

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

VOL. 7--NO. 2.

SALEM, COLUMBIANA CO., OHIO, SEPTEMBER 27, 1851.

WHOLE NO. 314.

THE ANTI-SLAVERY BUGLE,

Published every Saturday, at Salem, Col. Co., O.

TERMS.—\$1.50 per annum if paid in advance, \$1.75 per annum if paid within the first six months of the subscriber's year. \$2.00 per annum, if payment be delayed beyond six months.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to JAMES BARNABY, Publishing Agent.

THE BUGLE.

Speech of Mr. Pillsbury.

We are late in presenting this sketch of Mr. Pillsbury's remarks; but they have lost none of their value by the delay. They were made at Mount Union during the late Anniversary.

Mr. PILLSBURY commenced by saying:

If any thing could compensate me for the severe suffering I have endured to attend this meeting, it is to see so large and attentive an assembly as is now convened under this canvas. The largest I have ever seen gathered for a similar purpose in this state, and most glad am I to meet and unite with you in the great work that is before us. I believe you are to-day keeping the Sabbath that God has appointed. In all the meetings held to-day throughout this entire land, the slave holder dreads none but such as this; and yet ours is called an infidel movement. To-day 50,000 congregations, each with a priest to offer sacrifice, are assembled as they profess, to worship God. Yet among them all, there is perhaps not one, the influence of whose worship will send a thrill of horror through the South. No, such meetings trouble not the slave holders, or promise deliverance to the Slave. Ours alone is a terror to tyrants.

Throughout this entire land, we are all broken out with an eruption of meeting houses; the cities are full of them, and they are to be found in every village. Surely we have enough, a millenium of the popular religion. I believe now there is a perfect agreement with the church and the world, for mobs and Daniel Webster have become nursing fathers of religion. The reign of grace is triumphant, for there is now no controversy between the world and the church. Wm. Penn once wrote a book entitled "no cross no crown"; but such books and such teaching are unnecessary now, "for the offense of the cross has ceased." It requires more character to keep out of the church than it does to get into it, and a higher degree of morality is necessary to keep a good character in the world, than in the church. Hence Politicians, to make their calling and election sure, find it expedient for them to join the church. Once it was said "not many wise, not many mighty were called," but we are in an age of improvement. Now, the great are called. Henry Clay and Daniel Webster sing the triumphs of the cross.

We have two kinds of Religion in this country. One builds and dedicates costly temples to the worship of God, has imposing ceremonies and a consecrated priesthood. We build no costly temples, consecrate no priests, and yet we hope and expect to conquer the world. The Religion of the church is emphatically a Religion of Faith; "not of works lest any man should boast"; and indeed they have little cause of boasting. We preach the doctrine of works, we preach it boldly. It is a part of our Infidelity. Salvation by works, God does not need our worship, yet some suppose God lives and should be worshipped in a fine house, in temples made with hands and like the aristocracy, like a little better house than his neighbors. This Earth is his footstool and Heaven his throne; how absurd then to suppose he can be pleased with the worship or the building of such temples for Religion is of another character. We build houses not for God, but for his homeless children from whom pride, ambition and worldly power have taken the rights and pleasures of life.

Here is an audience assembled of great moral power, capable of slaking down the tallest throne of despotism ever reared in this land. The difficulty is, we are not fully exercising, or conscious of our ability, power, and influence. The character of a nation depends upon the character of its individuals, and we need to possess a consciousness of our own importance and responsibility in making up this character. We are nobly born, royally descended, and have a work to do of greater moment than have the kings and potentates of the earth.

This is an Anti-Slavery meeting and our business is to emancipate the slave, we have no business to worship while there are 300,000 Slaves and more, groaning in their chains and praying to us for deliverance.

Go be reconciled to thy brother in Slavery then come and offer thy gift and thus shalt thou worship God in spirit and in truth.

We have no business to labor for the conversion of the heathen in foreign lands until we have abolished Slavery at home, for it would be the most unmitigated curse that could be inflicted on any heathen nation to carry our religion, teaching as it does that man may enslave and make merchandise of his brother. And we are called Infidels, because we preach that this religion cannot save the world.

In this sense we are infidels, and ought to be the sworn enemies, the continual opponents, of such a religion. While our brother is in chains we are not free, and if we must remain slaves it were better for us had we never been born or that the fountains of the great deep were again broken up—the earth deluged again and its entire inhabitants swept from existence.

What is slavery? I cannot describe it, it has never been described and never can be. The words should shrink with the terrors of death, that describe it, and yet your religion baptizes it in the name of the Holy Trinity. It is the business of this convention to root out this religion from the hearts and consciences of men. If you had a son and a daughter in Slavery, subject to its incidents and horrors, and the religion of the land confined them there, would you not be infidel to it, as well as a traitor to the government that unites in the damning deed.

What is the price of the Union which is so much lauded in these days? Daniel Webster and the whig party say it is the execution of the fugitive Slave law. They say the price of the Union is to return fugitive slaves to slavery and to continue those who are now there, and thus lay three millions of human beings a sacrifice on the altar. Daniel Webster feels commissioned of God to save this Union, while the whole nation think there is "no other name given under heaven among men whereby this union can be saved." Who among you would give his own son or daughter to go into Slavery to save it?

Dr. Dewey would lay his own mother upon this altar. It takes a Doctor of Divinity to say that. It takes uncommon sinners to commit uncommon sins. He does not say he would go himself, or like a dutiful son, redeem his mother by taking her place. No, his divinity does not reach up to that. No one in this vast assembly would see his own son or daughter drinking the terrible sacraments of slavery, to save this union from being dashed in a thousand fragments. And yet this method of salvation is the doctrine of both whigs and democrats who are rivaling each other in trying by human sacrifices to save it, while the church stands by and blesses these efforts in the name of the trine God.

Mr. P. spoke of the late Rev. William M. Rogers of Boston, who when the tide of public sentiment was setting rapidly against the Fugitive Slave Law, with the force of a giant and the fury of a demon, he snatched it as a brand from the burning, thus blighting all the hopes of the hunted fugitive. It is thus the churches sanctify the state and makes it honorable to pay such a price for union with murderers and pirates—with men who make mirth and mockery of mothers' anguish and children's woes, and sweating sorrow in its most sickening forms. I would not pay such a price for union with any class of men under heaven. I would not pay this price for union with the spirits of the just made perfect. I would not pay this price for union with the angels and seraphs who surround the throne of God. I would not pay this price for salvation itself. No, I would drink the dregs of damnation forever first. And yet your priests sanctify such oblations in the name of religion.

Think of the recent slave case in Buffalo. Oh what a price was there paid for the Union, while the poor helpless victim was unable to hold up his bruised and broken head to hear from the infamous commissioner his sentence back to his perdition.

Mr. Pillsbury continued his remarks at some length greatly to the interest of his immense auditory. Never did we feel the necessity of an accomplished and able reporter, as on the occasion of this meeting. Could we have daguerrotyped the whole and presented it to the country we should have done an immense service to the cause. To the friend who has furnished these brief sketches we are greatly obliged.

ABSCONDING SLAVES.—Many slaves in Hampton county, Va., are making the present season of a "great rush" towards Pennsylvania. The Cumberland Unionist says: A large number have absconded from that vicinity within the last week, some of whom have been arrested, but the largest portion of them, we believe, have as yet evaded pursuit.

For The Anti-Slavery Bugle.

A Repentant Slaveholder—Seventeen Slaves Emancipated.

COLUMBUS, O., Sept. 13, 1851.

Mr. ERRON: On the 6th of August last, I met at Mount Pleasant, Ohio, Mr. Edward Peete of Northampton County, North Carolina. The past summer, he has set free all his Slaves, numbering sixteen, and bought one other, the husband of one of his emancipated women, and freed him. He conveyed them all to Wayne County, Indiana; and has there left them among a most tolerant and sympathizing people. (We mean the people of their immediate neighborhood.)—The late official acts of the people of Indiana, show too strongly that they are generally the greatest negro haters of any, in a Free State.

Mr. Peete said that his conscience had disturbed him many years, for his sin in holding these persons in slavery! At length the warning of conscience was too strong for him to resist, and he had done the most grateful act of his life, in restoring those persons to freedom, whom he had unjustly enslaved. He said, that in unmanaging his Slaves, and placing them in a free Northern State, he had done the best for them, that the law of his State would permit. But that it was not the best that could be done, if he law were just and equal.

It would be far better, both for the white and the colored person, if the emancipated negro were allowed to remain on the spot, where he was set free. He, himself, could be benefited by employing the free colored persons, and paying them a just price. They could be benefited by being near him, and receiving his aid and supervision. It would be a happiness to him to enjoy the society of a people, whom he had known from infancy; and that they could be much happier to stay where they had always lived, than to be sent to a strange place, especially to a Northern and rigid climate. Mr. Peete further said, that the Scripture command, "love thy neighbor," was violated in holding a human being in Slavery,—was violated in punishing a reprobated person from the State in which he received his freedom, was violated, though in a less degree, in sending, or wishing him sent to Liberia.

I was much gratified, Mr. Editor, by these remarks of this plain, honest, unpretending man, who professes no statecraft; and who makes no display of showy philanthropy. He, indeed, does not aver any thing, which every body did not know as well before. Yet, we so often meet persons who put this question, "What will you do with the negroes, if they are set free?" that we present Mr. Peete's plan, as an answer to what we would do. We are quite content with that, as an answer, to this unanswerable question. Mr. Peete further says that he believes, that if slaveholders were obliged to free their Slaves, that they would prefer that the latter should remain among them. They would not desire their removal. This latter truth is equally evident to me; but perhaps not quite so palpable to those, who have nourished prejudice and hatred against the Africans all their lives.

This accidental meeting of this good man, is a green spot in the sea, and almost solitary path of my life. It called up the reflection that the great original purpose of the Abolition party, was to persuade the slaveholder to break the chains of his Slaves.—This purpose has been too little regarded of late, in the political conflicts in which this question is mingled. The greatest efforts of the friends of liberty, ought still to be directed to beseech the slaveholder to emancipate his Slaves; and next to that, to convince the philanthropic statesman, that in order to make emancipation successful, a residence should be awarded to the freed man.

I know, dear sir, that men of your vocation have too much to do in counteracting the positive, practically wicked scheme of such depraved and desperate men as Clay, Mason, Rhet and Quitman of the South; or of the more loathed recalcitrants, Webster, Cass, Fillmore and Douglas of the North, to look much into the small matter of which I have treated. Yet it may console some moderate minded persons to learn that there is occasionally a humble witness, who bears his practical testimony to the rights of FREEDOM.

Miss Anna Zerr, a distinguished singer of Vienna, has been excluded from the stage and put under the surveillance of the police, because, when in London, she agreed to sing at a concert for the benefit of the Hungarian refugees.

In Java the cholera, after making most fearful ravages, has greatly subsided.—Throughout the Dutch possessions it is estimated that from 12,000 to 13,000 were attacked during the late visitation, of which number fully one-half perished.

From the Commonwealth.

Agitation in Behalf of Slavery.

The Advertiser seems bent on continuing its agitation in behalf of Slavery. In addition to the pro-slavery letter of Mr. Latrobe, which it published yesterday, it copies to-day another from a Virginian, Geo. W. Randolph, who attempts to prove that the Northern movement against slavery has retarded emancipation. This assertion which has been harped upon for ten years by the advocates of Slavery, until it is so stale that most of them are now ashamed to use it, the Advertiser brings forward with the air of one who has just found a mare's nest. The letter of this Mr. Randolph which it introduces as that of an "enlightened anti-slave" mentions the formation of the American Anti-Slavery Society, and says:

"A part of their plan of operations was to circulate abolition papers throughout the Southern States; some of these addresses advised insurrection, and all tended to promote it.—They were filled with denunciations of slaveholders, and were mainly intended for the slave population. As might have been anticipated, a violent reaction immediately took place in Virginia, and the cause of emancipation was abandoned by its friends. All idea of abolition in Virginia was abandoned, as the character of the movement had actually changed. When in Southern hands it was a measure of reform, looking to its peaceful extinction by the will of the masters."

It would be difficult to make in the same compass a statement so entirely untrue as that which we have italicized. No address or document of any kind issued by the American Anti-Slavery Society, or by any Anti-Slavery Society in this country, advised insurrection or tended to promote it. On the contrary, their addresses and other documents expressed the strongest repugnance to forcible emancipation or to insurrection. The power of the national government to emancipate the slaves, was always expressly disclaimed, and the mode of emancipation proposed was by the action of individual masters or by the action of the legislatures of the Slave States themselves. In short, the object of those societies and of the papers they issued, was to convince the slaveholders that justice and their own welfare demanded the abolition. No society and no agent of any society ever sent papers or documents to the slaves themselves, who could not have read them if they had been sent. The charge is wholly false and unfounded. We make this statement in justice to the Abolitionists, for though we were never connected with any of their societies we have read nearly all their publications, and have taken special pains to ascertain the true nature of their movements and views. At the time to which Mr. Randolph refers, their leaders were, many of them, non-resistants, and all of them peace-makers, opposed to war and violence of every kind. Mr. Randolph probably knows nothing of the men whom he so confidently sneers at, but the Daily Advertiser cannot plead ignorance as an excuse for circulating such calumnies.

The change of opinion in Virginia to which he refers is greatly exaggerated; the doubtless a change took place. But it was obviously enough produced by the movement for the annexation of Texas, which according to Mr. Upshur of Virginia, President Tyler's Secretary of State, added fifty per cent in the value of the Slaves of Virginia, which value for some years had been decreasing as their numbers increased and as the States South and West began to fill up.

The other cause of the change in opinion that a panic was got up all through the country, just as a panic has been got up in Massachusetts during the last year or two, on the subject of this very slavery agitation. The ultra slaveholders who created this panic, took advantage of it to suppress all discussion of the subject, which they did by a system of terrorism that continues to this day, and has as effectually destroyed freedom of speech and of the press in the South, as in Austria or Naples. In this they were assisted, to the best of his power, by the Boston Daily Advertiser, and other Northern pro-slavery papers.

These presses in conjunction with those of the South, omitted no opportunity to point out the excellence of slavery, the comfortable and happy condition of the slaves, and the dangers of emancipation. In the most violent and malignant manner they reviled all without exception, who ventured to plead in behalf of freedom; and in this, for a time, they were warmly supported by a vast majority of the influential classes at the North. It is no wonder, then, that the Virginians and other slaveholders began to think that an institution which was so popular at the North, and was so zealously upheld by Northern editors, statesmen and clergymen of the highest influence, and that were assisted by a good one, and not a thing to be ashamed of. This general support and encouragement at the North, joined to the rise in value of the slaves by the prospect of obtaining Texas as a fresh market for the surplus of the slaves, undoubtedly for a time put a stop to the discussion of abolition in Virginia.

We say for a time, for as the Daily Advertiser doubtless knows, though with its usual policy it takes care that its readers shall not know it, the cause of Freedom was never more hopeful in Virginia than at present. For the first time in her history, the Anti-Slavery influence has become paramount in her Constitution and Legislature; and at this moment, Anti-Slavery Societies and Anti-Slavery journals exist within her borders. In the neighboring and kindred States of Kentucky, too, an Anti-Slavery movement is on foot, which at no distant day will redress that noble Commonwealth from the curse which has kept her from assuming her proper rank in the Union.

At the North the feeling against Slavery is stronger than ever and the weight of Northern opinion is already powerfully and beneficially felt at the South. The progress of

the movement is as rapid as could have been expected, considering the influences which have been brought to bear against it at the North, no less than at the South. Slavery would have been abolished by this time in Virginia and Kentucky, if the Northern press and the Northern clergy had done their duty in the matter. On the course of the clergy we shall not comment; for now, with few exceptions, they are, as they ought to be, on the side of Truth and Justice. The Press too has improved—but a portion of it is yet so fanatically opposed as ever to Freedom, not of the Blacks only, but of the Whites.—It still exerts itself to the utmost to uphold slavery, to prove it a wise and beneficent institution, and is still bigotedly desirous of denigrating Freedom of Speech and of the Press to all who will not bow down to its idol.—Foremost in this class of newspapers is the Boston Daily Advertiser. The extent of its support of slavery is limited only by its circulation and its influence. Happily that influence is every day diminishing.

From the Liberator.

Celebration of West India Emancipation, By American Fugitive Slaves in the British Metropolis.

LONDON, August 8th, 1851.

MR. DEAR SIR: I have now the pleasure of redeeming my promise, by forwarding you a full report of the proceedings of one of the most interesting, and, in its anti-slavery aspect, most important, meetings ever held in the city of London, which took place on Friday last, August 1st, at the Hall of Commerce, Threadneedle-st.

The time, place and circumstances of the meeting are deserving of special notice. It is one of the most important demonstrations ever made by British citizens against American colonialism. The thousands of transatlantic visitors to the Great Exhibition have caused London to be filled of representatives of the American Slave Power than at any previous period. Among the deficiencies of American character, inquisitiveness cannot be numbered. No men have gone about with their eyes wider open than these same visitors from the United States. They have availed themselves of every public meeting and all opportunities of witnessing expressions of British feeling. The meeting on the first of August was not only a remarkable event, calculated above all others to catch the American eye, but it was a thing not done in a corner. The Hall of Commerce is the largest available room in the city of London, within a stone's throw of the Bank of England, the Exchange, and other public buildings—the terminus for omnibuses from all parts of the Metropolis—in the very centre of its trade and commerce. The meeting was most extensively advertised in the leading newspapers, and the walls of the metropolis, from end to end, were placarded with the announcement. The invitation to the meeting was not couched in the restrictive terms adopted by some societies, of the friends and supporters of the cause; but the platform, as well as the hall, was open to all comers. Most prominent in the notification, was the extraordinary and unparalleled circumstance that the chair would be taken by a fugitive slave. It was publicly announced that the "special invitation" of the United States would be openly suspended; and yet, although American citizens in slonks were walking the streets of London during the day, not half a dozen, with the exception of the fugitive slaves, were present at the meeting, and those who were present were gentlemen favorable to its object. One of two inferences must inevitably be drawn from their absence; either American citizens, notwithstanding their skill in bowie-knife and revolver, are naturally cowards; or they felt themselves placed in circumstances where they would be

But naked, though locked up in steel.

Their past history proves that Americans are not naturally cowards, and we are driven to the other alternative—that the cowardice they displayed on this occasion was the cowardice of conscience. Their avoidance of the challenge arose not from any general lack of moral courage, but from a consciousness that the manifest injustice of slavery, in the eyes of all men, in a free country, rendered them utterly powerless in its defence. They must have felt how despicable their slavery, and how contemptible their prejudice of color, had rendered them in the sight of all men; for notwithstanding the immense disadvantages under which the fugitive slaves labored, if the American statement was true, from natural inferiority of mental powers, superadded to the indubitable disadvantage of defective education, "the chivalry of the South," as Lord Carlisle ludicrously terms it, conjoined with the vaunted almightiness of the North, dared not enter into discussion upon a subject to the defence of which has been brought to bear all the argument and learning of the most profound statesmen, philosophers and doctors of divinity of the United States. The pusillanimity of Americans upon British soil has thus been brought out in marked contrast with the courage of Mr. George Thompson upon American soil. Beginning at the city of Boston, he denounced in unmeasured terms, for eight months, the national sin of the United States, in every part of the Northern States, as well as in Canada, and every advocate and apologist for slavery. In the metropolis of his own country, he again meets them, and from the heart of the city of London, before the world's congregated representatives, he utters the same scathing denunciations against their peculiar institution. His accusations were conveyed the next morning, through the medium of the daily press, not merely to all parts of the metropolis, but to every portion of the kingdom. It was hardly possible for an American to take up a paper from his breakfast table, or in any public room in the country, without his eye resting upon the burning words of George Thompson in con-

demnation of that American's country—language, he it remembered, not uttered by an obscure private individual, but by the most popular member of the British Legislature, a man possessing not merely a Cis-Atlantic or Trans-Atlantic, but a world wide reputation—a denunciation which it was known would go forth to every part of the globe where the English language is spoken. A week has now elapsed since this withering reprobation was uttered, but not a word of reply or remonstrance has escaped from any representative of the people thus publicly branded as the most guilty nation on the face of the earth. The same result must now follow in the public mind of Europe, as would ensue in ordinary judicial proceedings—that the indictment having been publicly preferred, and evidence adduced in support of it, against the United States, for the capital crime of slavery, and the defendant, although present at the place of trial, having refused to plead to that indictment, judgment must of necessity go by default, and the world must henceforth take it as an established fact, *pro confesso* by Americans themselves, that they are verily the guilty people which Mr. Thompson charged them with being.

The price of admission to the Soiree was one shilling; and notwithstanding the occurrence of a Peace Congress gathering, and other important meetings on the same evening, nearly one thousand ladies and gentlemen were present.

Alexander Duval having moved, and James Anderson (both fugitive slaves) having seconded, a resolution that Wm. Wells Brown do take the chair, it was carried unanimously.

The Chairman, (who upon taking the chair was received with loud applause,) in opening the proceedings, remarked that, although the metropolis had of late been inundated with meetings of various characters, having reference to almost every variety of subjects, yet that the subject they were called upon that evening to discuss differed from them all. Many of those by whom he was surrounded, like himself, had been victims to the infamous institution of slavery, and were in consequence exiled from the land of their birth. They were fugitives from their native land, but not fugitives from justice, and they had not fled from a monarchal, but from a so-called republican government.—They came from amongst a people who declared, as a part of their creed, that all men were born free, but who, while they did so, made slaves of every sixth man, woman and child in the country. (Hear, hear.) He must not, however, forget that one of the purposes for which they were met to-night was to commemorate the emancipation of their brethren and sisters in the isles of the West. That act of the British Parliament, and the right aid in this case with peculiar emphasis, of the British nation, passed on the 12th day of August, 1833, to take effect on the 1st day of August, 1834, and which emancipated 800,000 West Indian slaves, was an event sublime in its nature, comprehensive and mighty in its immediate influences and remote consequences, precious beyond expression to the cause of freedom, and encouraging to the hearts of all enlightened and just men. This act was the commencement of a long course of philanthropic and Christian efforts on the part of some of the best men that the world ever produced. It was not his intention to go into a discussion or a calculation of the rise and fall of property, or whether sugar was worth more or less by the act of emancipation.—But the emancipation of slavery in the West Indies was a blow struck in the right direction at that most infamous of all traffics, the slave trade—a trade which would never cease so long as slavery existed, for where there was a market there would be merchandise; where there was demand there would be a supply; where there were carcasses there would be vultures; and they might as well attempt to turn the water, and make it run up the Niagara river, as to change this law. It was often said by the Americans, that England was responsible for the existence of slavery there, because it was introduced into the country while the colonies were under the British Crown. If that was so, they must come to the conclusion that, as England abolished slavery in the West Indies, she would have done the same for the American States, if she had had the power to do so; and if that was so, they might safely say that the separation of the United States from the mother country was (to say the least) a great misfortune to one-sixth of the population of that land. England had set a noble example to America, and he would to Heaven that his countrymen would follow the example. The Americans boasted of their superior knowledge, but they need not boast of their superior spirit; for that was set upon a hill-top, too, so high that it required not the lantern of Diogenes to find it out. Every breeze from the western world brought upon its wings the groans and cries of the victims of this guilt. Nearly all countries had fixed the seal of disapprobation to slavery; and when, at some future age, this stain upon the page of history shall be pointed out, posterity will blush at the discrepancy between American profession and American practice. What was to be thought of a people boasting of their liberty, their humanity, their Christianity, their love of justice, and at the same time keeping in slavery more than three millions of God's children, and shutting out from them the light of the Gospel, by denying the Bible to the slave? (Hear, hear.) No education, no marriage, every thing done to keep the mind of the slave in darkness. There was a wish on the part of the people of the Northern States to shield themselves from the charges of slaveholding, but as they shared in the guilt, he was not satisfied with letting them off without their share in the atonement.

And now, a word about the Fugitive Slave Bill. That measure was in every respect an unconstitutional measure. If set aside the right formerly enjoyed by the fugitive of trial by jury—it annulled his claim to the writ of