

day when we have thought the promise of the slave's speedy redemption and our own deliverance from the slave power, so cheering as this hour. Stand firm, and see the salvation that will be wrought for us. The country has long groined beneath the thralldom of party chains. These chains will now be snapped asunder, and the array will be PARADISE AGAINST SLAVERY. Who can doubt the result?—True Democrat.

### COMMUNICATIONS.

#### Notes from the Lecturing Field.

I arrived at Pittsburgh on the evening of the 14th, where I met H. C. Wright, and on the following day C. C. Burleigh. Our first meeting was held on the evening of the 15th which, considering the size of the place, the importance of the subject, and the character of the speakers, was small; while on the other hand, considering the number of churches, the power and corruption of the priesthood, the strength and subserviency of political parties, and the money-loving propensities of the people, was respectable. If those churches, priests, and parties only knew how much they had lost, by non-attendance upon that meeting, they would scarcely forgive themselves. It was the first time I had ever heard C. C. Burleigh, and the impression made upon my own mind was great. My mind fully assented to the high character every where bestowed upon him as a public speaker. His calm and dignified appearance, his soul-stirring eloquence, & overpowering arguments, made a deep impression upon the mind of the audience, calling forth repeatedly, the most earnest applause.

The meetings continued over the 16th, 17th and 18th, having three meetings on the latter. H. C. Wright was himself during the whole series. The way he brought the slaveholding religion and religionists, politics and politicians up to the mark, was by no means slow.

I have no doubt but the attempts to get up the presidential fever, kept very many away from our meetings. You are aware that no act occupies half the attention of this religious, freedom-loving nation, as president-making. During the time we were in the city, the "Honorable" Crittenden and Graves, made a visit and held a meeting to promote the election of the Florida-blood-hound candidate for the presidency; and from the accounts given of the meeting by the papers, it was large. This meeting gave a good opportunity of judging of the character of the citizens of Pittsburgh. On the same day, at the same hour, the same papers announced two different meetings to be held; one in behalf of freedom, to rescue millions of American born citizens from a worse than Algerine despotism—to raise millions of free born men and women from the basest degradation, and to put them in possession of their manhood and womanhood; to be addressed by men of eloquence and power, whose hands were free from blood, and whose souls were baptized into the spirit of Love and Liberty. The other, in favor of tyranny, outrage and wrong, to do honor to, and promote the glory of a man whose life has been spent in the service of oppression and human slaughter, who today robs three hundred of God's sons and daughters of their daily toil, their rights of conscience, mental development of themselves—a man who has ruthlessly slaughtered thousands of his neighbors and despoiled them of their country and their homes; to be addressed by men who are not only tyrants themselves, but are the advocates of the right of man to property in man. One of whom, if there is such a thing as murder, is a murderer, a cold-hearted, calculating murderer, Graves, the murderer of Cilley. To which of these meetings did the mass of the people go? Where were the men who boast of democratic and republican institutions, found? Upon which side did the men who support a hundred churches and a hundred priests rally? Where were the men of prayer, of fasting, of sabbaths and sacraments found? At the Altar of Freedom! lending a helping hand for the deliverance of their race! cheering the hearts, and upholding the hands of the self-sacrificing advocates of human brotherhood? No. They were found doing homage at the shrine of adultery and incest, of slavery and murder, lifting high their voices in favor of heavy headed oppression and sanctified slaughter. Out upon such democracy, whiggery, christianity, or by whatever name it is known.

There were a few men and women who preferred right to wrong, freedom to slavery, goodness to diabolism, and these few shall be, eye, are honored of God, and will yet "work out" the world's salvation.

During the meeting many questions were asked and answered. On one evening, one "divine" brother rose to warn us of our danger, and urge us to repentance. He had a more than ordinary share of the "tone," with a good deal of gesticulation, which caused a good deal of merriment among the audience. Poor men! would to God they knew better, and if they knew better, that they would be honest.

Near ten o'clock on Sunday night, several of our Liberty party friends came to the rescue, but alas! alas! it was too late. A good deal of stir was created for about an hour, some half dozen wanting to speak at the same time. I wish they had commenced earlier, but that is not Liberty party policy. These brethren are sincere perhaps, but their sincer-

ity does not save them from much inconsistency. I hope good was effected, but these large cities are but poor soil for truth and virtue to take root and grow in. In "the good time coming" we shall not be troubled by them. Pittsburgh is emphatically a religious city, filled with temples and altars, and priests, but fearfully destitute of Humanity, Goodness and Love. But still it has its Benj. and Sarah Bowns, &c.

On the morning of the 19th, C. C. Burleigh and I started by land for New Brighton, a distance of 25 miles, to commence meeting at two o'clock. H. C. Wright and S. Brooks intending to go down the river. The day was excessively hot, so hot that our horse became so heated that we had to stop ten miles from our destination. Charles, however, went on on foot, and I got down at night. The meetings at Brighton were held in the M. E. Church. This is a mark of progress. It was the first time it was ever opened to Anti-Slavery. The meetings were well attended and the people seemed to give heed to the things which were spoken. I presume from the appearance of things at this place, that there is a good deal of anti-slavery of one type or other. But even here the reverence for sectarianism rises higher than reverence for humanity. I was glad to make the personal acquaintance of Miss Townsend and others; he is indeed a noble spirit. I would the world were full of such spirits.—And such it will be some day.

"We may not live to see the day, But earth shall glisten in the ray." It seems to me, however, that so far as we have gone, but little can be done to increase the circulation of our papers. There are so many all claiming support, and nearly all taken by many of our friends, that there is but little room for increase in this quarter. Yesterday Charles and myself came to this place by land, Henry and Samuel by canal. We have only one day's meeting appointed here, but have resolved to remain on Friday, having no appointment for that day.

Our meetings have been well attended, indeed, the Methodist church was filled. A more intelligent and earnest looking audience we seldom see, than those we have had at this place. If they do not know the right way it seems to me it cannot be for want of attention. Every where through the land are found whole, God-like, Freedom-loving spirits, who are beginning to realize the true life in their own souls, and to labor right earnestly for the redemption of their kind, and their labors will not, cannot be in vain. God speed them. The world cannot perish while such spirits live. No, No. We shall be free.—Earth will yet be glad, and clap her hands with joy.

#### Portage County Convention.

Signs in the Political Horizon—Decision of the Whig Party—General Taylor cast overboard.

As soon as the result of the national convention at Philadelphia became known, a call was issued to the citizens of Portage county, irrespective of party, to meet in convention at Ravenna, on Friday, June 16th, to consult on the measures to be adopted and pursued in the present crisis. The people assembled accordingly, and after the usual formalities of appointing a president, vice presidents, &c. Mr. Tilden, the delegate to the national convention, was called upon, and addressed the meeting for an hour or more, on the growing influence of the slave power, the doings of the national convention, and the present position of the Whig and Democratic parties. He remarked that he was glad to meet the people of old Portage at this crisis, for he had felt that the spirit of liberty was dead, and we were in fact enslaved.—There now existed a state of things that no free and independent man should submit to. The Whig party, to which they had so long been attached, had finally given its allegiance and yielded subserviently to the demands of the slave power. He would give a history of the Philadelphia Convention. He went to that convention, supposing that his voice was to be heard, and to have some influence in its proceedings, that his wishes were to be consulted and regarded, as he was the representative of ninety thousand people. He went to Philadelphia by the way of Washington, and he had not been in that city fifteen minutes before he was satisfied that his voice as well have staid at home, or been locked up in that jail, (pointing to the jail adjoining) and so might every other Whig north of Mason and Dixon's line. It was ascertained that some seven northern Whigs were, and had been for some months, in alliance with the South, writing and receiving letters, and pledging themselves to use all their influence to bring over a sufficient portion of the North to secure the nomination of General Taylor, and in this they succeeded. Among these traitors to northern rights was Truman Smith, of Connecticut, Gov. Kent, of Maine, Abbot Lawrence, the great cotton aristocrat, of Boston, and Thurlow Weed, of the "Albany Evening Journal." The convention was completely under the influence and control of the slave power. He introduced a resolution to the effect that the convention would sustain the principles embodied in the Wilmot Proviso, but it was immediately laid upon the table. And why was that? It was because Taylor was nominated by the convention! Was it because the Whig

party wanted a military chieftain for its candidate? No. If so, why did they not take Gen. Scott, who was a Whig, whose military talents were well known and appreciated by the whole country, a man who wore the scars received in the last war with Great Britain, that great and glorious struggle for "free trade and sailors' rights."

It was not on account of his military talents that Gen. Taylor was nominated by the Whig party, for it was well known that he had none; that his battles were a sort of *melee*, and all that the old fellow did was to sit on his "11" "white horse," exclaiming, "about 'em!"—"give 'em hell, God damn 'em!" It was because he was a slaveholder, and would do the bidding of slavery—it was because the slave power controlled the convention that he was nominated.

As for Lewis Cass, born and educated as he was in New Hampshire, whose soil was free from the taint of slavery, whose pure mountain air was sufficient to inspire the soul with the great and noble principles of liberty, his base subserviency to the slave power, his hypocrisy and cowardly desertion of the Wilmot Proviso, which he once pledged himself to sustain, should place him infinitely below Gen. Taylor in the estimation of the people.

Respecting the Whig candidate for Governor, he knew not his views, but he would say that if Gen. Ford went for Zachary Taylor, he could not get his vote; and as for John B. Weller, "the gallant soldier of Monterey," "the *chivalrous Col. Weller*," it was well known that he was a complete *toady*—that during the battle of Monterey this "gallant Colonel Weller," was found behind a wall drunk. The thunder of the guns at length awoke him, and he was seen rubbing his eyes by some soldiers who led him away to a place of safety—the brave fellow!

He considered that all the *old issues* should be abandoned and laid aside in the present crisis. Bank, Tariff, Distribution, and Sub-treasury had become obsolete ideas. The country was so much in debt, that, let either party be in power, it must lay a tariff for revenue that would be sufficient for protection. All efforts, therefore, should now be directed to stay the rapid and fearful strides of the slave power. He considered that by nominating Gen. Taylor, the Whig party had laid its neck upon the block and cut off its own head; and he would say, that if the Whig party went for Zachary Taylor, he bid the party good bye.

The above is but a brief outline of Mr. Tilden's speech. Several persons replied.—One old gentleman, Col. somebody, I believe, said he had always been a Whig—he loved the Whig party and the Whig principles.—He thought it would be bad policy to divide the Whig party, for union was strength; that it would be establishing a bad precedent to dissent from the nomination of the national convention; besides he thought there was a choice in the candidates—that Taylor was a much more acceptable than Cass. One man desired to know if this movement was going to extend any farther than Portage county.—He doubtless reasoned after the "manner of men" and politicians.

Mr. Cyrus Prentiss, who may, perhaps, be considered as the embodiment of Whiggery and Methodism for Portage county, rose and related somewhat of his Whig experience. He thanked God that he was not as other men, even those poor publicans the Loco Focos. He gloried in being a Whig "of the stock of Israel, of the tribe of Benjamin," as touching the righteousness which is in the Whig party, blameless. He must differ with his brother Tilden. He thought the *old issues* ought not to be abandoned.—The Sub-Treasury question he deemed very important; the slavery question might be considered by and by when the people were prepared for it. By refusing to acquiesce in the nomination of Gen. Taylor, the Whig party would be divided, and very likely defeated; besides it would have a very bad effect upon the county and State organizations. He thought that the Whig party of the north generally would support Gen. Taylor, as the great majority of the papers had already hoisted the Taylor flag. He would sooner vote for Zachary Taylor than for John P. Hale, or any other Loco Foco.

The sentiments of these last speakers were responded to by many in the audience, who exclaimed at different times "that's it,"—"stick to the party,"—"don't give up the party." But the great majority seemed anxious that "old Zuck," Jonah-like, should be cast overboard. Although Mr. Tilden had declared that the nomination of Gen. Taylor had sliced off the head of the Whig party, still the *pro-slavery tail* gave very evident symptoms of life, and bade fair at least to "live till sunset."

H. Grove of Mogadore, thought he should be compelled to go for "old Zuck." He thought that the Whig measures and the Whig policy ought not to be abandoned—that they had a great enemy to contend against and that enemy was *Loco Focoism*, and he would fight it till he died. He let off quite a quantity of Whig gas, declaring that, sooner than have the Polk dynasty continued, he would vote for Zachary Taylor were he the Devil himself. We had consented to go in convention with the slaveholders, to play the game with them, and now, when we were beaten, should we *wink and look out*? He would sooner turn Abby Kelleyite, and say openly "no union with scoundrels."

This is the man who discussed with Stephen S. Foster at Mogadore last fall, contending that the Constitution was anti-slavery. I suppose he now goes for "old Zuck," to carry out its anti-slavery provisions. I consider him a pretty fair specimen of the consistency and integrity of lawyers and politicians in general.

Quite a number of resolutions were passed, one declaring that they would use all "constitutional efforts" to remove slavery and prevent its extension. They reinduced me of a man chained to the floor of his cell who should prudently resolve to go the length of his chain, in his efforts to escape.

Ten delegates were appointed to attend the "People's Convention" at Columbus, with instructions to call a northern or national convention for the purpose of nominating candidates for President and Vice President.

Although there was considerable anti-slavery feeling manifested in the convention, still it wore a decidedly Whiggish aspect, and seemed to be of doubtful origin and certainly of dwarfish pedigree. Anti-Slavery appeared to be welcomed, not so much for its own intrinsic virtue and excellence, as for the Whig garment in which it was made to display itself. Of one thing I am clearly satisfied, and that is, had Henry Clay or Gen. Scott been nominated by the Philadelphia Convention, there would have been no movement akin to the present one. I rejoice greatly at the nomination of Taylor. Had there been a hard-hearted Pharaoh to rule over Egypt, the descendants of Jacob might have toiled on in their bondage.

Though these movements in the camp of the politicians can at present only be regarded as straws, indicating the way the wind is blowing, still they are encouraging signs of the times, and plainly show the onward progress of the great cause of emancipation.

J. F. S.

#### Abolitionists.

I wish to say a word or two to you on matters in which we are all concerned. We are all convinced that slavery is a damning crime, repugnant alike to God, Christianity and the feelings and instincts of our own very being. Our souls loathe the religion and the politics that enslave or lends its countenance to the enslavement of Humanity. We repudiate the man, no matter from where he comes, no matter by what sanctity sustained, who dares to lift the arm of his power to the crushing of our kind. All this is well, eye, it is God-like, it is divine. But with all our feeling, and all our past labors, the bondman still groans, the bondwoman still shrieks in bitter agony. Your brother and mine still wets the soil with tears, and disturbs the harmony of heaven with agonies. Thousands of newborn spirits are branded with the chattel sign, and are commencing a life of bitterness and desolation. The slave power is strengthening its arm; with thundering voice it proclaims aloud its purpose. The heart of the stricken slave sickens and dies within him. The nation has met again in its Conventions and declared as with the voice of one man its allegiance to the slave power. It has sworn again that humanity shall receive no succor from its hands. That all its wisdom, strength and riches shall be employed in the laudation and glory of the bloody-handed tyrant, and to the destruction and confusion of the tyrant's victim. While all this exists and all this preparation is going on, what is our duty? Shall we be inactive? Shall the bondman's soul die within him, while he gazes on the mighty power of his tormentors, and sees our apathy? No, God forbid. Let us be up and doing. The very efforts of the tyrant to strengthen his position, is proof of the effects produced by your former efforts.

What shall you do? Everything is to be done, and done well.

#### AGITATION

must be kept up; this can be done, by a vigorous and manly use of the instrumentalities employed by our opponents. With them, every man looks upon himself as a committee especially appointed to labor with his neighbor, and in his own vicinity, to present the claims of his party, and to urge them upon the attention of all. His plan is efficient, it has often worked wonders, and shall not we use it? Shall we be dumb while woman wails? No, no, my brothers, as we depend the renovation of public sentiment. Let us talk with our neighbors in solemn earnestness, pressing home upon his heart the claims of the slave, and the truth of God.

The slaveites, when they wish to gain a point, ply well the press—they issue and circulate their papers without stint. Every village, almost, has its campaign paper, filled weekly with facts and arguments to suit their purpose.

They spare no effort, they scarcely look at expense. They have their point to gain, and they use means commensurate with the object they have in view. Shall the children of slavery continue wiser in their generation than the children of Freedom and Right?

Let us wipe out that disgrace; we can do it. Let a vigorous effort be put forth to extend the circulation of anti-slavery papers. I am sure in every neighborhood some could be got to take an Anti-Slavery paper for six months. *Abolitionists, try it—try it now.*—There is no time to lose, the nation is stricken; it reels and to fro like a drunken man. Let us pour upon it floods of well-directed influence, and the end will not be long. The slave power knows well the influence

of mighty gatherings of the people. They know well the electric influence produced by the appeals of the living speaker; hence, everywhere meetings are called, the assemblies are addressed by the best speakers that can be obtained; a spirit of enthusiasm is awakened, and the tide of excitement rolls on till the national heart beats high with anxiety and expectation.

This must be done by us; the powerful eloquence of heart and voice, baptized by Freedom's God, must be heard in every town and village and school district, until the people are aroused from their deathly stupor, and brought to act as freemen should and freemen must.

Abolitionists, shall it be done! It is for you to say.

Will you do for the slave as you would wish the slave to do for you, were your conditions reversed?

Will you do *half* what you ask the slaveholder to do? Aye, what you demand he shall do. You demand that he give up thousands of dollars vested in the bones and muscles of the slave; that he reduce himself to poverty if necessary, in order to do right.—Will you not show him an example of self-sacrifice? If we withhold any power we possess, no matter what its character, that can be employed for the bondman's freedom, we doom him just so much longer to misery and chains.

W.

#### ANTI-SLAVERY BUGLE.

SALEM, JUNE 30, 1848.

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

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

#### Annual Meeting.

The 6th Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at Salem, Columbiana Co., on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock, A. M.

Let a full representation of the slaves' friends come up on this occasion from all parts of the Great West. The political leaders are marshaling their hosts for a conflict, their followers are rallying by hundreds of thousands to the support of their party banners. Time, and money, and labor are expended to secure their object. And shall the friends of Freedom, whose faith should be strong in the power of Truth, be lukewarm and indifferent while politicians are so earnest in their labors, so untiring in their zeal? The events of the past year should encourage us to renewed effort, for every movement of importance which has been made, having an bearing upon the question of slavery, foreshadows the destruction of the system, and the oppressors feel that it is so. The political parties will make a desperate effort to save themselves from the destruction their corruption has brought upon them; and the efforts of the abolitionists to maintain and enforce the Right should be proportionably great.—Arrangements should be made at the coming meeting to continue the anti-slavery agitation by the lips of the living speaker, and to extend more widely the circulation of the Society's paper—the Anti-Slavery Bugle. Let none of the friends who can be there, absent themselves for any light cause, for the presence of all, and the counsel of all is desirable.

Besides the friends of Liberty in the West who will be present on the occasion, HENRY C. WRIGHT and CHAS. C. BURLEIGH are expected to be in attendance, and perhaps other representatives of the East.

LOT HOLMES, Recording Sec'y.

#### Pastoral Supervision.

Some well disposed persons who desire to see the anti-slavery reform progress, occasionally suggest whether it is worth while for those who are contending for its advancement, to devote so much of their time to attacking the positions of the Church and Clergy. They understand that the Inquisition once ruled in Spain, they have a very wholesome and Protestant-like dread of the influence of the Jesuits, but are unable to comprehend how it is possible for the church of this land to exert so much power over the thought and actions of the people as to make it necessary for reformers to bend so much of their energies to oppose it.

It is an old saying that they who look on better understand the game than the players. They who are without the church and watch its moves, see more of the tricks of the clergy than they who are within it. The power which the clergy exercise to direct and control their flock, is perfectly despotic, and has been cunningly devised to extend and perpetuate their rule, to shut out light from the hearts and consciences of the people, and secure to the priesthood the privilege of so moulding the public mind that in all questions of morals and religion, their fiat shall be law, their decision final. We might present much testimony from the clergy themselves, to show that such is their design, and such their influence—admissions which have perhaps been made in an unguarded moment

—but in this article we will confine ourselves to a couple of extracts from a recent letter of the Rev. Dr. Humphrey, first published in the "New England Puritan," and copied into the "Ohio Observer," with the remark that it "contains much important truth, adapted to the times."

The first extract to which we would call attention, is in relation to revival meetings, and reads thus, italics and all:

"By acting under the pastor's direction, and consulting him with regard to every step, they can aid him essentially in gathering the spiritual harvest. I say, by acting under his direction, for there is no safety in leaving all the members of the church, or any of them, to act without his advice."

The practical adoption of such doctrine destroys every vestige of spiritual freedom, and makes religious duty a thing to be gaged and measured by the Pastor's rule of expediency. None of the people, no matter how intelligent and religious they may be, must take a single step, however important they may deem it, without first consulting their Pastor with a view to act under his direction. Should some of them think it right, during a revival meeting, to urge upon their fellow-members the duty of banishing intoxicating liquor from their houses, or testifying against its use at the communion table, no matter how imperative appears the obligation so to do, they must not dare to move except by command of, and under direction of their Pastor! Do they believe it is anti-christian to have soldiers in their church, to mingle the weapons of bloody warfare with the insignia of the Prince of Peace, no matter how loudly conscience demands a protest against such practice, they must not presume to speak or to act except under direction of their Pastor! Are they sensible of the evils of slavery, do the cries and sufferings of the bondmen move them to sympathy, do they regard it as inconsistent with their religious profession to recognize the man-hater as a christian, they must refrain from declaring it unless by permission and under direction of their Pastor!

And what in such cases has been Pastoral action and Pastoral Direction? It has been to sacrifice Humanity to Sect, to exclude the consideration of every subject leading to practical righteousness, in order that "the great work of saving souls"—as they call their efforts to build and strengthen sect—may not be retarded. This is the iron rule of the church, and the consequence is, that within her borders spiritual freedom is no more, individual responsibility has become but little more than a name, the organization is corrupted, and the clergy glory in oppression. Many who wear the chains of sect are galled by the fetters, and unwillingly submit to pastoral *overcares*; while more are contented and happy in their bondage, well satisfied to have others do for them what God designed every one should do for himself, while the beautiful machinery of mind and heart is left to corrode with the rust of neglect.

We fully agree with Dr. Humphrey that there would be "no safety in leaving all the members of the church, or any of them, to act without his (the Pastor's) advice;" but not, as the Dr. assumes, because they are incapable of taking care of themselves, but because they are *capable* of doing it if they hearken to the teachings of the Holy Spirit; for with all due deference to the opinions of the Reverend gentleman, we believe that if there was not a priest in existence, God could rule the world and direct his people quite as well as the clergy now do. But that such a state of things as the Dr. is striving to prevent, would be unsafe, we freely admit. It would be unsafe to priestcraft, it would be unsafe to blind sectarianism, it would be unsafe to a religion which sanctions slavery, it would be unsafe to spiritual despotism; unsafe as it is to Catholicism to permit the people to read the Bible except under direction of their Pastor.

Another extract and we have done. "It were infinitely better for the members of the church not to do anything than to set up meetings of their own, independent of any supervision, to invite in ignorant and fanatical lay exhorters of other denominations or of their own; or to resort in the out districts to any other high pressure appliances."

There is the odious doctrine of the supremacy of the priesthood, written out so that it cannot be mistaken. It is better—virtually says Dr. Humphrey, a prominent and influential leader in the ranks of orthodox divinity—it is better that the common people do nothing, rather than act without pastoral "supervision." It is better that the drunkard die in the ditch, than that they raise him from his degradation without pastoral "supervision;" it is better that professed christians should continue to murder each other on the battle field, than that church members interfere without pastoral "supervision" to prevent it; it is better that the slave should forever clank his chains than that he be redeemed without pastoral "supervision;"—better, in short, that the Devil reign undisturbed than to have him deposed without pastoral "supervision!" And as for those "ignorant and fanatical lay exhorters," especially those who cast out devils not in our name, who preach practical righteousness, who advocate universal benevolence, who strive to get up revivals of Temperance, Peace, and Anti-Slavery, obedient church members will follow not after them, nor invite them into their congregations, for it is better that the world should be damned, than be saved without pastoral "supervision," and in despite of pastoral authority.