

THE ANTI-SLAVERY BUGLE.

MISS HOLLEY.

This lady has been lecturing in Michigan of late. The following is a letter of hers from Adrian, published in the Liberator:

Mr. and Mrs. Foster have been 'dispensing' the anti-slavery 'word' in Adrian to multitudes of hungry souls, to whom it has indeed proved the Bread of Life, as well as to a few angry ones, to whom it only proved 'foolishness and a stumbling-block.'

The close of her last meeting was evidenced by the sudden uprising from out the midst of the audience of a very free, personable, gentleman whose air and manner implied the confidence and assurance of one regarding himself as occupying an impregnable position, and, unfolding a sheet of foolscap, he proceeded to propound to Mrs. Foster, what he evidently considered a distressingly perplexing question—'very well on the high American A. S. Society would be founded, or shattered into invisible atoms. The point of all was, that the abolitionists used slave-grown cotton, and consequently were responsible for American slavery!'

Mr. Foster answered, as she has often before, to the entire and triumphant satisfaction of the abolitionists from all parts; showing that the anti-slavery reformers who consecrate to the slave all their strength, energy, heroism, talent and genius, body and soul, cannot be guilty of his blood, as they, in this, the only way they can, restore to him all they receive from his robbers and plunderers; and also clearly proving the absolute impossibility of keeping clear from all slave-grown products, in a country where slavery has so interwoven itself with literally every thing as it has in ours. Even our books and papers are made of slave-grown cotton; the coin of gold from the mines of Georgia, Mrs. F. concluded with the sublime declaration, 'that higher than all, if she believed moral principle was involved in this matter, as the gentleman professed to do, she could not vote—die. And then it all came out, that this scrupulous critic—this 'good abolitionist as any body,' so jealous for the immaculate purity of the slave's friend—was himself a member of the Methodist Episcopal Church—a loyal Whig—and a consumer of slave-grown cotton. Whereupon he stalked out of the hall, opportunely quarantining and loudly announcing that it was a 'quarter past ten o'clock, and time to dissolve the meeting.' This disclosure, and the sudden change of affairs to him, vividly brought to mind that certain scenes where old Quilp was, to universal satisfaction, so admirably 'thrashed' by honest Dick Swiveller.

An amusing story was told us, in apt illustration of the common understanding (7) of moral suasion. A man was driving two horses, very unequally matched for speed. While one was fleet and free in his movements, the other moped and lagged along, greatly to the patience of both man and driver, as well as the passenger, who suggested that a half pint of whiskey, given to the lagging horse, would stimulate him to a quicker pace, and afford a grateful relief to all parties. Accordingly, at the first stopping-place, the whiskey was administered, and the extraordinary success with which the rest of the journey was made gave a delighted astonishment to the driver, who exclaimed, 'Who'd have thought it! If ever I seed mortal suasion tried on a horse afore!'

We find the Michigan anti-slavery friends kind and agreeable, and ready to forward our mission. Your itinerant friend, SALLIE HOLLEY.

A NEW AGITATION—THE RIGHTS OF LABOR.

If there is one subject the discussion of which every slaveholder should avoid with strictest care, it is the "Rights of Labor." For any discussion of those rights is but an exposure of the injustice and falsehood of his own tyrant claim. But if this be true, and who will doubt it, how shall we account for such incendiary sentiments as the following from the Washington *Centinel*, a paper, who published and upheld solely to promote the interests of slavery? Such an agitator for liberty, equality and just justice to the laboring class, in the very citadel of slavery, is an alarming fact. Is it possible that the most radical abolitionist can find utterance in the slaveholding organ, and acceptance or even toleration from its slaveholding readers? Are there no vigilance or Safety Committees, no Lynch Clubs, no censures of thought and speech in Washington or the whole South, that are alive to the peril of the free propagation of such opinions in the household of slaveholders? When such treachery to their cause appears in their midst, in the guise of friendship, not only with impunity but without detection it is time for slaveholders to be alarmed. The reader will notice how admirably the *Centinel* thrusts its poisoned dart into the very heart of slavery, who seem to aim at other evils. But if any one doubts the real direction of the blow, let him ask himself, "Where does capital so utterly swallow the 'rights of labor,' or rank the laboring man so completely as its own tool, whose existence has no higher end than its advantage, as in the slave system?"

Where in the columns of the Liberator itself can be found more "fanatical" or "Africanian" doctrines than these which follow?—*Pt. Freeman.*

The capitalist sits in his easy chair, and learns to regard labor in its aggregate—to value it as a productive result. That labor is alone valuable to him which produces, and is the more valuable, the more it produces. The individual laborer, who is left to his own devices, is the laborer in the last resort. The incidents of life, (suffering, hope, affection, poverty, sickness) are unknown to the capitalist; or if known, not recognized in his estimate of dollars and cents. He walks through the crowded workshops, and casting his eye over the sweating and begrimed toilers, revolving in his mind just these two ideas, "They cost me so much—they make me so much." If evil exist and cases of innumerable hardships reach his ears, he soothes his conscience by quoting to himself that Static theory, "The necessary evils of society."

No one can deny the existence of the "wrong"—the wrong of crushing the life blood out of those whose "lot it is to labor." This wrong has gone on from step to step, until it hardly assumes the title of "right," and it reminds of the deconstruction it leaves behind, replies, "the necessary evils of society." The common law is, that where there is a wrong there is always a remedy. Human equality is the law of God. Distinctions in society that of man. Human equality is the intent of Providence. Human suffering is the work of man. Nature is just and man unjust, and the evils in our social condition, ninety-nine times in a hundred, can be clearly traced back to that element of personal selfishness which is the distinguishing characteristic of the privileged classes.

A COLONIZATION ANECDOTE.—A correspondent of the *New York Tribune*, writing from "Down South," tells this anecdote, which may help the Colonization Society along:

"The mulattoes pride themselves amazingly upon their white blood. At a meeting between an agent of the Colonization Society and a company of negroes, held some time since in Mobile, after a good deal had been said, a 'mixed blood' arose, and expatiated at length upon Africa as the home of the colored man, and the propriety of all going as an opportunity offered, but concluded by remarking that, as it was certain death to Anglo-Saxons, and as he was a member of that renowned race, he should remain in the land of his fathers, and lay his bones with his brothers, insisting that all 'niggers should go to Africky whar dey eem from.'"

UNDERGROUND RAILROAD.—The 'Voice of the Fugitive,' a paper printed by colored men in Canada contains the cool announcement:

Three likely young men have just arrived here on the case of the Underground Railroad; one is from John Roberts of Milton, and the other two from Daniel Payne, and Dr. Cook of Bedford Ky. They wish us to say to these slave holders that they have had a very pleasant trip out North, and that they like their adopted country much—and that they have all got into business. —G. R. R.—Fifteen arrivals at the Windsor Depot of this thriving road since our last announcement.

Lacy Stone visited Newark N. J., after the New York Conventions, and held three meetings, with unexpected success. Her first meeting was crowded; the others were thronged and hundreds were compelled to leave without getting in to the hall. She was listened to with the most intense interest and evident delight. One of her most intellectual auditors afterward said of her lecture, 'I never felt such deep stirrings of my innermost soul before. I never vowed so solemnly before God, to try to be a man, as when she was speaking. I never saw my self look so little as what I am and at the same time had such exalted feelings of what I should be, as she inspired within me. I never saw such beauty in truth and such sacred resolves to live up to it, as at this lecture.'—*Pt. Freeman.*

The Hickett Quakers in this city who hold their monthly meeting in Rose street, and who expelled the venerable Isaac T. Hooper, the man of a thousand years, whose life was characterized by charity and works of mercy earning for themselves the reputation of ecclesiastical bigots, have now, as we learn, issued what they term their testimony of disavowal against Rowland Johnson, of this city, who had been an active member of their society. The charges against him were based upon his co-operation with the Anti-Slavery, Temperance, and other reforms of the day. Mr. Johnson had formally withdrawn his connection with them, some time previous, and is identified with the movement of Progressive Friends, whose 'Exposition of Sentiments' was published in the *Tribune*, and has been extensively circulated, both in this country and England. They refused to receive his resignation. —*N. Y. Tribune.*

The Anti-Slavery Bugle.

Salem, Ohio, October 8, 1853.

THE BUGLE—PRE-PAYMENT.

At the last Anniversary of the Western Anti-Slavery Society, a resolution was unanimously adopted, recommending the Executive Committee, to adopt prepayment as the rule, with all subscribers to the Anti-Slavery Bugle. In accordance with this recommendation, the Executive Committee appointed a sub-committee to examine the question and report upon the same. The following is their report, which after due consideration was adopted by the Committee.

Your Committee to whom was referred the subject of adopting the advance payment system in the publication of the Bugle, report that upon consideration of the matter, so far as we are able to weigh the advantages and disadvantages of the respective systems, we are of opinion that the interests of the Bugle and of the cause it advocates would be advanced by adopting strictly, payment in advance rather than by continuing upon the plan heretofore adhered to.

Our opinion so far has been that from two thirds to three fourths of the amount due from our subscribers, is at most all we can hope to collect, on the credit system. With from 30 to 50 per cent. on the advance system, than we now have, upon the advance system, our receipts would equal their present amount, while the expenses of publication, the number of subscribers being thus reduced, would be materially diminished; and of course the amount of expenditures over receipts also diminished.

We are confident that the present size of our subscription list, would not be reduced, to a greater degree than the 30 to 50 per cent. above referred to, nor the difficulty of obtaining new subscribers increased even to that extent, by the adoption of the exclusive advance payment system. Many of those now subscribers to the Bugle have been accustomed to pay in advance, thought it has not been required of them, and many of the new subscribers are doing the same, of course these could all be counted upon as well upon the advance system of payments as any other. The effect of the change in terms would of course be upon those who became subscribers, and continue so on the credit system. From this class it is believed that the Bugle has never received any pecuniary advantage. That is, the amount received from such of them who pay, is not more than sufficient to compensate for the loss by those who do not. Hence we believe it demanded by the interests of our cause and the paper that the system of strict payment in advance should be adopted.

After the consideration of this report, the following resolution was adopted, none present dissenting.

Resolved, Unanimously, That the recommendation of the report of the Committee on Bugle be adopted; that with new subscribers it go into operation immediately, but that we allow old subscribers until the 1st of Jan. 1854, to pay off their old scores and renew their subscription, at which time all who do not pre-pay for their paper will be stricken from the list.

From the above it will be seen that hence forth new subscribers must accompany their names with the money. And that all present subscribers who are in arrears, will have till the 1st of January, to pay up their arrears and send on their advance payment for the coming year. We hope all will do this promptly, and let us go forward, knowing just what we are doing.

This course we believe will be found best for all concerned, and the best economy for the paper.—Thousands of dollars now stand upon the books of the society against delinquent subscribers. More than fifteen hundred dollars have thus accumulated since we have been connected with the paper as editor, and a vastly greater sum previous to that time. We think it poor policy in any way it can be viewed, to spend from six to ten hundred dollars per annum in sending an anti-slavery newspaper to men who have not honestly enough to pay, after having subscribed. Such is very poor stock, out of which to manufacture abolitionists. Our present subscribers include, very few, we hope none of this sort. We endeavored to shake off all such long ago, and we don't intend tempting anybody to the like disgrace in future. A large number of our present subscribers have always paid in advance; and their promptness it is, that has enabled the committee to go on with the publication.

The Committee has not thought it best, as is the fashion, to put up the nominal price of the paper and then reduce it to clubs. We put it at the lowest possible price to all, and thus give to all the advantages of the club price. The paper is now the cheapest one of its class in the country, and we wish to make it a better paying one than any other we know of. We think it is worth the money that is asked for it by every subscriber, to say nothing of its connection with the cause, and we should like to have every one else who thinks so and wants the paper, to send us his dollar and a half. We are glad to state that our subscription list is increasing through the earnest efforts of our lecturing agents, and faithful abolitionists in various localities. Quite a number of the pledges of subscri-

bers made at the anniversary have been altogether or in part redeemed, and the rest we doubt not will be within the time specified.

CINCINNATI KIDNAPPERS.

Hardin and Bloom, who attempted, unsuccessfully, some two weeks since to kidnap a colored man, by the name of Watkins, have been tried for kidnaping and released. It was clear enough that they had attempted the abduction, but the judge decided that it was not clear that Watkins was a freeman, and this the kidnappers statute explicitly required, and on this ground they were discharged. Immediately a warrant was issued for their arrest under the following section of the same act.

"That no person or persons shall in any manner attempt to carry out of this State, or knowingly aid in carrying out of this State any black or mulatto person, without first taking such black or mulatto person before some judge or justice of the peace in the county where such black or mulatto person was taken and there, agreeably to the laws of the United States, establish by proof, his or their property in such black or mulatto person."

This section however it was alleged, had been previously decided to be unconstitutional, by Judges Blackford and Wood of the Supreme Court of Ohio. Judge Spooner said he should not attempt to overrule a decision of the Supreme Court, and would therefore discharge the defendants on these warrants.

No body doubts but that it was the intention of these men to kidnap Watkins. There was no proof that he was now or ever had been a slave. His claimant never made his appearance. Judge Spooner censured the conduct of the defendants, but he found in his mind a doubt of the legal freedom of Watkins, and he was bound to give the defendants, the benefit of that doubt.

Thus there would seem to be on every hand, all possible facilities afforded for kidnaping in Cincinnati, and all possible assurance of impunity to the mercenary wretches who choose to embark in the business. First, Judge McLean condescends to play commissioner and sanctifies the fugitive law by his argument, decision and high position. He brings the U. S. Government to the work of kidnaping. It is its business. Next comes Judge Flinn and declares Ohio a slave state. Our judges a sort of understrapper Commissioners and our police officers lackeys for the slave holders. Encouraged by this decision, *Bloom a police officer* of the city, commenced the kidnaping business.—Fortunately his victim was rescued by the colored people and now *unjustly* Bloom and his associate is rescued from the penitentiary by Judge Spooner. And thus impunity is declared to man-stealing in Cincinnati by Courts of all sorts and Judges of all grades. As might be expected, we learn that attempts to kidnap have of late wonderfully increased in the city. Why should they not increase, with such eminent facilities.

The following from a Cincinnati paper is to this point.

"Since the fugitive McQuary was taken back into slavery by the order of Judge McLean, slave-hunters have become more bold, and several attempts at kidnaping have been made in the city. Thus far they have been defeated, those who were apprehended having been able to clearly establish their freedom, and some of the kidnappers have been lodged in jail, and are likely to find a few years of rest from their labors in the cells of the penitentiary. On the part of the claimants, there has been no want of disposition to swear to enough to consign the free-born to hopeless bondage; nor should we wonder at this false swearing, for the temptation is great, and it would be very difficult to show that it requires more depravity to take a false oath, than to rob a human being of his liberty—the dearest treasure he can possess, and a natural right bestowed by God himself. Thus to swear, we think awful; thus to rob, we aid by fugitive laws administered by Christian Judges!"

Why is it that the section from the kidnaping act we quote above is unconstitutional? We have never seen Judges Wood and Blackford's decision, and don't know any thing of the ground they may have taken. We have always thought that the Constitution of Ohio provided that a man should not be "deprived of liberty except by due process of law." But this fraction of our Constitution, we suppose, like the section of the anti-kidnaping act, goes for nothing, since the Federal Court has decided that a slave claimant may catch, hold, and remove his victim, without warrant or any judicial authority, providing he can do it without disturbing the peace. Perhaps it was this decision which set aside the Constitution of Ohio, and the above section of the act, under which Bloom was arrested. But whatever the pretence by which it has been done, Ohio is but one of the conquered provinces of the slaveholding oligarchy. That power works her will and pleasure among us, suppressing our Constitution, bringing our judicial officers, and corrupting and deceiving our people. We are a slaveholding and a slavery-ridden State. When shall there be found among us manhood enough to assert our independence?

We sincerely hope the Maine Law will do all that is promised for it in these electrifying times. In which case, perhaps our legislators will be less loudly-headed and less servile-hearted, and make some provision by which citizens of Ohio may be protected from kidnappers. They have about as much protection now as the native citizens of Guinea or Congo.

PERSEVERANCE AND SUCCESS.

Some eight years ago, Mr. John Jay, of the Episcopal Church, claimed admission as members of the Annual Convention of that church, for the delegates of a respectable colored church of the City of New York. He was repulsed, his proposition treated with contempt, and Mr. Jay himself, loaded with some of that insult which is the portion of the colored man, and of all his faithful representatives and advocates, and which none know better how to bestow, than some of the clergy and church members of this country. But no contempt or insult could discourage Mr. Jay. Year after year as surely as the New York Episcopal Convention met, so surely were the delegates of the St. Philip's Church present claiming their ecclesiastical rights, so surely was Mr. Jay present as their advocate, and so surely were he and they repulsed. This year the scene has been re-enacted, but with a different result. Success has crowned his efforts. Mr. Jay's perseverance, is a model for imitation, as his success cannot fail to encourage every dejected and faithful reformer.

The *Tribune*, says of it: After patiently standing at the door of the Convention for seven years or more, the Episcopalian flock in Centre street, have the gratification of seeing their chosen representative admitted. The vote in their favor was remarkably large, and seems to indicate that in practice at least Mr. Jay's often repeated amendment has been adopted. Upon the recognition and admission of St. Philip's, the Clergy gave 180 yeas to 15 nays; and the laity 70 yeas to 43 nays, making a clear majority of 101 out of 227 votes. This is a gratifying evidence of liberal and truly Christian feeling, on which we heartily congratulate the members of the Convention and of the Church they represent. And the advocates of unpopular truth may well take new heart from the success of Mr. Jay in a case which seemed so hopeless.

COLONIZATION.—The Pennsylvania Freeman contains an account of an anti-colonization meeting held in Philadelphia, on the 30th of August. It was designed to counteract the effects of the labors of Rev. J. M. Pease and Elliot Cresson, who had been lecturing on the subject in that region. Robert Purvis, C. L. Remond, Miss M. A. Shadd, Miss F. Watkins, and others participated in the discussions. A strong expression was given against the purposes and influence of the American Colonization Society. Mr. Purvis said though Africa was the Garden of Eden, in comforts, &c., he could not for a moment countenance or trust the colonization scheme, seeing that slaveholders and their apologists are among its most active supporters. Their pretended sympathy amounted to nothing more than the simple fact of their desiring to get rid of the free colored people, that they might the more securely hold the slaves in bondage."

The Massachusetts Whigs have held a Nominating Convention. It nominated a number of candidates for Governor and Lieutenant Governor, who were present and declined. In consequence of their number, the president congratulated the Convention on the spirit of resignation which prevailed. To get one to stick they finally hit upon the happy expedient of nominating a candidate who is absent in Europe, and of course could not resign during the session of the Convention. Smart and lucky are these Yankee Whigs.

Communications.

PROGRESSIVE FRIENDS.

The following letter should have been inserted on our first page, with the proceedings of the Progressive Friends.

EPISTLE

To Friends of Michigan, Geneva and Green Plain, by the Yearly Meeting of Progressive Friends met at Salem, Ohio.

DEAR FRIENDS: In the love of that Divine truth which breathes joy and peace to the whole brotherhood of man, we address you as fraternally occupying the same high position with ourselves.

We apprehend that great good may be accomplished by social religious association, if that association is based upon true, liberal principles, where all can realize and exercise the responsibilities that duty and truth enjoin upon them, where no privileged orders exist to cramp and crush the uprisings of truth in those whom bigoted fancy assigns more humble positions.

True association develops our latent goodness, enlarges our understandings, increases our rational enjoyment, happiness our social natures, and helps us to realize the deep fountains of wisdom and inspiration, that God has opened for his rational creation to enjoy. In our social position we influence each other for good, stimulate each other to become mediums of glad tidings to our fellow men, and exercise the glorious privileges of the sons of God.

Everywhere God and the attributes of truth are the same, but the different ages and conditions of men appreciate more or less of divine truth in proportion to their perceptions and the stand point they occupy in regard to truth. While on the one hand we should receive no revelation either Jewish, Mahomedan, pagan or christian as oracles for us. Yet we believe that the word of God which is expounded through our divine nature, has gone forth in all ages of the world, and true hearts have responded to it as the voice of God, and purer and better thoughts have been generated thereby, and although all revelation must be more or less imperfect, yet we can but be thankful that the rich streams of inspiring wisdom are open to all who seek their living realization. The Jewish, pagan and christian sacred books, although from the nature of things, fallible, and covering much error under their "thus saith the Lord," yet they contain gems of thought and wisdom, which constitute a part of the written and "great unwritten word of God." Which the future progression of men shall yet develop.

Dear Friends, let us not look back to the graves of our ancestors for the oracles of divine truth, but permitting the wisdom of the past to have its true merit impressed upon us, may we press forward toward the light that attracts us upward and onward, realizing that a more sure word of truth is there, than in the misty revelations of bygone ages; that we have fresher springs of revelation to satiate our thirst, after the infinite Divine, than taking for our thirst the assumed revelation of others. Let us follow the example and teaching of those who are held up as patterns for our admiration, only so far as they harmonize with the reason and divinity within us.

The subjects of slavery, war, intemperance, the inequality of sex and condition, capital punishment the best method of treating criminals, and other humanitarian interests, has claimed our attention and something has been done we hope, to hasten the jubilee, when the lion and the lamb shall lie down together, when the man strong in his animal propensities shall give way to the spirit of the lamb and the child of wisdom and love shall lead him.

LOT HOLMES, ANN PEARSON, } Clerks.

HABEAS CORPUS.

WASHINGTON, Sept. 20th, 1853.

Editor of the Anti-Slavery Bugle: Sir: I am much pleased with your paper, as it speaks the truth boldly and fearlessly. The *Nat. Era* here does pretty well, perhaps quite as much so as is prudent just now. In a few years however, our colored fellow citizens will be strong enough for some definite action. Every month adds to their numbers, while slaves decrease, and it cannot be very long before slavery will be abolished by law in this District. The free colored people have churches and schools, and are fast accumulating property, and may in time, (if we have members of Congress that will not sell their souls to the slave drivers,) secure a strong influence.—Every now and then an opportunity offers to free some poor souls, who are willing to forego the natural love of their offspring for the blessing of freedom.

Some of our friends I find, are for abolishing the constitution, rather than not abolish slavery;—but where is the necessity for any such move? That instrument expressly declares that "all men are born free and equal." Now it really strikes me that the only question to be determined, is whether the negro be a man?—that once decided in the affirmative, and who doubts that it, would be the true course to go into the slave States, take out a writ of *habeas corpus*, and demand a discharge of all the slaves under the constitution, which is the law paramount, in fact the higher law. I would like to see a McLean or any other Judge refuse to order the slave to be restored to freedom, under that sacred instrument. You shall hear from me again ere long.

If our correspondent means to assert that Judge McLean would not do the act of which he speaks,

he is certainly mistaken. The Higher Law is no authority with him, or any other United States' Judge. Our friend's *habeas corpus* plan won't work in the slave states, till we can get a somewhat greater respect created for it north of Mason and Dixon's line. We are of the number who would abolish the Constitution rather than slavery shall last. If that was the alternative would not the writer adopt it himself, if he could?—[Ed.]

NOTES FROM THE LECTURING FIELD.

FARMER, DeFiance Co., O.

As I was about to leave West Unity for Bryan, the county seat of Williams Co., I received word that some person was lecturing on abolitionism at La Fayette, a town on my way to Bryan, and that he was anxious that I should speak on Sunday forenoon. It being on the road to the above place, where I had to speak in the evening, I went, accompanied by George Carpenter. When I arrived I found quite a meeting assembled to hear the stranger. I found the gentleman who was holding meeting to be a Mr. Bowman, formerly of Stark county, now a resident of the place from whence I write. He was for some years a preacher among the "United Brethren," but now free from such and all other ecclesiastical fellowship. Of course, we were glad enough to see each other; I, to think that there was one in this vast region who was not ashamed of the Gospel of Liberty; he to meet so very unexpectedly an agent of the Society, whose cause he was endeavoring to subvert single and alone. While on this subject, I will give a short history of this brother, in whom I have become somewhat interested. At the time Mr. Garrison visited Ohio, he was a member of the Maskingum Conference, travelling in the neighborhood of Massillon. He attended the meetings held there by Garrison, Foster and others, and was convinced of the justice of our cause. He began at once to make confessions of faith, and to preach the doctrine of "No union with slaveholders." He also embraced non-resistance views. After some time he moved into this region, and became a member of the Sandusky Conference. His views of truth and duty continued to become more clear and comprehensive,—consequently, his reproof of sin and sinners became more pointed and frequent. This brought him into contact with his senior preacher on the subject, who preached regularly on his track in opposition. Finally he was arraigned for his abolitionism, and then for his non-resistance; but in securing conviction for these sins they failed. But finding him heretical on the Sabbath question, the Quarterly Conference passed him over to the Annual Conference, where, in his absence, he was found guilty of holding and teaching doctrines subversive of the discipline and good morals. At the same time the Conference affirmed their confidence in his honesty and integrity, appointing the Editor of the "Telescope" to labor with him. Month after month passed, and none came to save him. So to save himself, he formally withdrew from the body.

At the next Conference he was published in the minutes as "withdrawn." He is a young man about twenty-eight years of age, owns a farm at this place, and since his disconnection with the church, has labored around the country preaching the doctrines of liberty and peace, frequently walking ten and even twenty miles to hold meetings on Sunday, when he had no other means, and that without fee or reward save the reward of a good conscience. He has taken the Liberator all this time, and was altogether ignorant of our Western movements. I trust that now the gulf between us is filled up, or at least bridged over, he will be a valuable auxiliary to our cause. He is determined to spread light, and has already put fifteen dollars into my hands to furnish him a supply. I am sure you will pardon this reference to an individual, as such a case is interesting to all.

Well, at La Fayette I spoke in the morning and afternoon, to a deeply interested audience, who had never heard such things before. I sold every book of every kind I had with me, and obtained half a dozen subscribers to the Bugle. Leaving the seed sown, I went on to Bryan, and spoke in the Court House, after an adjournment from the large school house where all preach. There are no churches in Bryan yet, and long before the time of meeting the school house was filled to overflowing. The Court House was well filled, to the astonishment of every person. Numbers went from La Fayette and the adjoining towns. I was kindly received by many of the Free Soil citizens. Mr. Baleske, of the Reserve, is a lawyer here, and the candidate for Representative. He is a very radical anti-slavery man. He told me he had attended meetings held at Chagrin Falls, by Mr. and Mrs. Foster and myself. There is also another lawyer here named Smith, who is very liberal. But none showed more manliness and treated me with more kindness, welcoming me to his home and keeping me there all the time I was in the place, than Mr. Patterson, the Steward of the M. E. Church, and Deputy Treasurer of the county. He is a very thorough man, speaks right out for freedom, and will not be fettered. I heard him demand from both the preachers that they attend my meetings, and that they were bound to preach the anti-slavery Gospel. I feel confident that they must do this, or they get little support from him; doubtful if they do long any way. I spoke there three times, the interest increasing to the last. A good deal of our door excitement prevailed, and a good many of the old ridiculous charges were repeated both by priests and statesmen, but none would venture to utter a word in the meetings, although repeatedly urged to do so. Confident am I that the eyes of many were opened to see the truth as they had never seen it before.

Bryan is in the midst of a beautiful and very rich country. A railroad is building close by it, from Toledo to the capital of Michigan, which will help it much. There is no place in the western country that I know of so abundantly watered. It ought to be called "The City of Fountains." The town is full of them, and with a small outlay they might be made very ornamental. They bore down about sixty feet, where the water is struck. A tube is then put in a few feet down and the water rises in some cases to twelve feet above the surface, and runs a heavy stream continuously. I saw two of these fountains close together, from each of which there flowed eight streams from spouts put in the centre tube, each as thick as a man's finger. Mr. Editor, suppose you had one of those never-failing fountains at your door! If you had, I think you would be apt to turn water-doctor. The water is slightly tainted with sulphate of iron, yet so soft that the people wash with it. I wish such blessings were a little more equally divided.

I left Bryan for this place on Wednesday, almost shaking with age, and commenced meetings the same evening. But my article is growing too long, and I must reserve this till I write again.

Yours, W.

Sept. 23, 1853.

ADRIAN—DISCUSSION.

RADISB, Sep. 25th, 1853.

DEAR MARIUS: Our friends the Foster's having concluded to visit Ann Arbor prior to the convention, returned to Adrian on Tuesday last, and on Wednesday evening, Stephen met Mr. Wellman, for the discussion of the voting question. A large audience assembled in Bidwell's Hall, and a great degree of interest was manifested through the evening. Mr. Wellman commenced the discussion, and after a strong expression of his abhorrence of slavery, and a graphic picture of its unmitigated evils, went on in a manner peculiarly his, to lay down some positions which he evidently deemed impregnable, and afterwards to give his views of the power and effects of moral suasion. He took the ground that moral suasion was the head and heart of a great moral enterprise, and that political action was the hand to carry it through practically. He illustrated his views of moral suasion without political action, by referring to the anecdote of a man going to Boston, who refused to take the cars, but harnessed to his wagon a span of oxen.—Again he compared it to a locomotive without a rail-road, which on being fixed up, and the steam let on, could not possibly proceed; but could only make two or three revolutions of its wheels, with no other effect than to dig up the ground a little, and throw dust in people's eyes. He then compared it to a nightmare, which prevented all kind of progress, and rendered nugatory every effort.—After speaking three-fourths of an hour, he yielded the floor to Stephen, who did not have any great difficulty in showing up in their true light, the arguments and opinions advanced, and who soon and the large audience before him completely absorbed in close attention to his masterly expositions. At the close of the evening, Mr. Foster offered to continue the discussion, but the offer was declined. He then gave notice that he would speak again on the next evening, in continuation of the subject, offering one half the time to any one who might wish to discuss with him.

On the following evening Mr. Wellman again appeared on the platform, and commenced by saying that as he believed he had been misunderstood the evening before, and had his positions misrepresented by Mr. Foster, he would go into a recapitulation of his former argument. To this Mr. Foster objected, as the discussion had been closed the evening before, by his (Mr. Wellman's) declining to continue it, and as to the alleged misrepresentations, he had actually assented to the correctness of Mr. Foster's statements of his positions. Mr. Wellman however went on with his recapitulation, as he called it, in the course of which he evinced the animosity of the unyielding disputant, rather than the spirit of the sincere enquirer after truth. At the close of the meeting the Old Fellows' Hall was offered gratuitously for Stephen to lecture in, the following evening, and upon the question being submitted to the audience with regard to having the meeting, a unanimous assent resounded from all parts of the large assembly. This meeting however was occupied by Abley with a very effective address. She had lectured the previous evening at Tecumseh, and had left an appointment for Stephen for that evening. They finish their work at Tecumseh to-day, and start for Ann Arbor tomorrow, whence we expect to hear a good report of their labors. The cause is evidently making good headway toward Adrian.

Yours for universal liberty, THOMAS CHANDLER.

JERRY RESCUE CELEBRATION.

We have as yet seen no account of this emphatically "higher law" anniversary. We only know that it passed off without the disturbance or molestation which was threatened and which was doubtless desired by hunkers. Mr. Smith has forwarded us the following address of the Convention to their countrymen. It is sublimely grand in its heroic positions. Only such positions practically applied, can abolish slavery. They strike at the root of the evil. They develope practical christianity, which all can understand, and which none can successfully reason down. It contrasts most grandly with that timid, or tricky political anti-slavery, which indirectly hopes to cheat slavery out of existence. To abolish it incidentally, and by indirect action, and to establish liberty by false pretexts. It is revolutionary anti-slavery, and for that we like it. We must come to that before we ever succeed. Everything as it regards slavery, is wrong side up. We must "turn and overturn," before anything will come right. The address is a grand rebuke to that two-faced anti-slavery, which is very abundant, which will hold, catch and return a slave as a politician, at noon, and sneakily glide, or help him to Canada at midnight. But here it is. We will not detain the reader from it longer than to say again, we like it.

TO OUR COUNTRYMEN:

We speak not to our neighbors only, but to all our countrymen also. We speak to them all, because it is the interest of them all, and the right of them all, to know what is our justification for our startling and reprehended conduct. When the acknowledged laws of a land are deliberately and concertedly trampled on, all its inhabitants are vitally affected, and justly alarmed by the momentous occurrence; and they are entitled to know, as well as concerned to know, why this assault has been made upon their Government. Government, to be a blessing to the people, must be sacred to the people. They must feel, that the wrong, which is done to it, is done to themselves. Every insult to a just Government must be as promptly resented by its subjects, as if offered to themselves. It is offered to themselves. Emphatically it is, when the Government, like our own, is one of the people's choice.

We admit, that we are the rescuers of JERRY.—All of us are such. If we did not all use our hands in rescuing him; if we did not all participate in the councils, which resulted in his rescue; if we did not all make ourselves legally liable for it; nevertheless, the fact, that we all approve it, makes us all his morally responsible rescuers;—and that is to be his rescuers, in the highest sense.

We admit, that we know, that they were ministers of Government, out of whose hands we rescued Jerry; and that they had the great political parties, and Acts of Congress, and Opinions of Judges, and, above all, the received interpretations of the Federal Constitution, for their countenance and shelter. We admit, therefore, that we are guilty of great disrespect for "the powers that be"—guilty, indeed, of setting ourselves in array against the Government, and of taking the attitude of revolutionists and rebels.

We admit, that we knew, that the Doctors of Divinity, and the great majority of the Churches, and the current religion of the country were on the side of those ministers of Government; and that our rescue of Jerry was, therefore, an act of glaring, defiant infidelity, in the popular sense of infidelity.

We admit, that we knew, that the men, against whom we went, were armed, and that we, therefore,