

It insensibly prepares the way for wider and more radical reform. Having once gathered under its banner an army of disinterested and enthusiastic hearts, its slow advance keeps them in the field long enough to form them veterans and willing laborers in every good cause. Forty years in the wilderness were necessary to make the Egyptian slave a fit soldier for Joshua to lead, and a fit subject for David and Solomon to govern.

An acute observer has well remarked, speaking of the slow step of the English movement for a repeal of the corn laws:

"The change will be delayed so long, that when it comes the people will have been instructed in the necessity for something more than a mere repeal of an act of Parliament, important as that repeal unquestionably is. They will see the necessity for an organic change—that the cause of the evil is in selfish legislation, and that again springs from the exclusive possession by one small class of the legislative power; and thus Chartism, under the name of Complete Suffrage, will become the adopted measure of the middle classes."

Welcome then the thought that careless History, will probably drop from her tablets the names of those who were first to stem the current of corrupt popular opinion. It tends to keep our ranks pure.

Welcome the long years of struggle which show us that we are enlisted not for a single campaign, but for life. The discipline will make us wiser, and imprint deeper in our hearts the conviction, that it is from us the ranks of future reforms are to be recruited; and that to shut our eyes to the light of other reformations is to be traitor to the past.—*Liberty Chimes.*

**MOST HORRIBLE!**—An American at Rio, writing an account of the Brazilian slave trade, gives the following description of a scene on board one of these floating hells.

"The first night after we left the east coast of Africa, with a cargo of about 650 blacks, a part of the men got loose from their manacles, and attempted to rise on the crew, (Brazilian,) but they being armed with muskets, and cutlasses, soon drove them below again and for some time after they submitted, and cried for quarters, continued to fire upon them and killed a good many. A few days after, a mock trial was had, and a number were condemned to be executed. Accordingly some were hoisted up to the foreyard, being two chained together and then shot dead. And when two were taken out of the hold and only one was to die, instead of knocking the iron off, they took the poor fellow and chipped his foot off, and so slipped the leg out, and then run him up to the yard-arm and shot him. In this manner, forty-six men and one woman were murdered; by these wretches in human form. And when Manuel Pinto da Fonseca says the slave-trade could not be carried on but for the assistance of the American flag, it is time that something was done by our government to enforce the laws.

## COMMUNICATIONS.

TO THE SOCIETY OF FRIENDS.  
BRANLON, October 1845.

"Fanatic faith once wedded fast  
To some dear falsehood, hugs it to the last."

FRIENDS:—I understand through the committee that has been appointed to visit me, that there are certain charges alleged which are deemed of sufficient import to cause me to be dealt with as an offender against Friends discipline. 1st: That I hold to a certain belief which perchance comes in conflict with Friends line of demarcation; not as marked out by their God whom they pretend to worship, but which fallible man has laid down as their rule of action; and which they cling to with all the tenacity that characterizes a bigoted and deluded people. Consequently any person who is placed between the walls of sectarian jurisdiction, and will tamely submit to the sectarian trammels that crush every free thought that should involuntarily arise for the promulgation of the happiness and liberation of the human family from mental and physical bondage, acts in accordance with Friends pre-conceived notions of right. But on the other hand, he that is true to his nature in following out the light which God has given him, in preaching glad tidings to the captive, and the opening of the prison doors to them that are bound; and who sees in every man a brother, is guilty of the highest misdemeanor and comes in contact with the more benign and sacred order of Friends discipline. 2nd: That I have had the moral courage to come out and advocate that which I believed to be truth. 3rd: That I spoke and wrote against the action of the Monthly meeting held at this place in April last, as being pro-slavery in not allowing the Friends of Mt. Union the right to build a meeting house for anti-slavery, as well as religious purposes; and also against the Discipline as being a dead weight upon the minds of men, and a retarder of noble and upward aspirations, saying in tones not to be misunderstood "thus far shalt thou go, and no farther." And hence it is, that I am very gravely charged by some of the more pious Friends as being an infidel. Against the charge I have nothing to say—Infidelity was once looked upon as something horrible, but that time is passed. It is no longer believed to be such a bugbear, or scare-crow. When I see an individual pointed at by the finger of scorn, and hear the cry of Infidel, Infidel, as it passes from mouth to mouth, I can well believe he is a bold and energetic reformer, and one who dares to tell the truth regardless of consequences, when the welfare of his fellow-

beings is at stake. Let me assure Friends that if I have gone counter to their creed or criterion, I am truly sorry, not because I have done it, but because of the necessity there was in doing it. I am not bound by any creed, neither do I intend to be.—My own mind is my creed, and all mankind are members of my sect. Turn with me back for one moment and view the first advocates of the then doctrines of Friends, and witness the denunciatory epithets heaped upon these devoted heads, because they took a step in advance of the prevailing and established dogmas of that day. The vocabulary of the English language would not furnish them ample nor adequate means for their persecution; hence they resorted to physical force in order to crush those simple truths, but all in vain; for "truth is mighty and will prevail." And how often Friends speak of those as the dark ages of superstition and priest-craft. And when that pure and noble minded man, Elias Hicks, spoke in such satirical and cutting terms against the inconsistency of such conduct as pertaining to Christianity, and by his doctrines effected a division in the Society, little did he think that he was laying the foundation of a sect that would so soon cry infidel, infidel, against the very doctrines he preached, and that they would themselves turn persecutors!

It therefore will be understood that with the original doctrines of Friends I have no contest. But against that inconsistent and slaveholding religion, which modern Friends endeavor to make us believe is the first principles of christianity, I have an uncompromising warfare, and hope I ever may have.

Are not Friends a body guilty of the blood of their brothers? Do they remember those in bonds as bound with them? Let us see. Who among them have ever stood aloof from political persons? Who among them have not voted for a slave holder every time one has been set up for the perpetuation of Slavery? Who among them that believe war not only to be a moral evil, but a national one, that has not knowingly supported by their votes the Commander in Chief of the American forces? Who among them have not declared slavery and war to be wrong? None! And who among them have carried that declaration out in practice? But few! There are they not only hypocrites, but are guilty of one of the worst of crimes in the sight of God. And when a person comes along clothed with the garb of freedom, and preaches deliverance to the captive, they are compelled to do it in the streets. And when application is made for Friends house, they are spiritually informed the house wants rest and they fear the seats will become soiled. Oh! Shame where is thy blush! It has been by them bartered to the Slaveocracy for safe keeping.

"On, on with your work, but ne'er forget  
Ye heartless, purse-proud, pampered few;  
The martyrs' cause shall triumph yet,  
And crush to earth such foes as you.  
Where freedom's banner is unfurled,  
The slave shall be the battle cry  
In freedom's ranks throughout the world,  
For such as dare live free or die."

It will be seen by the above, that I do not dissent from what I have formerly said. I therefore hope Friends will not concern themselves about me. If they are willing to allow me the right of speech as a member of their society without any mental reservation, I then shall continue as such. If not I will not—I should ere this have repudiated the idea of continuing a member, had it not been for a continued hope of its regeneration from any participation in the accused institution of American Slavery.

MAHLON BRANLON.

A private letter from a friend, contains the following.  
I must, however, before closing, say a word for the Bugle about our cause. It is still on the advance: Priests and Politicians are trembling with fear for their darling institutions; the Sun-light of truth is dawning upon the people, and hence, they cannot much longer be led by pro-slavery leaders. Evening before last I attended an Anti-slavery Meeting in Belmont, Belmont Co., a place where there is but little anti-slavery feeling other than Liberty Bells; and I was not a little surprised to hear one of their candidates for office say, that he had never, before heard that the Supreme Court of the United States was the power to construe the Constitution; taking the ground, that each individual was to construe it to suit himself, the doctrine of Gen. Jackson was his standard of authority.—What better is this than open rebellion to the institution? Liberty Party must soon die, it is too proscriptive to survive much longer, independent of every other consideration.

Yours for the cause of the Slave,  
CARVER TOMLINSON.  
Mt. Pleasant Oct., 27th '45.

Although the following communication was addressed to the Bugle, we think the writer hardly expected its publication; he certainly has no right to demand it, and it is written in such an impudent strain, that we presume he thought we would reject it. We have however concluded to give it a place,

not that we expect to make H. W. Murray ashamed of himself, but that his friends may feel ashamed of him. And lest he should charge us with again violating "the rules which should govern an editor," we will insert his communication without altering it in orthography or punctuation.

For the Bugle.

Mr. Editor (1)  
Sir You will recollect that when I applied to You for the privilege of answering Mr. Prescott's communication You said Your paper was open for free discussion & gave me an answer as an insertion so far You acted the gentleman but when You stepped aside from the rules which govern the editorial faculty & intruded Yourself into that discussion You showed that You were grossly ignorant of the station which you have undertaken to occupy or You had no regard for the rules which should govern an editor (2) You not only got out of Your place in this matter but You made false statements as usual You said that Mr. Prescott had handed you another communication wherein he corrected me in some statements "that in relation to the citizens meeting being a packed meeting on the part of the friends of freedom now Mr. Jones this is a glaring falsehood between You and Mr. Prescott as every person will see by reference to my communication I never said nor intimated that the friends of freedom or free discussion had any thing to do with a packed meeting on the contrary they had not, it was left for those that wanted but on side of the question discussed at issue; between the Garrisonians & their opponents to have a company packed from the other meeting in order to carry out their nefarious schemes, now I cannot believe Mr. Prescott ever represented to You as You have it represented in Your remarks but if You or Mr. Prescott or any other person undertakes to deny any position which I have taken in my former communication come out like men and put Your finger on the place & if I can not sustain that position I will abandon it. I think no one will be so rash as to undertake the task & if they should I think You would be as friendly to them as you was to our friend Prescott & disengage them from saying any more about it. (3) You say there are doubtless some who would believe the Rev. Moberg in preference to those of any other person.—I think You have mistaken Your man as neither the title of Rev. nor Moberg belong to me the former I respect & the latter I detest. If you meant any other person than myself You was out of Your place again in dragging any others into the remarks that You were applying to me, (1) I also want to correct some of Your statements which You made in respect to the temperance meeting. You are wrong in stating that the Society held its regular meeting in the M. E. Church that evening, that was a called meeting of some of the citizen independent of any meeting of the temperance society I circulated the news of Mr. Williams arrival in Iowa and that he would give us a lecture & got permission for the house for that purpose and no other, therefore it was improper to give any other character to the meeting than what it was called for, & it was out of order to bring any resolutions whatever before its meeting that evening, had it been a business meeting then it would have been in order and I think the mass would have received the resolution. But I suppose You wanted something to make a fuss about & kick up a row and You took that method to bring it about (5) Your great aim seems to be to disturb and rend asunder if possible every society and organization whatsoever this was announced by one of Your Condjurers when they first came to this state and we have seen it clearly developed in the transactions which have since followed. Mr. Foster has shown how lightly he regards intemperance in declaring at a certain place (which I can name if called upon) that he had rather see a grogshop or distillery go up than a Church! this doctrine I think from what I have seen of You, You can adopt as Your own but I think You paved the way to the rights of the grog-sellers of this place in absenting Yourself from them when they were brought up before the court by this ruffian hand for a breach of law which You believe to be oppressive and wrong they needed Your aid very much & as the old adage is a friend in need is a friend indeed You should have been on hand & protested against putting the law in force I hope You will be at Your post hereafter & see that the right of the rumseller are not trampled upon (6)

H. W. MURRAY.

(1) Did not H. W. Murray know that this paper has two editors, and who those editors are, there would be nothing remarkable about the way in which he begins his letter. He commences with a "Mr. Editor, Sir," and throughout the whole communication awards him the entire conduct of the paper. Perchance he considers a woman incapable of understanding the important topics upon which he endeavors to enlighten the readers of the Bugle. It may be a source of gratification to him to know, that the gods appended to his former letter, and the editorial on the Citizens meeting, were both written by Elizabeth Hitchcock; a fact, which had he known, he very likely would not have deigned a reply, as a "Mr. Editor, Sir," appears alone worthy of his notice.

(2) Indeed! and in what school did H. W. Murray learn the rules of editorial government? We claim the right to express our opinions upon any subject whatever, although he does forbid it. The Bugle is a free anti-slavery paper, and his desire to gag its conductors, is in perfect keeping with what we have before seen of his character. Were he a subscriber to the paper, had he contributed the first copper toward paying the printer for setting his ideas in type, we should have attributed this language to his ignorance, instead of his insolence as we now do.

(3) We never said the communication we received was from Prescott, and furthermore it was not. Nor were we so terribly frightened by H. W. Murray as he seems to think was the case, as to dissuade any one from saying any more about the matter, but we declined publishing the article for reasons which were satisfactory to us, without consulting our correspondent. H. W. Murray may perhaps come up with his notions of editorial duties and responsibilities, and tell us we did very wrong. So be it. While we are editors of the Bugle we will take the liberty of deciding in what manner to conduct the paper, his advice and opinion gratis, to the contrary notwithstanding.

We "think no one will be so rash" as to meet our redoubtable correspondent upon the point on which he seems so eager for battle; we would however hint to him, that some of those whom he calls the friends of freedom, we justly esteem as mobeocrats. No one will think it worth while to enter into a discussion as to a point of fact, after they read what he says about the temperance meeting.

(4) We do not feel obliged to furnish H. W. Murray with knowledge to comprehend plain English. If he cannot understand that two and two are four, and other things equally simple, the responsibility don't rest on us.

(5) See the self-sufficiency of the man, and his total disregard of facts when he is determined to establish a point. The President of the Society being absent, a President for the evening was appointed.—The Secretary of the Society read the minutes, the members of the Society approved them, and it appeared from the record that it was a regular stated meeting of the Society. The President declared the resolutions were in order, and H. W. Murray by his silence on that occasion virtually endorsed the proceedings of that meeting as the action of the Society. The meeting adjourned for one week, and the minutes recorded in the book of the Society by the Society's Secretary show that what we say is correct; and yet this man has the brazen-faced assurance to deny these facts, and accuse us of misrepresentation because we believed the members of the Temperance Society when they declared that to be a Society meeting.

(6) This fling is a suitable conclusion to such an epistle, but in this we will take Solomon's advice and "Answer not a fool according to his folly, lest we be like unto him."

ANTI-SLAVERY BUGLE.  
SALER, NOVEMBER 7, 1845.

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

Amos H. Willis' communication shall receive attention next week.

OUR CAUSE IN OHIO.

The prospects of the Anti-slavery cause in this State are truly cheering. The great mass of the people seem not only willing, but anxious to hear the question of slavery discussed, and we find many an honest heart, who, when the truth is presented, repudiates both church and state, and joins with us in the rallying cry of "No union with slaveholders." Although a great effort is made to keep the people from the meetings of the agents of the Am. Society, yet they flock in multitudes at almost every call. Indeed the greater the effort to keep them away, and the more strenuous the exertion to prejudice the public mind, the greater the desire to hear, and the more are our meetings thronged, in many cases. The people, thank heaven, are beginning to think for themselves.

The pro-slavery priest and the agitating demagogue, have ceased to lead and control the community as they formerly did. The request comes in from every quarter,—"Will you not come to our place!—we want the Disunion question discussed there,"—another bespeaks for his neighborhood an examination of the church,—whilst a third tells of the ignorance in his vicinity, and the great desire to hear a discussion of that question which is agitating the whole country. And although the church bolts and bars her doors against us in many cases, yet school-houses, and barns, private dwellings and old dilapidated and unoccupied churches are opened for us. Extensive boweries have been erected in the open field for our accommodation, groves have frequently been used, and these seem fitting places; for anti-slavery makes sweet melody with the music of birds, and the gentle flow of waters; it is as fearless as the wind; and like the sun, gives life and strength, and beauty.

It is true that we sometimes have small gatherings. In some places the people are so engrossed in business that they pay but little attention to this movement;—in others church influence prevails, and the "stay away plan" is adopted, that being the only effectual mode of arresting this agitation;—and then again where Liberty party has made consid-

erable progress, where the political rather than the moral aspects of the cause have been dwelt upon, the sympathies of the abolitionists have not only been perverted, and made to subserve the interests of a political party, but the better feelings of the community seem to have been paralyzed by its action, and we find the people as cold and unfeeling as the useless iron they help to rivet around the neck of their brother. Liberty party appears frightened at the approach of Old Organization, and frequently says to the people, stay away from its meetings—they are, infidel—no government—anti-church—don't go near them. In some cases this influence obtains and our meetings are small; but as a general thing we have no reason to complain of a want of hearers. I is true there are abolitionists in that party, who have extended a kindly welcome, and bid us God speed in our labors. This certainly is not owing to an approval of the ultra doctrines we advocate; and whether it originates in the prospect that they will reap the benefit, or in some other feeling we will not pretend to decide.

The labors of the agents of the Am. A. S. Society in this State for the last five months, in conjunction with the efforts of the Ohio Am. Society have been remarkably effective. A new impetus has been given to the cause of freedom and humanity. Public attention has been aroused—sympathy which had heretofore been dammed up in its cold and icy channels has been elicited in behalf of the oppressed. Many hitherto unconcerned, have been made to feel the aggressions of the slave power upon the north; they begin to realize that unless slavery be overthrown they themselves will be enslaved. When the true position of the Whigs and Democrats, the inconsistency of Liberty party, and the corruption of the church are exposed, we believe that the consciences of almost the entire people bear testimony to the truth; and they are only prevented from embracing it, by the sectarian trammels, and party considerations that bind them. Very many who formerly had faith in political action to abolish slavery, and many who had but little confidence in that measure, but yet deemed it necessary to show their strength at the ballot box, have become convinced that the abolitionist loses his moral influence by making slavery a political question, and that by so doing he detracts from the dignity and purity of the holy enterprise in which he is engaged. And besides, they are convinced that the means for the redemption of the world, which were used eighteen hundred years ago, by that great reformer, Jesus of Nazareth, are the best, the safest, and the most effectual; and that indeed they are the only means that can be used by a christian or a true philanthropist. Many who heretofore had a blind reverence for the U. S. Constitution, and who had been wont to worship its framers, now see that it is a blood-stained document, and that its authors violated every principle of justice and humanity in its formation. They see that the Federal Union was formed at the fearful sacrifice of the liberty and the happiness of one sixth part of the people. They see that the provisions of that instrument have given permanency and security to the system of slavery; that under the fostering care of the general government, it has been strengthened and extended, until it forms a component element in every department of State.

At a recent meeting of the Ex. Com. of the Ohio Society, one half of its members resigned and now occupy the true Disunion ground. They feel that they can no longer aid or give countenance to a political party, although it bears the name of liberty, which swears to support that Constitution which is a death warrant to the hopes, the happiness, and the liberty of the poor slave.—Samuel Brooke whose untiring devotion to the anti-slavery cause, and whose efficiency as a general agent is well known and highly appreciated, is of that number. As an agent for the Am. Society in the West, he is now actively engaged in promoting the interests of the cause. He has recently issued a work entitled "The Slaveholder's Religion," which has a rapid sale, and is calculated to do much good.

Anti-slavery publications have been extensively circulated, those that excite interest by enlisting the sympathies, those that treat of the corruption of the church and the state, and the duty of secession from both; and beside the great good that must necessarily result from the circulation of books, from the numerous meetings that have been held, and the various private discussions that have been had; a paper advocating the doctrines of the Am. Society has been established, and is every day awakening more and more interest, and increasing its subscriptions. This latter work was undertaken by the Ohio American Society with fear and trembling; They knew not that sufficient patronage could be obtained to warrant the issue of a second number; but it has met with unexpected success, and the efficiency of the

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The labors of the agents of the Am. A. S. Society in this State for the last five months, in conjunction with the efforts of the Ohio Am. Society have been remarkably effective. A new impetus has been given to the cause of freedom and humanity. Public attention has been aroused—sympathy which had heretofore been dammed up in its cold and icy channels has been elicited in behalf of the oppressed. Many hitherto unconcerned, have been made to feel the aggressions of the slave power upon the north; they begin to realize that unless slavery be overthrown they themselves will be enslaved. When the true position of the Whigs and Democrats, the inconsistency of Liberty party, and the corruption of the church are exposed, we believe that the consciences of almost the entire people bear testimony to the truth; and they are only prevented from embracing it, by the sectarian trammels, and party considerations that bind them. Very many who formerly had faith in political action to abolish slavery, and many who had but little confidence in that measure, but yet deemed it necessary to show their strength at the ballot box, have become convinced that the abolitionist loses his moral influence by making slavery a political question, and that by so doing he detracts from the dignity and purity of the holy enterprise in which he is engaged. And besides, they are convinced that the means for the redemption of the world, which were used eighteen hundred years ago, by that great reformer, Jesus of Nazareth, are the best, the safest, and the most effectual; and that indeed they are the only means that can be used by a christian or a true philanthropist. Many who heretofore had a blind reverence for the U. S. Constitution, and who had been wont to worship its framers, now see that it is a blood-stained document, and that its authors violated every principle of justice and humanity in its formation. They see that the Federal Union was formed at the fearful sacrifice of the liberty and the happiness of one sixth part of the people. They see that the provisions of that instrument have given permanency and security to the system of slavery; that under the fostering care of the general government, it has been strengthened and extended, until it forms a component element in every department of State.

At a recent meeting of the Ex. Com. of the Ohio Society, one half of its members resigned and now occupy the true Disunion ground. They feel that they can no longer aid or give countenance to a political party, although it bears the name of liberty, which swears to support that Constitution which is a death warrant to the hopes, the happiness, and the liberty of the poor slave.—Samuel Brooke whose untiring devotion to the anti-slavery cause, and whose efficiency as a general agent is well known and highly appreciated, is of that number. As an agent for the Am. Society in the West, he is now actively engaged in promoting the interests of the cause. He has recently issued a work entitled "The Slaveholder's Religion," which has a rapid sale, and is calculated to do much good.

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