pity the State whose editors have not the intelligence and vigilant patriotism of olden time geese!

What will the good people of Ohio think when they are told that these Ohioans, abducted from this State, still lie in a foreign jail, without hope of obtaining bail? Read the following communication from a citizen of Marietta, who has distinguished himself by his efforts in behalf of these unfortunate prisoners:

DR. BAILEY—I approve your zeal—but not your course—in reference to the Virginia outrage. I am persuaded the Governor has been not at all zealous in his attention to, or his action upon, this most important subject. I am also persuaded the feeling in our State, if less apparent than you would desire, is still not deficient in vigor or extent.

You are aware that none in Virginia, whom the prosecution would accept, could be found to bail the captives. The bail required was \$500 each. Indemnity was offered on this side the river, by very responsible men, to the amount of \$6000. A generous young Virginian, understood to be wealthy, offered to become bail; but it was objected that he had no fixed property. Others of ample fixed property would have signed, if others more zealous against the captives would have gone with them, and exerted themselves strenuously to procure co-operation—but felt unwilling to expose themselves singly to "perils among their own countrymen."

The chairman of the Marietta committee, Nahum Ward, Esq., went to Parkersburg at the request of the captives, and exerted himself to procure bail. He offered his personal obligation (his responsibility is unquestioned) to the amount of the bail, allowing it might be discounted at the Bank—to secure a rich Parkersburg man in being bail—but no.

We believe Ohio is now fully committed to the vindication of her rights and dignity, and will not recede. Virginia, also, so far as the influence of the Parkersburg leaders can go or has gone, is fully committed—fully bent, as we think, on aggression. There can be little hope that any Parkersburg Jury—that is likely to be had—will acquit the prisoners, unless driven thereto by the presiding Judge. He, in conversation, is understood to have expressed some right views. Had they been given in charge to the Grand Jury on the 1st of September, possibly no bills would have been found, especially (as we learn has been done) against two unacquainted citizens of Ohio, for acts done in Ohio.

The tendency of all that has occurred in this matter is believed to be to united feeling, and harmonious action on our side.—Several of the abductors have been indicted at Marietta, as is understood, by the unanimous suffrage of the Grand Jury. K.

### MORMON NEWS.

We clip the following from the Quincy "Morning Courier," of the 16th ult:

About three o'clock on Wednesday, a mob of about fifteen men, who were engaged in burning the house of Mr. Lovelace, on Bear Creek, three miles from Norton's settlement, were ordered to surrender, by Sheriff Backenstos; they refused to comply, and immediately made off. The Sheriff ordered his posse to fire on them, and it is reported that two men were killed and two wounded by the discharge.

Mr. Bedell, postmaster at Warsaw, was ordered to leave on Wednesday, by George Rockwell, Esq., ex-postmaster, in the following words:—"The Carthage Greys have come in, and you must leave town immediately, in half a minute."

The St. Louis "New Era" has the following remarks:—

We learn that, on Tuesday, two anti-mormon companies, commanded by Williams and Miller, were encamped about 8 miles from Warsaw, and had determined to visit that town next day.

A Mormon force of about 500 had been raised, as we understand, by the Sheriff, Backenstos, and it was said he had made a requisition on Nauvoo for 600 additional men. On Friday, the Sheriff sent a communication to Col. Williams, requiring him and the leaders of the mob to surrender, to be dealt with according to law—to give up the State arms—in which event the Sheriff stated that he would proceed no farther; but he informed the mob leaders that, in the event of their refusal, his duty would compel him to put them to the sword. He gave them time, until 12 o'clock on Saturday, to answer his communication. In the meantime, Col. Williams and his men, and most of the citizens of Warsaw, crossed to the opposite side of the river, where, it is said, they intend to wait for reinforcements; and it is hoped, they will have to wait until they get tired. The work of destruction had commenced—temporarily, at least.

The Nauvoo "Neighbor," of September 17th, says:—"The mob continued to burn up houses until this evening, having burnt probably from 70 to 80, and many thousand bushels of wheat, and other grain."

### THE MORMON WAR.

From the St. Louis New Era, Sept. 22. MORE BLOODSHED.

If we were to believe the current accounts from the seat of the Mormon War, things at last dates appear to be drawing to a close. The steamer Di Vernon arrived yesterday, bringing down a number of passengers, many of whom are said to be Anti-Mormons fleeing from the wrath to come. The most authentic statement now is, that the Mormons, headed by the redoubtable Backenstos, High Sheriff of Hancock county and keeper of the peace in general, have got the upper hand and are about to have all the sport of slaying the Antis to themselves.

It is said that he has issued another proclamation, No. 3 which has struck such consternation into the Anti-Mormon Army of Gen. Williams, and so completely horrified the inhabitants of Warsaw, that the largest proportion of the Army has deserted, and the citizens of Warsaw fled in all directions. The following piece of war news we found attached to the manifest of the Di Vernon; it sounds a good deal like a great deal we have heard before; what reliance is to be placed in it, those who read it can best determine:

"Two companies of Mormons, one under Mr. Williams and the other under Mr. Miller, were encamped on Friday about eight miles from Warsaw, and avowed their determination to visit Warsaw next day. The whole Mormon force was about five hundred, and Backenstos, the Sheriff, had made a requisition on Nauvoo for six hundred more, who were to be down on Saturday. On Friday the Sheriff sent a communication to Colonel Williams requiring him & the other leaders of the mob to surrender themselves to be dealt with according to the law, and give up the State arms, in which event he (the Sheriff) would not proceed farther, but upon their refusal he would put every one to the sword; they were allowed till twelve o'clock on Saturday to answer. Most of the citizens of Warsaw and Col. Williams's men had crossed to the other side of the river to wait for assistance. The house-burning and other depredations upon the Mormons had ceased."

There will be bloody work, in marching 500 men into Warsaw, and upon their refusing to surrender put every one to the sword; but if the anti-Mormons have nearly all deserted, and all the inhabitants of Warsaw fled, who will this second Nero find to wreak his vengeance upon? Certainly he will not turn about and slay innocent persons, nor is it probable that he will cross over into Missouri after the Antis. We never had much confidence in these Bonapartes Fictios accounts of Mormon wars, but there are a great many persons who are fond of war, and by their partiality for the horrible are led astray. We suppose that when Sheriff Backenstos marches into Warsaw and finds none of the rioters there, that he will march out again without producing a civil war.

### NEWS FROM MEXICO.

The U. S. Steamer Princeton arrived at Pensacola, with the latest news from Mexico, from which we learn that there were no signs of war. The following items we gather from the New Orleans Picayune:

The French minister, Baron Albeze de Ciprocy having again been refused the repatriation he demanded for the personal indignities offered him some months since, has demanded and received his passports. He was expected to leave in the next packet from Vera Cruz.

By the papers received at Vera Cruz on the 14th from Mexico, it appears that a dispatch had arrived at the capital, stating that 2000 regular troops of the United States, and 1500 Texans, were on the march for Matamoras.

Texas was still in the possession of the Federalists, and as yet the Government had been unable to dispatch any troops to put down the revolt. The revolution at Tlaxcala is repudiated by the Federalists of Mexico.

Parades was at San Louis Potosi with a force of 10,000 men. He was ostensibly making preparations to march for the northern frontier; but his designs are suspected, and he has been accused in Mexico of aiming at a military dictatorship.

The Santa Anna party are in favor of postponing the declaration of war against the United States to a more propitious time, in view of the present distracted and unprepared condition of the country.

THE MAN AND THE BRUTE.—The N. Orleans Daily Tropic of the 9th of August, publishes by authority two city ordinances of by-laws in relation to "slaves" and "useful animals." The 1st enacts that any slave, unless blind or infirm, found walking with a stick or cane in any part of the city, "shall be carried to the police jail, where he shall receive twenty-five lashes, and shall forfeit said stick, club, or cane, to any free person seizing it."

So much for the Human, now for the brute. The second ordinance is as follows:

"Resolved, That from and after the passage of this ordinance, all persons who treat cruelly, and without necessity, any useful animal, shall be fined fifty dollars; one half for the benefit of the informer, and the other half for the benefit of the city."—Essex Transcript.

ANOTHER FLARE UP AT PARKERSBURG, VA.—The elements at Parkersburg appear to be in fierce emotion, and all manner of antics are out, reflecting but little credit on a community we have always been disposed to esteem for its intelligence and love of order. The Ohio Conference of the Methodist Church, at its last session, in Cincinnati, stationed Rev. John Dillon at Parkersburg, to succeed Rev. Ezra Brown, on the recommendation, as it was supposed of the latter.

The Church is about equally divided for and against receiving a minister from the Ohio Conference. Those who were in the negative closed the Church doors against Mr. Dillon on Sabbath morning and refused to let him in. He succeeded in getting in, however, as we learn from the Marietta Intelligencer, and preached. An indignation meeting was held the next day, a committee of sixty was appointed to wait upon him and notify him that he must remove or be removed by force!

Rev. A. Brown, when he returned to the town to remove his family, was threatened with a coat of tar and feathers! Neither of these gentlemen are charged with abolitionism; yet such proceedings are tolerated in open day—Hall of the Church want a minister from the Ohio Conference, and they are denied the privilege of having or hearing one!—O. S. Journal.

ANTI-TEXAS MEETING.—The Middlesex Co. Anti-Texas Convention met on Monday 22d inst. Dr. Elisha Huntington of Lowell was chosen President. The discussions of the day took a wide range, one class of speakers wishing to have measures taken for a new government and a new Union as soon as the consummation of the Texas plot should take place, another class protesting against any such nullification; and a third suggesting that the annexation could still be prevented.

The Convention adjourned on motion of Mr. Channing of N. York, to meet at Cambridge on the first Thursday of October. It first passed a series of resolutions, of which the most stringent is the declaration that after the annexation, Massachusetts will consider all compromises on the subject of slavery at an end.—Boston Advertiser.

JOHN TYLER'S LAST WORDS.—John Tyler has written a letter to the Committee of the Texas Convention, appointed to thank him for his labors in bringing about Annexation, in which he modestly claims the credit of "originating the question," being actuated "by the single desire of advancing the cause of liberty." He says the act is worthy of the age in which we live, and he might have added of the man who begot it. The measure of his ambition is now full; for the convention of the people of Texas, have, by resolution, indelibly stamped his name upon the face of the transaction.—Mass. Spy.

### COMMUNICATIONS.

MR. EDITOR:—

In looking over a late number of your paper I observed a communication written by Mr. Prescott in which he pretends to give a true account of the citizens' meeting recently held in this place, and as he has made some misrepresentations or mistakes, I thought it due to myself as a member of that meeting, and to the public, to correct some of these statements. Friend Prescott was under the necessity of going as far back as Massillon in order to get at the pith of the meeting here. Now I cannot see any connection whatever between the meeting held in Massillon and the one held here. I know nothing of the character of the people of that place, but what I can learn from others they will average with the rest of community. In speaking of the meeting at Paris, he says, "Flushed with success on came Amble and Murray to this place." I cannot learn that they were successful in any thing except the conviction of some of the speakers of false statements, for I understood the speakers themselves, that they were not successful in driving or requesting them to leave town until they had a mind to go.—He passes very lightly over the first and second meeting held here, saying "most of our citizens know about that." Now I can see much more connection between all the meetings held here than I can between a part of them and the Massillon or Paris meeting.—If Mr. Prescott had possessed half the honesty that he assumes in his statements, he would have stated to the public the banner that was thrown out from the stand for any one to contradict statements made there which a large share of the audience believed to be incorrect; and when Mr. Amble stepped forward to take the stand, how he was rejected with this excuse, that his character was not good enough for the speaker to debate with, when at the same time this speaker admitted, that he had associated himself with characters of ill-fame with the view of reforming them, but could not associate himself with a minister of the gospel to convince him of error. No wonder that he kept this logic in the dark, as it would have altered the picture very much. Mr. Prescott knows that Mr. Amble and others who wanted to be heard, asked for only half the time they would not give it; they would not give any time for a reply but wanted only one side to be presented and then asked us to give judgment in their favor. Again he says, "Flushed with the noble victory of that afternoon Amble and Murray agreed there should be held a citizens' indignation meeting." Now here is something new under the sun, after a company of people have mobbed another company, to then hold an indignation meeting. Who ever held of the like! whoever thought of the like but our friend Prescott! If he had put the meeting foremost and the mob after, then people that knew nothing about the matter might have swallowed it, but as he has it shaped I think he is taxing people's gullibility too much to believe it. The truth is there was not the least symptom of a mob through the whole meetings, except by Mr. Prescott and some of his conductors when he held the floor contrary to the decision of the chair, and of the meeting to which he took an appeal from the chair, and I was surprised when I saw in his article the statement that he was sustained by the people in his appeal. This I think I can safely say is false, as the chairman told him that their decision was against him, and he did not claim it otherwise at the time as he might have done if he had any doubts about it, and had the votes counted. I was sorry to see him show a disposition to consume the whole

time and keep the people there until night, in order to keep the resolutions from coming before the meeting. Here the same offer of half the time was made to Mr. Prescott, but this he would not accept. I thought it very ungenerous in him to ask more than this, but as ours was a free meeting, I suppose he thought he would make himself very free. He says this was a picked company; this is true as far as regards his movements in getting people who were here from different parts of the State to come and vote down the reception of the resolutions, and no farther. But in this dishonest scheme he was foiled, for notwithstanding this foul play, the citizens of Salem voted their reception and would have voted their adoption if they could have had a chance. He is also wrong in imputing to Mr. Murray a motion to pass the resolutions without debate; he made a motion to take them up separately and after considering them severally to adopt them; but the meeting cried out "we have heard them, and understand them, and want them adopted without debate," anticipating in the meantime Mr. Prescott's plan of obtaining the floor and keeping it until the meeting was obliged to adjourn. As to his being on the committee, I think no one was sorry.—I for one was not, as I wanted to know what ground he occupied in this movement, and I trust I now do, and it is a peculiar one too. It is this: I have it from his own lips. He says, "I believe the Garrison doctrine to be the right doctrine, but I have not religion enough to adopt it." I leave the community to make their own comments upon this position; it is one I think no one will envy. He was asked in the committee room to write out something to suit his own views and present to the rest of the committee; this he refused to do at first and suggested that Mr. Amble should draw up something. Mr. Amble then asked all the rest of the committee to present something but they all laid it upon him,—he presented some which were altered and amended until they suited the minds of all but our friend Prescott. We tried to have him tell us wherein he wanted the resolutions altered, but he could not, but said he would write out a minority report. As to the character of the resolutions they were not insulting to any one, nor were they calculated to abridge the freedom of the press, or the liberty of speech; on the contrary they were exactly the opposite. One resolution was especially framed to vindicate the freedom of speech, which had been violently trampled upon during the progress of these meetings. Our friend has strange ideas of the liberty of speech. He seems to think it is to be confined entirely to himself and his associates; this idea showed itself very prominently through all the proceedings of the meetings here.

I hope our friend Isaac will not undertake to give any more accounts of meetings unless he can give a fairer representation than he has of the citizens' meeting held here. H. W. MURRAY.

The citizens of Salem who are not biased by their sectarian feelings, understood the character of the meetings alluded to in the foregoing communication, and it seems scarcely necessary for us to say to our readers abroad, that the charge that freedom of speech was trampled upon by the abolitionists, is without foundation. It is true that S. S. Foster did refuse to debate with the Rev. Moberat, for his conduct here was grossly insulting, and he had but recently led on a mob in Paris, and the speaker considered that the moral character of such a man did not entitle him to the notice which he claimed as a disputant upon the anti-slavery platform.—[Eps.]

### THE QUAKER DRAG-OUT AT MT. PLEASANT.

Who that reads the Bugle, has not read Carver Tomlinson's letter giving an account of the removal of Abby Kelley from a meeting of Orthodox Quakers, assembled for purposes of worship and who is there that on reading that letter did not turn a thought to those days of primitive Quakerism when George Fox used to enter the churches, and, clothed in the poverty of truth, strike terror and dismay into the hearts of those who were revolting on the superstitions of the people?—George Fox was then a reformer, a bold and fearless one, and those whom he enlisted in his warfare upon all that east itself in the way of human improvement were, if not the only, by far the boldest reformers of their day.—repudiating the popular religion because of its corruption; they were the true and only Come-outers. Condemning slavery while all the world beside were either indulging in the wrongs, or sleeping unmoved by the crying iniquities of the system, they were the only abolitionists of the age in which they lived. Confronting the churches which abounded in sin, and rebuking the iniquities thereof, they were the incendiaries, the "disturbers of the peace and quiet" of societies and sectaries; and most dearly did they pay the forfeit of their temerity, not only by being dragged out of the churches at the dictation of the priesthood as have Abby Kelley and Stephen Foster and a multiplicity of others been—not only by being dragged through the streets by the infuriated populace as was Wm. Lloyd Garrison—but by being murdered in their dwellings, as was the martyr-Ed Lovejoy, and being burned at the stake as was the daring McIntosh. But these worthy ancestors of ours acted, as all men must act, only in accordance with the light which they had; they did not perceive that in forming themselves into a society (even though it was a "Society of Friends") adopting a creed, and writing out a set of rules by which to regulate their future action, they were laying the foundation on which was to be reared as bigoted and time-serving a sect as ever threw its shade where the light of human reason should have shone. They had not learned that human intellect was ever advancing; that as new truths were continually being developed the moral action of each age must be above and in advance of the preceding one; and oh! what a commentary is the present position of their pretended followers in the

mistake which they committed. Let the reformers of our day be warned thereby to adopt no creed save allegiance to truth, and a reliance on the teachings of reason, so that their minds may be ever ready to receive whatever of the former the latter may bring before them.

But to the drag-out.—What will sectarian bigotry and intolerance not lead to! Were our peaceful advocates of the supremacy of moral power ever brute force assembled for the transaction of any specific business, the train of which would have been interrupted by the delivery of the message which our sister bore them? Nay but they had met for public worship, and to be instructed by public speaking relative to their moral and religious duties, and yet when a sister presented herself among them and essayed to speak the truths with which she was impressed in behalf of those whom our institutions have struck dumb, they would not bear her, lest confusion and shame should come upon them. Who that is possessed of one spark of the divinity of human nature can contemplate with eyes unmoistened by tears of pity the condition of that man who is so entirely debased, his moral sensibilities so totally benumbed, and the soul within him so shrivelled up to nought, that he could lay his cowardly and sin-polluted hands violently upon the person of a woman and thrust her from where a sense of duty had impelled her to utter that truth which alone can redeem and regenerate the world!

And now permit me with all deference, to caution the editors of the Bugle against giving too easy credence to discreditable rumors. While I advocate the stating of principles in the strongest terms, I strongly disapprove of publishing scandalous rumors in relation to respectable persons, and was therefore grieved to see in your preface note, a statement that Zadok Street was implicated in the transaction spoken of. Who would believe that he would make himself the vile tool of those emissaries of the Devil, who were too sanctimonious to do their own dirty work, and therefore called upon those sycophantic lick-spittles, who, too devoid of intellect to gain for themselves that notoriety which their vanity demands, are base enough to do the bidding in all things of those to whom they look for promotion. If he was engaged in that work, he must have been drunk, or by some other means deprived of natural reason. Please inquire into it, and see if you cannot efface the stigma which by that note you cast upon his character.

A. G. WILEMAN.

If our friend Wileman was grieved at the report in reference to Zadok Street, we fear that his grief will be greatly increased when we assure him that our statement was true, having been confirmed by eye witnesses, and Zadok himself does not deny it, although he objects to the term "drag-out." We presume that carry out would sound more friendly and euphonious in his ears. We hope that neither his position in society, wealth, religious education nor other adventitious circumstances will secure him from that censure which his actions so richly merit.—[Eps's.]

### THE HICKSITE QUAKERS.

FRIENDS EDITORS:—Believing, and wishing to act upon the belief so far as my abilities will allow me, that man is endowed by his creator with the right to think independent of sectarian trammels or human creeds; hence I wish to speak of what I consider one of the grossest inconsistencies of the Hicksite Quakers. Although a member of that sect, I have not sufficient gullibility to think that those who belong to it are infallible; they are even more inconsistent on some points than any others. They believe or at least profess to believe, that if any person feels it a duty to speak, no matter where, he has the right so to do. Now I do not question this belief as not being right, neither have I any issue with them so far as the simple belief goes. A man who knows what constitutes the interest of his oppressed brother and does not proclaim it nor act it out, of what benefit is he to that brother? Does he remember that that are in bonds as bound with them? Is not such the position of the members of the sect above alluded to? If they believe that every one who feels it his duty to speak, has the right so to do, and claim it when they wish to speak themselves, why do they not acknowledge in others the right they would have others acknowledge in them? Why was there so much hickering and quarrelling among them as to whether Abby Kelley should be admitted into their meeting? Did they not believe she felt that she had a duty to perform? Why did they manifest so much opposition to her and her associates coming, as they say, to disturb the religious harmony of Friends? Does pleading for suffering humanity, and laboring for the opening of the prison doors to them that are bound, disturb the religious harmony of Friends? Oh, I pray that I may be delivered from such slavish hickering, for it does not deserve the name of religious!

If I rightly understand the matter, Abby Kelley's design in coming to Salem during Yearly Meeting week was that she might have a friendly interview with those in attendance, from some of whom she expected much; and she felt it a duty incumbent upon her to come at that time that she might encourage them and others to practice what she considered the fundamental principles of christianity. Had she not a right so to do, according to Friends' belief?—most certainly. Why did some of the members object to her request to sit in their meeting? Was it because she did not speak the truth? Oh, no! It was done through the instrumentality of the gallery members, who feared that the principles of anti-slavery would contaminate the minds of the youth. I came to this conclusion after repeatedly hearing the old Friends warn the younger of the danger of following the Lo! here, and the Lo! there, and exhort them to leave tangible things and cleave to those of the spirit—that spirit I suppose, through which they may join any corporation where the "Almighty Dollar" is to be gained.

Yours for humanity, M. Berlin, Sept. 21th, 1815.