

### LIGHT IN A DARK PLACE.

On Sunday evening last, the 1st Baptist Church of this place, granted the use of its house to a Baptist minister from the Western Reserve, by the name of Wade, to relate what he had learned of slavery during a recent visit to the South. We suspect the stones and the mortar in the building looked aghast at each other when they heard such sentiments as the speaker uttered, and then the beams and timber trembled with unwanted excitement. Although the house could not probably be had for any other person than a Baptist preacher, nor for any other occasion having the least connection with anti-slavery, than the relation of adventures among Southern Baptists; yet even this is an advance upon its former position, and we regard it as an evidence that the pressure from without, has made its members a little more willing to look at matters within.

We have neither time nor space to give even a sketch of the address referred to, and shall only allude to a few points that struck us most forcibly. His intercourse was almost wholly confined to Baptists. The persons in whose families he tarried, were generally ministers and deacons of that denomination; and he found them, with scarcely an exception, to be slaveholders. One, a deacon, told him he had pursued a fugitive slave to Cleveland, arrested him on board of a boat, carried him back to his plantation, and then, by way of punishment, sold him to the far south, where he said he would be compelled to work in the cotton field, under the lash, and he declared that if the slave had made any resistance when he undertook to re-capture him, he would have shot him, and that he had a right so to do. So much for that Deacon's piety. Another, who held 150 slaves, raved like a madman against the abolitionists, and said they ought all to be hung. A rich specimen of slaveholding christianity. In time of family prayer in the houses where he stopped, he tried to induce ministers, deacons, and church members to permit their slaves to attend, but without success, except in one instance, when, by much persuasion, his host allowed two to leave their work for that purpose; the others were too much engaged to be called off. At a meeting he held among the slaves, a number were converted, but could not receive the rite of baptism without a written permit from their masters; but two received such permits, and these he baptized.

He stated that the subject which excites most interest in those parts of Virginia, Kentucky, and Tennessee which he visited, and that which is most dreaded is a "Dissolution of the Union," and he believed that the people of the North would not be guiltless of their brother's blood, until they dissolved their political and religious connection with the slaveholders of the south.

As we wish to guard against misrepresenting the speaker, we will add, that we do not suppose he intended to be understood as advocating individual secession from a corrupt church or an oppressive government.

### BEAUTIFUL CONSISTENCY.

It is a fact well known to our readers, that the laws of Ohio debar a colored man from the right of testifying in any case in which a white man is a party. Is his property destroyed, his life assailed, or those whom he loves dearer than life outraged, he has no legal redress if the perpetrator be a white man, and none but his oppressor brethren witness the act. And why is this? Because the people of Ohio have in their assembled wisdom, declared that under such circumstances his testimony is inadmissible, that his oath shall not be received. But the government of Ohio, cannot be sustained without money. The Legislator must be paid for his labor.—He cannot afford to leave the delights and enjoyments of home, and make, and unmake, and mend laws for nothing. Every oppressive "Be it enacted" costs hundreds, if not thousands of dollars; and although the Legislature is elected by whites, composed of whites, and legislates for the interests of whites, yet how unfair it would be to compel them to bear the entire burden of the government. Upon the principle, we suppose, that half a loaf is better than no bread, the State taxes the colored man.

"Equal rights and equal taxation" is a very democratic motto; but the politicians think it would hardly be safe to let the colored man vote, because, don't you see, we'd have a nigger Governor. They therefore withhold from them "Equal rights," but in order to do by them as well as they can under the circumstances of the case, they give to them the other half of the motto "Equal Taxation."

If a colored man takes his earnings and buys a watch, the State refuses to protect him in the possession of that watch, but nevertheless levies a tax upon it for its own support. If he has a horse and sees a white thief steal it, the State refuses to receive his evidence against the plunderer, although the tax of that horse is lying in its coffers. And then, to

cap the climax of audacity and manifest an instance of Legislative meanness, although it refuses to receive his oath when it seems necessary for the protection of his property or life, it requires it, when, with thievish hand it seizes a portion of his hard-wrought earnings, and wishes to know how much it can legally take.

The Black Laws declare that his testimony shall not be received in any case where a white man is a party; when, however, the State wants to rob him in her sovereign capacity, it declares that he may and must testify in a case in which all the white men of Ohio who are legal voters are a party. 'Tis mean, 'tis contemptible. It was not enough for the Whigs to refuse to repeal the Black code, but they must thus add insult to injury. Shame! shame upon the party that did it, and the State that tolerates it. The world's hiss shall yet ring in the ears of those who proposed and executed the iniquitous deed.

### QUESTION AND ANSWER.

"Suppose three fourths of the voters join the abolitionists and neglect the polls, will the remaining portion of voters who attend the polls, fill the offices, make laws and rule the destinies of the nation, regardless of the moral principles of abolitionists?"—*Extract from a letter of a subscriber.*

No! and if they did, it would be no reason why we should continue to recognize slaveholders as fit law-givers, and aid them in sustaining a pro-slavery government. But we have no idea they would do so. Where you oppose political power by political power, the politician is at home in the contest; cunning, intrigue and numerical strength are the weapons to be wielded, and with the use of these he is familiar. Bring moral power to bear upon him, and his party tactics are at fault; there is nothing in his armory that can be successfully used against it. Cunning cannot destroy principle, intrigue cannot crush truth, nor can numbers avail to overcome moral power. Truth in apparent defeat, is more mighty than Error when boasting of victory. It is far mightier than party, and the politician knows and feels it to be so.

Those Legislative enactments which have a moral character, are not the indices of party morality, but of the practical morality of the people. Suppose all the members of the Democratic party in Ohio, and all the women of the State had advocated a repeal of the Black Laws, would not the action of the Whigs in the last Legislature have been very different from what it was? Or to make the case stronger, had the Democrats and Whigs united to sustain them, if the women had but faithfully opposed them, all the voters in Ohio could not have saved them from destruction. No man could bear to have his wife and daughter reproach him for his recreancy to principle, none could endure the truth-laden rebukes of a mother. Such an attack would carry confusion into the ranks of party, and compel its supporters to yield to the strength of moral power. Although the soldiery of Rome were unable to defend it from the army of Coriolanus, yet the intercession of his wife and mother saved the city, and turned back the victorious troops of the Volsci.

It is a great mistake to suppose that the moral principle of the non-voters is not felt in a government. Every day's experience shows the contrary, proves that legislation is done in accordance with popular will, and that the breath of popular applause, is, to the politician, the breath of life. If the non-voters of our land are governed by high, moral principle, then will the action of the voters be in accordance with that principle, so far as is possible for party action.

And we would further say, that when three fourths of the voters become Disunionists, they will probably organize an anti-slavery government. Of their right to withdraw from the present union, either individually or collectively, and form a new government, we intend to speak at another time.

**SOUTHERN CONFERENCE OF THE M. E. CHURCH.**—This body convened at Petersburg, Virginia, in the early part of this month. A correspondent of the Commercial Advertiser says, that after its formal adjournment

"Dr. Winans read an expression of his feelings and that of many of his brethren, who had passed through a portion of the bounds of the 'Northern Church,' for the very kind and affectionate treatment they had received from their Northern brethren on their way to this city. It expresses the hope that, although a separation has taken place, whenever a Southern brother, in the providence of God, shall be called to visit a Northern city or place, where there is a Methodist pulpit, he may find it open to his ministry, and assuring the Northern brethren that the like Christian courtesy shall always be extended to them. The document was unanimously adopted, and ordered to be signed by three members of the Conference, and published."

Notwithstanding the nominal separation between Northern and Southern Methodists, they continue to recognize each other as brethren in the Lord, and should therefore be regarded as a great slaveholding body, a brotherhood of thieves.

**ORIGIN OF THE LIBERTY PARTY.**—The Anti-Slavery Bugle entertains its readers with a copy of a letter written in 1839, by E. Wright to H. B. Stanton, which was *parloined*, not "placed in the hands of a committee" by Mr. S., and which the Bugle says "was the commencement of the Liberty Party plot." Now if the Bugle will examine dates it will find that the "plot" of independent political action was already commenced, by Myron Holley and others, in the State of New York, who had nothing to do with old and new organization, that the object of Mr. Wright's letter was to induce the "Parent Society" to join the "plot," in which case the "New Organization" might "take hold" of it, &c., &c. Then it will observe that the "Parent Society" did not "take hold," either as old or new organization, but the Liberty Party went on, as it began, INDEPENDENT of both old and new. The allegation that the Liberty Party was "got up to save new organization," is a notorious falsehood, by whomsoever repeated. We say this, not because the fact is important, but because we are disgusted with such party trickery to secure the vote of Ohio to Henry Clay in 1818. —*Emancipator.*

We are well aware that previous to Oct. 1839, Myron Holley and a few others in the State of New York had withdrawn from the Whig and Democratic parties, and were acting politically "on their own hook," but we are not aware that their associated action was then considered a party organization.—Wright's letter was written, as he therein declares, for the purpose of getting the Parent Society to "start the national politics." The side-thrust contained in the assertion that that letter was "parloined," and not placed by H. B. Stanton in the hands of a business Committee, as we have sufficient authority to declare, amounts to but little when we consider the confusion of ideas that probably exists in the mind of the editor in relation to transactions of the kind. If he regards the dishonest transfer of the Emancipator in 1840 as a fair and honorable transaction, as he has frequently asserted, we have no objection to his using the word "parloined" in relation to said letter.

As to the "notorious falsehood" that Liberty Party was got up to save New Organization, let us see what the letter of E. Wright says upon the subject: "Take my solemn assurance that it (starting the national politics) is life and death with us. Make the move and we will follow and live." "Unless you do take such a step, our New Organization here is a gone case." True, the Parent Society declined taking hold of it, but the purposes of New Organization were answered by others engaging in the matter, and pushing it through. The being it now has, is attributable to the existence of Liberty Party; and we think it a strong case of ingratitude for the editor of the Emancipator to deny the obligations of New Organization to that party.

The political slang contained in the last sentence of the Emancipator's article, is of a kind we have met before. Some of the Whigs of Ohio are great adepts in the use of it; their papers and their orators have an inexhaustible quantity, as is evidenced by the charges they bring against Liberty party, of wishing to aid Locofocoism, &c., &c., all of which seem too absurd for one of ordinary sense to believe, but not more absurd than the ridiculous charge of the Emancipator.

**DYING IN PRISON.**—Poor Torrey is very near his end. His friends are looking hourly for his dissolution, and so confident are they that his life must speedily terminate, that they have made arrangements for the removal of his corpse to a resting place in New England. The latest intelligence we have respecting his wife, stated, that she was too ill to visit her dying husband.

☞ The election of delegates to the New York Reform State Convention, has given to the Democrats a majority. Much could not reasonably be expected from that convention in favor of equal rights if Whig influence had preponderated, but less still must be looked for, now that the Democracy is in the ascendant.

☞ We cannot make room for J. Carder's communication in this No. We design giving it next week. We have some twelve or fifteen other communications which shall be inserted as opportunity offers.

**WELL DONE, MICHIGAN.**—This State has abolished capital punishment. In the House, the supporters of the bill were as 3 to 2, in the Senate, as 3 to 1. What State will be the first to follow the example thus nobly set?

☞ A. L. Benedict's remittance has been received.

**THE DIFFERENCE.**—The Savior drove those that traded in sheep and oxen from the house of prayer. But in our day those that traffic in the bodies and souls of their fellow men are invited in; and are even introduced to the communion table and into the pulpit.

A fugitive slave says that the best 'mass' he knows any thing about is Massachusetts. —*Cin. Enquirer.*

Yes, and the same slave says that the worst 'mass' he ever saw was Mississippi.—*Exchange paper.*

### METHODIST PROTESTANTS.

On the 7th of May, Rev. Mr. Kennedy presented a petition to the General Conference, praying it to take action on the subject of slavery. The following report on the succeeding day in relation to it, we copy from the Cincinnati Herald:

Mr. Brownson moved that it be referred to a select committee.

Mr. De Ford moved to amend by referring to the Judiciary. It was a constitutional question and therefore belonged to the Judiciary.

Rev. L. R. Reese offered a resolution to the effect that this should be referred to a committee to be created, to whom all documents on the subject of slavery should be referred.

Mr. Brownson accepted the resolution of Mr. Reese in lieu of the motion he had first made.

Mr. De Ford said that the appointment of such a committee would be an anomaly. The constitution authorized no such committee. The way to get at this subject, and the only way was to get the primary conferences to the number of two-thirds to move on the subject, and then propose an alteration. He moved that the resolution of Mr. Brownson be laid on the table and the petition be referred to Judiciary.

Mr. W. H. Collins said that in his opinion the petition should be referred to the Judiciary with instructions to examine into the number of abolitionists in the church, and then report both in regard to that and also in regard to the power of the Conference relating to the subject. He did not think that the number of abolitionists were very large, and he agreed with Mr. De Ford in regard to the constitutional question.

Mr. Leasley of Virginia, supported the motion to refer to a separate committee. In this manner only would the abolition brethren be treated with proper respect, and a thorough investigation be given to this subject.

Mr. Wesley Starr of Baltimore, hoped that the committee would be appointed. There was enough of talent and piety to discuss the subject in a proper manner. Petitioners have a right to be respectfully heard.

Rev. J. R. Williams of Maryland, said that in his opinion the Conference had no power to appoint a committee to prepare business for it, upon which they had no right to act. Besides this was a moral question and was provided for by the Constitution. It was above the power of the Conference to make laws on such a subject. The only manner in which they could entertain it was as a question of discipline in a particular case. If it was a question at all, it was a judicial question and belonged to the Judiciary Committee.

Mr. D. C. Carson was opposed to laying on the table, because this was the third time the question had come up, and he had heard the same speeches, and he was afraid if the question was laid on the table he should hear the same again. Besides the one who had made the longest speech against referring to a special committee, and had expressed the strongest opinion of the unconstitutionality of the petitioners request was on the committee on Judiciary.

Mr. Whitaker of North Carolina, hoped the motion would not pass. This subject was one which had already broken some of the bands of the union. He did hope that the Methodist Protestant Church of the whole United States would not present another instance of broken ties. He thought that the best method of allaying the excitement, was to let every argument which the abolitionists could bring forward be presented to the Conference.

The question was then taken and lost. Mr. Kennedy said that if the committee was granted as a favor, the abolitionists would rather not have it. They asked it as a right.

Rev. Mr. Simm of Maryland, was of the opinion that the Conference having granted the right of presentation they should of right grant them a committee. He was sorry to see the defiant spirit which seemed to prompt the last speaker. He thought there was no disposition to grant it as a favor, but it was the sense of the Conference that the petitioners had a right to a committee.

Rev. L. R. Reese withdrew his amendment, and the question recurred on the amendment of Rev. Mr. Burns, to the effect that a committee of five be appointed to whom the petition from Ohio and all similar petitions be referred. The amendment prevailed, and the original resolution, as amended, was then passed.

Rev. W. H. Collins, of Illinois, moved that the committee be chosen from the abolitionists who were members of the Conference. He had seen that there had been committees appointed, half of those opposed and half of those in favor of abolition, and we had counter reports in every instance. He hoped that every argument would be brought out by this committee, in order that we might have the latitude and longitude of abolitionism in the United States. He was no amalgamationist.

Rev. Mr. Burns moved that the resolution lie on the table.

Rev. Mr. Whitefield remarked that at the last General Conference the abolitionists had complained that they were in a slave State, and that they were not fairly represented in the committee. He hoped that now when they were in a free State, the abolitionists would be permitted to have it all their own way.

Mr. Brown of Michigan, said he reciprocated the good feelings of the southern brethren. He was an out and out abolitionist. The motion to lay on the table was withdrawn, and the resolution was passed.

Committee.—Rev. Mr. Taylor, Rev. W. H. Martin, Rev. Mr. Andrews and Rev. J. Clark.

Mr. Stevens the popular Sergeant-at-Arms, the Boston Times says, "has been renovating the State House of its dust and dirt from top to bottom. Upwards of a bushel of tobacco quids were swept from the floor of the Representatives Chamber."

**THE NEW NIGER EXPEDITION.**—About two years since, Captain Beccrot and Dr. Kink, left Liverpool by the steamer *Ethiopia*, on another experimental trial, to open commerce with Central Africa. Letters have been received from these gentlemen by a Dutch ship which arrived in the Channel, dated Fernando Po, November 9th, announcing their return to that island from the Niger, six days previously. The vessel had been upon that river for a period of three months and a half. Unhappily, in consequence of deaths, feuds, and wars among the chiefs, the aspect of matters in the interior had been found to be materially changed; and Rabah, the largest and most flourishing town on the river in 1840, is now deserted and in ruins. Owing to this disordered state of things, the mission had not been so successful, commercially, as was expected, though not less so than Dr. Kink had anticipated under the circumstances.

A letter read at a recent meeting of the Geographical Society, from Mr. Duncan, the African traveller, states that the King of Ashantee entertained him with a review of 6,000 female troops, whose arms, accoutrements, and performance were truly astonishing.

**WHIPPED TO DEATH.**—The Shawneetown (Illinois) Gazette of the 6th ult., mentions a disgraceful occurrence which took place in Vienna, near that place. A man named Kersey, from Marion, stopped at Vienna over night. The next morning he stated that he had been robbed of over \$100. Suspicion fell upon a negro man; they endeavored to make him confess his guilt, but without success. At length it was determined to take him out and whip him. Accordingly he was taken out, tied up, and the lash laid on by Kersey and others. After several places had been named by the negro as to where he had concealed the money, and each found to be false, the whipping was repeated. At length some of the by-standers interfered, declaring that the negro could not bear any further punishment, and forcibly cut him down. He was then conveyed towards the jail, but before reaching that, and within fifteen minutes after he was cut loose, he dropped down dead.

**ANOTHER TORREY CASE.**—We learn by a letter from Tazewell county, that George Kern, an old gray-haired Christian, a local preacher in the Methodist denomination, (not a seceder) has been imprisoned in Tazewell county, on the charge of feeding the hungry, clothing the naked, and giving aid to the fugitive! He is a resident of Woodward county, but as there is no jail there, he is confined at Tremont. How long shall wicked men under the sanction of law be permitted to insult God, and mock his mercy and loving kindness!—*Chicago Western Citizen.*

**LIBERATION OF SLAVES.**—We learn that thirty-three negro slaves, from the eastern part of Virginia, recently liberated at the death of their master, arrived in town a few days ago, and were to have proceeded yesterday on board the *Dominion* to Ohio, their new destination. We learn, likewise, that their liberator purchased for them a farm in Ohio, to which they are going.—*Pittsburgh Chronicle.*

**NEW HAVEN DIVINITY.**—Rev. Dr. Taylor, at the head of the Theological School of Yale College, stated not long since, in a lecture before the Theological class, that he had no doubt, if *Jesus Christ was now on earth, that he would, under certain circumstances, become a slaveholder!* I have this from students who heard it, some of them agreeing with him in opinion and some not.—*Liberty Press.*

**CLERICAL ADVICE.**—"Shun abolitionism as you would the Devil. Do your duty as citizens and Christians, and in heaven you will be rewarded, and delivered from Abolitionism."—*Rev. Mr. Postell, Methodist, South Carolina.*

☞ There has been recently an eruption of Mount Vesuvius, the first since 1839.—The streams of lava, however, ran in the old course, and did no injury.

The general appropriation bill in Congress contains one item appropriating the enormous sum of \$830,772 for transportation of troops to Texas and pay of companies of volunteers called out.

### MARRIED.

On 5th day the 7th inst., by Friend's ceremony, at the house of Isaac Volaw, in Butler township, FRANCIS C. GALBREATH, to ELIZABETH VOTAW, all of this county.

On the 16th ult., by Joseph Grisoll, Esq., MR. JOSEPH HAINES to Mrs. EVE HINER.

On the 28th, by the same, MR. JACOB GLASS to Miss. ELIZA CONSOR.

On the 30th, by the same, MR. JAMES R. GRAHAM to Miss CATHARINE WATSON.

On the same day, by the same, MR. ALBERT F. KEITH to Miss. ELIZA JOHNSON.

### NOTICE.

Benjamin S. and J. Elizabeth Jones will hold Anti-Slavery meetings in the Christian Meeting House, near Williamsport, Stark county, on Saturday afternoon and Sunday, the 23d and 24th insts., commencing at half past 1 o'clock.

### RECEIPTS FOR THE BUGLE.

FROM APRIL 30TH TO MAY 14TH.  
M. T. Johnson, Robt. Sanders, Short Creek; James Doud, Berlin Centre; T. B. Brown, H. Reeve, \*L. Peck, J. C. Miller, "Sewing Circle," New Lyme; W. McClure, West Middleton; J. George, Fannie, J. Slaton; No. Middleton; W. McConnell, Harriettsville; S. Myers, New Lisbon; Samuel Morris, East Bethlehem—\$1.50 each.  
A. L. Benedict, Bennington; W. Wilson, Mt. Carmel; G. Dewey, Sud, Franklin Mills; \$1 each.  
J. Hawkins, New Burlington—60 cts.; W. L. Keys, Hillsboro—50 cts.

\*This credit was by mistake omitted in a previous acknowledgment.