

I leave you for the present, gentlemen, and let my friends speak for themselves. I will be before you again. I will then tell you why I made this confession. (Here he thanked the audience for their attention and retired.)

Aaron Long then came forward and said: "I am about to be hung for a crime of which I am innocent. I always lived at home with my parents and worked hard. Last summer I went down to Nauvoo with John, and there I suppose he saw Fox and the rest, and they wanted him to go up and help rob Davenport, and the only difficulty was to get John separated from me. So Fox said he wanted to do some business up the river, and he must take John along as a witness. So they went up and left me at Nauvoo. I am as innocent of this crime as the farthest man in England. When John left me at Nauvoo, I gave him all the notes I had against men in Indiana, and he gave me all his against men about here. I am entirely innocent of the murder. I have nothing more to say.

Granville Young next came forward: Ladies and Gentlemen—You behold me about to be launched into eternity. (The prisoner was much affected, and it was with difficulty he spoke.) I am about to be hung for the murder of Col. Davenport. I am innocent of that crime. I am to be hung on the testimony of Mr. Bonny. He says that he saw me on the War Eagle, and that I a perfect stranger, approached him, and told him that I knew who the murderers of Davenport were, for I saw them as they were coming up the river, and offered to join them. Does it look likely that a stranger would approach him in that way? No! It is said that Bonny's name ought to be written in letters of gold on the corner of the streets; but I think it should be written with the blood of innocent men. I became acquainted with Ed. Bonny about twelve months ago, and previous to that time I led an innocent life. He was the man that first induced me to commit crime. I leave this matter with you. I am willing that God should be my judge.

Having taken his seat, John Long again advanced and addressed the audience: Ladies and Gentlemen—My friends have made quite short speeches. I will now state why I came out as I did, with a confession of this affair. While I lay in my dungeon, chained down with my fellow prisoners, I could hear on the one side the most awful curses, and on the other I could hear these men who are now on the scaffold, calling on God to have mercy on them, and asserting their innocence. Could I endure that! No! gentlemen, I knew that they were innocent, and I was guilty; and I determined to tell the truth about the matter. I did so. I wrote a confession, showing the innocence of these men, but it was not permitted to be published. Why was this? The people here did not want those abroad to know that they were going to hang innocent men. I wish you all, and especially the young men who are within the sound of my voice, to look at me and take warning for I have been for the past 5 years a very bad man. Up to the year 1840 I never wronged a man out of a dollar. But since that time I have not been taxed.

The way I first came to commit crime was this. In the year 1840, I became acquainted with Alison Hodge. He prevailed on me to circulate some counterfeit money. I continued this business two years. In 1842, there was a general breaking up of the business. I could not think of returning to work for a living, so I went to robbing. Since that time I have robbed many. I have made a business of it. I am a robber by profession, gentlemen; but I am true to the cause. You have heard it said, most of you that John Long is a very cruel fellow. But I solemnly declare, that the murder of Davenport was the only time when any person was hurt in any of my robberies. And when I have stood before men with my pistol cocked to prevent them making any opposition, they have been as safe in my hands as though I had been appointed a guard to protect their lives. So far from being so cruel as you may think, my accomplices will say that I have always been on the side of mercy, and in the robbery of Davenport, (after he was accidentally shot) I myself went down and got a pitcher of water, and gave him drink, and placed it by his side.

I consider that my friends here, Aaron and Young, have been peculiarly unfortunate. They have been persecuted, and have not had justice done them. I also have not had the rights which the law allows me. We have all been tried and convicted without having the rights which the Constitution guarantees to us. In the first place we were brought here and tried, without giving us time to get witnesses or anything else. The counsel who were assigned us by the Judge, and who, I must say, came forward and did their duty most nobly, asked for a continuance in order to procure witnesses, which was denied by that inquisitorial Judge, for what else can I call him!

Next Mr. Young requested a separate trial which was refused. We also made an affidavit stating that we believed that we could not get justice done in that County, and prayed for a change of venue, which was also denied. All these things were denied us, and we were hurried on to our trial, with an overwhelming amount of talent against us. As far as I am concerned, I do not mind it. Would to God that my three accomplices in guilt stood beside me instead of these two innocent men. How can you consent to let two men be hung for a crime of which they are innocent! It is your duty to take these two men from the scaffold, and rescue them from an unmerited death. I tell you, gentlemen, that what I say is true, and I feel it my duty to stand up here as long as the law allows me to live, and attest to the innocence of these men. (Here he shed tears and showed much feeling—as he invariably did whenever he alluded to his brother.) My brother has never, to my knowledge, wronged a man out of a penny in his life. He has always given me good advice. So have my parents. If I had listened to their advice, I should not have been here. Last evening I read in my cell a letter that contained the last farewell of my parents. It was the only thing that ever chilled my heart. In looking over my past life and asking myself when I was the most happy, my answer is, when I was honest.

I wish, therefore, that my young friends would take warning, and follow such a life as will lead them to—(here he checked himself)—will make them most happy. I have followed robbing, because without it, I could not appear as I wished. I have led a high life for the last few years; have gone in the highest classes, visited most of the large cities of the United States—have often been taken, but managed to escape until now.

There has been a great deal of excitement against us in this place, and I have no doubt if there had been some one to take the lead, and say "come on boys," the jail would have been torn down, and we all should have been murdered. This mob spirit, gentlemen, is what makes so many robbers among you. This is what first set Fox to robbing. He was taken, shot and whipped in company with another, for a crime of which he was innocent. This rendered him desperate. Fox is a man of a feeling heart, one who lives up to his profession, and if ever he is brought here upon this scaffold, he will say those men are innocent. Would to God he were here now, he would offer himself in their stead. One thing more as to this Bonny. He had two presses for counterfeiting money in Nauvoo, in his cellar, and when the people became exasperated, and were about to attack his house, I went in the night and carried the presses to a distant part of the city. For the truth of this I refer to Dr. Williams, Mr. Loomis, Mr. Gore, and Mr. McGough. This same Bonny has men now employed in stealing horses in Missouri; he furnishes them with money, half counterfeit and half good. He will probably arrest them when they return. When I saw him at Lower Sandusky, I told him that he was the last man I would expect to arrest me. He then gave me his hand, and we pledged ourselves not to reveal anything against each other. Since that we had a quarrel, and our last agreement was that either should kill the other at the first opportunity. As for Birch, I first saw him six months ago, in the bushes at Bridges. Since then I have been hand in hand with him, and if any one had attacked him, I would have defended him, without asking for what he was attacked. Last winter, I wintered in Iowa. There is a gentleman who can testify to that, (pointing towards a man standing near the gallows.) I presume there are many more whom I have robbed. (Here he turned to the sheriff and asked him if the time was nearly out. He was told it was.) The Sheriff tells me the time is nearly up. Behold me—a dying—a dead man. And my dying words are, that these men are innocent. Would that God himself would come down and convince the audience of the truth of what I say. You are about to behold, my friends, a sight which I hope you may never behold again—two innocent men hung. As for myself, gentlemen, I do not know what will be my fate—of that I am entirely ignorant. All my hopes lie between this moment and that (pointing to the rope.) Should I make a full confession, I should implicate two hundred men in this State, Indiana, Missouri and the Territory. Perhaps some of you think it is my duty, but I do not, for I have some feelings for their families. I have confessed about Bonny. I make no other confession. (Here he closed his very lengthy speech, lifting up his hands, and asserting with his last words the innocence of the men by his side.)

After he had closed, he returned to his seat and, after consulting the other prisoners, returned and stated that it was their dying request that their bodies might be given to their friends, and not to the physicians. Mr. Gatchell now stepped forward and offered up a short and appropriate prayer; after which Mr. Hancy read a Psalm. The prisoners now severally shook hands with those on the scaffold, and with each other. Aaron Long and Young nearly overcome with emotion—John quite calm and collected. The Sheriff bound their arms, put the rope round their necks, drew the caps over their faces, and led them forward upon the drop. Taking the axe, he severed the rope at one blow, and down went the drop, letting them fall a distance of four feet. But now remained a scene most revolting to behold, and most horrible to describe. The middle rope broke, letting Aaron Long fall, striking his back upon the beam below, and lying insensible from the strangling caused by the rope before it broke.

For a moment, not a human being moved; all were horrified, and seemed riveted to their places. Soon, however, the officers descended and raised him up, when he recovered his senses, and was again led upon the gallows, suffering intensely, raising his hands and crying out "The Lord have mercy on me! The Lord have mercy on me! You are hanging an innocent man. And (pointing to his brother,) there hangs my poor brother; but alas! he beheaded him not. He was already gone beyond his sympathy. He was left alone, to endure the dreadful sight of his brother's last agonies, and once more to pass through the dreadful scene—the rope—the platform—the axe! I shall never forget the appearance of that man, as he sat upon the bench, a large bloody streak about his neck, his body trembling all over, while preparations were making for his final fall. But there was another act in the drama. As he was ascending the gallows, signs of an outbreak among the crowd were evident. Some cried—"That's enough—let him go!" while others gave expressions to their horror. Just at this moment some cry was raised in a remote part of the crowd. No one knew what it was; some were frightened—one wing of the guard retreated towards the gallows—the tumult increased—a sudden panic seized the immense crowd, and they all fled precipitately from the place. If the earth under the gallows had opened, and Pluto himself had arisen from the infernal regions, with his horses and chariot, it could not have caused greater consternation, or a most happy flight. The guard were with difficulty kept in their places; the crowd returned, and soon all was quiet, every one ashamed of himself for having been frightened at nothing. One wagon was found upset, but it was found to be the effect and not the cause of the panic. The wretched victim of the law was at length despatched, and the crowd dispersed. Thus ended the first execution I ever witnessed, and God grant that it may be the last. W.

COMMUNICATIONS.

INFAMOUS CONDUCT!

Such should be published in the highways and hedges, as a warning to the rising generation. Two women that were appointed on the committee to circulate petitions in relation to Texas, and the Black-laws of Ohio, called at the Tavern kept by John and Seth Hunt of this place—popularly known as the "Dead Fall," to obtain signatures to the petitions. A person present proffered to take them into the bar-room to see if any names could be gotten there. When let one of the petitions, containing about one hundred names of the best citizens of Salem, and the result of two afternoons hard labor was destroyed by some ruffian, or set of ruffians, wearing the human form, thus offering an insult, to all the citizens of Salem. And to add ill manners to their infamy, while the friends of humanity were waiting in the parlor for the return of the petition, first one would come and open the door and gaze in, then another; probably if they had been wild beasts broke loose from a Menagerie they would not have elicited more curiosity at the doggerly than they did. Any person that would commit so base an act, would hardly hesitate to perpetrate any crime in the dark catalogue of wickedness, and can descend to the most unmitigated meanness. If persons do not wish to sign petitions, they should, at least treat those who feel it their duty to circulate them with becoming civility. And I tremble for the lukewarmness and indifference to the cause of bleeding humanity, when I remember that we have a God of justice, who will deal unto us as we have dealt unto others. J.

ASHTABULA CO., NOV. 25, 1845.

EDITORS OF THE ANTI-SLAVERY BUGLE.

Not infrequently is it the case, that those who are engaged in moral enterprises, pass on without knowing either directly or indirectly the result of their labors. This must be in a great measure the case with those who labored in this section, in behalf of the oppressed during the past summer. As evidence that their efforts were not in vain; permit me to give you the following extract of a letter from the wife of a Presbyterian clergyman, in Lake Co., who with her husband was an attentive listener of Mr. Foster and Miss Kelley, at one of their meetings in the Co.

"One result of Abby Kelley's lectures here is, that the hearts of some of our brothers and sisters have been so warmed by the truth she poured down upon us; that they have established a weekly Anti-Slavery prayer meeting. When Abby was here, I felt convinced that God was in his providence sending her through the country to proclaim the truths of his word, against the sin of slavery, and I said, don't let us oppose her lest we be found opposing God. Though she may say some things, which we may think incorrect or injudicious, yet she advances such Bible Anti-Slavery truth, so reverently, so fearlessly as I have heard no Anti-Slavery lecturer before. Let her alone, let her curse, it may be the Lord hath bidden her. I have seen the hand of the Lord working in the Anti-Slavery cause here, ever since, and never more strikingly than this evening. During the meeting, one of the brethren while leading in prayer, presenting the case of the slave of Mr. Torrey and other persecuted ones in the Anti-Slavery cause, seemed to have his mind so filled with the views he was taking of the guilt of the nation and the Church; that utterance left him and he seemed crushed beneath the load."

It is confidently expected by the friends of the slave here, that the fire kindled will not cease to burn; neither can it, or will it be denied, that though much and bitter opposition has been raised against Abby Kelley there has not been as much good accomplished by any ten lecturers who may have preceded her, in enlisting the hearts of the people in the cause of suffering humanity. Said a very warm Liberty man in Cleveland that I it, I would give a thousand dollars per year to sustain Miss Kelley as a lecturer, for she does more than all of us." A Female Anti-Slavery Co. Society has been formed and we hope to have sewing circles in every town; for in that we pledge ourselves to do all that we can. The following lines I copy, not for their poetic worth but for the sentiment contained. They were written by a little girl thirteen years of age; and show that children can see the inconsistency of the North, if wise heads will not. You can dispose of them as you please.

CONNECTION OF NORTH AND SOUTH.

A loving Brotherhood indeed!
Can we deny the fact
That North and South go hand in hand,
To help enslave the Black!

Perhaps some disbelieve the point
That we are so connected,
Then let us clearly prove it out
And have that view corrected.

Loving communion as I've learned
Most strongly does connect us,

Our sacred tables reach the South,
And lately shot to Texas.

When one poor slave breaks off his chain
To leave this bloody Union,
The North will send him back again,
To keep up church communion.

So when he leaves the Southern States
He never can say I'm free,
For North and South are much afraid
That they shall disagree.

In vain the North may boast and say
That they enslave no man,
For sure their hands are dyed in blood—
This sin o'erclouds our land.

Dissolve, dissolve; disjoin, I say,
Let that be our ambition,
And let the South maintain herself;
This is true abolition.

That success may attend your efforts in
behalf of the poor slave, and others may be
incited to effort also, is the fervent wish of
A FRIEND TO THE CAUSE.

MENACE, PA., Nov. 20th, 1845.

FRIENDS EDITORS:—
In glancing over the "Bugle" I am generally pleased with its Anti-slavery character. I hope it may do good. I greatly rejoice at all the instrumentalities & influences of the present day, honestly put forth in behalf of the slave, and with the intention of destroying the man of sin, "the son of all villainies," American Slavery. May God Almighty prosper the right.

Now I would rather both the Old and the New Organizations could "mingle into one," but God may bring good out of seeming evil, and each party may do good, and enlighten the other by holding up its faults. But I am sorry for crimination and recrimination, both agreeing in the main, but differing on some points. For instance, you are in advance of us in showing the criminality, and inconsistency of Liberty men in voting for candidates in communion with pro-slavery churches, when they will not vote for candidates in communion with proslavery political organizations. I see in you, however, a manifest criminality and inconsistency, in holding up the sin of pro-slavery Church, and State organizations, on account of their inherent corruption, immorality, and wickedness, whilst you do not set them an example of a pure Church and State organization, built on the foundation of the Moral Law of Jehovah.

Now both old and new organizations, are for generating a moral influence for correcting and regenerating the public conscience. But is there a more effectual, powerful and peaceful channel, through which to exercise a moral influence than the Ballot Box! If there is I do not know it. We must reform present organizations, we must repeal the slave laws, or if we fail, we must pull down the old, and build up a new order of things in their place. But as J. R. Giddings says, the same public opinion, or moral power that would be adequate to dissolve would regenerate the constitution, would amend it. Why then denounce the action of the Liberty Party, when they are equally pledged with you to abolish slavery, or to induce some other party or power to do it! But should they fail in consummating their hopes, their honest exertions would hasten the dissolution of the union, and consequent emancipation of the slave. I am convinced if we are not successful, as a political party to abolish slavery, and save the union, there is no other instrumentality existing, so efficient, or so well calculated to bring about the desideratum you so devoutly wish.

I now say to you, and to my old friends, the Covenanters, come over to us, take your stand upon the platform of the Liberty Party, and labor with us, (and it will do you good, for God is with us,) until every yoke is broken, every burden loosed, and the oppressed permitted to go free. And if not sufficiently true, we need your aid, to make us so. I desire to see concentrated on the Liberty platform not only old organization, the Covenanters, the down-trodden slave, and disfranchised colored man, the good, and the true, every where, but also the ten millions of women in our land. This would epitomize the Brotherhood of man. Now this we must do in order to exhibit the Glory of Christ's Kingdom on Earth, in order to give a practical exhibition of the Golden Rule, "all things whatsoever ye would that men should do unto you, do ye even so to them. for this is the Law and the Prophets." Christ's mission on Earth was to preach deliverance to the captive,—to break down all unholy distinctions between Jew and Gentile, Seythian and Barbarian, bond and free, male and female, that they might be all one in Christ, not a brotherhood of thieves, but a brotherhood of Christians.

To effect this consummation, the friends of God and man, must generate a moral power, sufficient to enlighten, correct, and purify the public conscience—must exhibit the glory and grandeur of moral over the physical power, (which heretofore has trampled under foot the proscribed classes.) We must cut the sinews of class Legislation, politically and ecclesiastically—we must bring back to the fold those proscribed classes—place them on a level platform of humanity, of civil and religious Liberty—restore to them their robbed, but God given rights and privileges—so that in all legitimate organizations in society, social, civil, ecclesiastical or political, they all may enjoy equal liberty of the Will, Locomotion, Equal rights, and privileges at the Ballot Box, that they may have a voice in making the Laws by which they are governed.—They would soon know their rights as they now feel their wrongs, and would soon redress their grievances. This would break up class Legislation—repeal the slave laws—abolish slavery, and the slave trade, annihilate the divine right of Kings, monopolies, and rights vested in the hands of the few, by which the rich are made richer, and the poor, poorer. The thrones of tyrants would totter, Satan would fall as lightning from the political and ecclesiastical Heavens—Satan's Kingdom would fall. Michael would chain the Dragon, that he would no longer deceive the nations. The saints of the Most High would take the Kingdom, & rule in righteousness, and the Kingdoms of this world would become the Kingdoms of our Lord and of his Christ.

You see just what is wanted. Extend the right of universal suffrage. Enlist the moral power of the nation, bring woman on the political platform, the Lever which must move, and reform the world.

Yours for universal Liberty and Law,
R. HANNA.

ANTI-SLAVERY BUGLE

SALEM DECEMBER, 5, 1845.

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

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

NOTICE.

When the Ex-Committee of the Ohio American, Anti-Slavery Society, transferred the Bugle to the present Publishing Committee, it proposed to appropriate the funds due the Society after its debts had been paid, to the support of this paper, unless objections were made by the donors, in which case the pledges were to be paid to the Treasurer of the Society; and accordingly a transfer of said pledges was made. The following, made at the annual meeting in June, are yet unpaid.

Wm. B. Irish, New Lisbon \$100. Elizabeth Robinson, Short Creek 65. Mary Walton, Centre Township 65. Benj. B. Davis, Salem 65. David Galbreath, Fairfield 64. Jesse Garetson, New Lisbon 63. Erastus Ellis, New Lisbon 63. Lewis Morgan, Marlborough 62. Elisha Erwin, Marlborough 62. James Richardson, Guilford 61. Thos. and Sarah Moore, Marlborough 61.—Jos. H. Painter, Salem 61. Oliver Griffith, Centre Township 63. Erastus Ellis, New Lisbon 61. Aquilla Hurford, Mt. Pleasant 61. Emeline Fawcett, Hanover Township 75 cts. Phebe Ann Cooper, Green Hill 36 cts. Joseph Fussell jr. 61.

There were also some pledges made at New Garden. David L. Galbreath 62. Isaac Johnson, Elizabeth Whinnery, E. D. Grissel, Wm. Graham, Abigail M. Whinnery 61 each. Elijah Whinnery, Elizabeth R. Millard, Edward Jones, James Russell, Rufus A. Hall, Letia Grissel 50 cts. each. James Whinnery, Addison Snider, Matilda Way, Eveline Kennet, Amy A. Robinson, Mary Ann Burton, Martha Courtney, Mary E. Griffith, Rebecca Vaughn, Esra Galbreath 25 cts. each. Anna Jackson 124.

But few of the subscribers to the Bugle have yet paid their subscriptions, and the Committee therefore are in need of funds.—We hope the statement of this fact will induce all promptly to redeem the pledges they made six months since. If the friends at New Garden would find it more convenient to pay their pledges into the hands of Isaac Johnson of that place, than to send them to Salem, they can do so, and we would thank friend Johnson to attend to the same. Those sending to Salem will please address JAMES BARNABY, General Agt.

POLITICS.

On Monday the General Assembly of Ohio, and the Congress of the United States assembled in their respective places of meeting.—The members of one convolve as the representatives of a sovereign State, the bounds of whose territory are as extensive as the empires of Europe; the others, as the delegates of a mighty nation whose habitation is washed by the waters of the Atlantic on the one side, and those of the Pacific on the other.—Were legislation the medium by which good is to bless the world, and were legislators sufficiently disinterested to be the agents for