

THE ANTI-SLAVERY BUGLE.

ANOTHER ATTEMPT AT KIDNAPPING

Ripon, Aug. 27th, 1860.

To the Editor of the Free Democrat:

This morning, at day-break, another attempt was made to kidnap me by six official blood hounds, emissaries of Judge Miller, headed by E. D. McCarty, of Fond du Lac, all armed and equipped as the Federal tyrant of Milwaukee directs.

The manner and result of it were in this wise. At the first dawning of light, when all the family were in bed, Mr. Pickett, of Utica, Winnebago Co., living seven miles from this city, at whose house I had been visiting a few days, heard a noise in his front yard, and looking out saw two double teams, with drivers standing near his front gate and hall a dozen men walking about his yard.

He stepped quietly to the next room and informed his son, Mr. James G. Pickett, of the out-door aspect of things, and he at once came to my chamber, tapped at the door, opened it and awakened me, saying,

'There is trouble—they have come for you—there are two double teams and eight men out here. What will you do—resist?'

'Yes,' I replied, with some emphasis.

'All right,' he proceeded, with the cool decision of a man about proceeding to ordinary business. He then went down stairs, said to his wife call to the men—they had eleven workmen in the house—went to the outer door, at which a man hunter was still knocking, and opened it, when the kidnapper rushed past him into the house, saying 'I am after Mr. Booth, where is he?'

Mr. Pickett seized him by the throat and thrust him out beyond the stoop. The bound caught hold of Mr. Pickett's shirt sleeve as he was going, slit it to the shoulder and pulled Mr. Pickett out after him, clasped him around his arms and threw him, Mr. Pickett, releasing his right arm, struck the one who first entered the house a blow in the face, starting the claret. In a moment all were on their feet again. Mr. McCarty asked if Mr. Booth was there, saying he wished to arrest him. Mr. Pickett replied it was none of their business, that he had twelve men in the house and arms, and that the first man who went over the threshold was a dead man, and that Mr. Booth would shoot the first man who attempted to arrest him.

The Deputy who had been hit, smarting from the sore of his wounds, cried out to Mr. McCarty, 'Why don't you go in and take Mr. Booth out? Are you afraid? Give me the command and I'll arrest him.' Mr. McCarty replied that he did not want any blood shed, that he wished to reason the matter. Mr. McCarty then sent one team back to Ripon for help, and Mr. Pickett sent out messengers on horseback, in different directions, to Ripon, to West Rosendale, &c., Mr. McCarty declaring that he would have a hundred men there in an hour or more, and Mr. Pickett replying that he would have a hundred men there first. Then two of the Deputies adjourned to a tavern near by for refreshments, and the neighboring farmers began to assemble. The Marshals who were posted in the rear of the house to prevent my escape withdrew to the front. The Stewart neighborhood now poured in its tribute of armed men, and after some very plain talk the Deputies retreated to their carriages. The tables were now turned. Instead of being watchers they were now the watched. Instead of being besiegers they were now the besieged. The Ripon recruits now began to come in, in wagon loads around, resembling an old fashioned general training in the State of New York.

McCarty's team was started up to go, but his horse's bits were seized by the crowd, and he was very promptly informed that 'meeting was not yet out,' that he had better wait for his hundred men to come and help him take Mr. Booth. He was kept an hour and compelled to listen to such lectures on kidnapping as he will not soon forget. He told the farmers that he had been once discharging his duty—that after trying in vain to arrest me before, he made return to Judge Miller and delivered up the papers—that Judge Miller requested him then to take command of the pieces of the Revenue Cutter and such other pieces as he could raise and come up and take me, and he refused to do so, and left, supposing nothing more would be done about it, that after returning home the papers were again sent him with an order from Judge Miller to make another trial—that he had done so, and he was satisfied from the exhibition of the temper of the people that Mr. Booth could not be arrested—that he should go to Milwaukee, make his return to the Court and advise them to give up the attempt to take Mr. Booth, and he pledged his word and honor over and over again never to make another attempt to arrest me, and if Judge Miller or the Marshal insisted on his doing it he would resign. The crowd now proposed to call me out for a speech (I was then standing on the porch of the house some five or six rods from the carriage.) He begged them to spare him this, saying he had pledged his honor not to attempt to arrest me again. But a few words would have been sufficient to have produced an unpleasant state of things on the part of the kidnappers.—They were finally, on the faith of McCarty's promise, suffered to depart in peace. Not long after another load of hounds came up from Ripon, consisting of John S. Horner, T. J. Mages, Char. Wentworth and an Irishman. Horner thrust himself into the house and behaved with great insolence, said he was a Deputy Marshal and had a warrant to arrest—not me, but La Grange. He conducted so that finally an ox yoke was put on his neck, as in the picture I read. The original has this inscription: 'Considering the cause in which I serve, my yoke is easy and my burden is light.' Finally a vote was passed unanimously that they might depart this time without molestation, but if they were ever caught in another attempt to aid in kidnapping they would be suitably dealt with. Thus ended the last attempt at kidnapping. The farmers, in great numbers for miles in all directions, left their wheat stacking, though the weather has been such that their wheat is suffering, to defend principles dear to them as life. At noon I came to Ripon with the victors and friends, and dined at the City Hotel.

Yours, anon, S. M. BOOTH.

Sympathy.—A young colored man called, a day or two since, upon one of our leading citizens for the purpose of obtaining money to purchase the freedom of his mother and sisters, who were now in slavery. He was asked why he did not call on those who professed a deeper interest in the welfare of the colored race, such as Mr. Garrison and the like. His reply was, that they gave no money, but plenty of sympathy.—Cambridge Chronicle.

This counterfeited coin, fresh from the pro-slavery mint, will doubtless obtain a ready circulation in its appropriate channels. Of the particular case referred to, we know nothing; but we have no doubt it is one of imposture, and that this 'young colored man' makes use of this talk for swindling purposes. There are strong inducements, in the growing sympathy at the North for those pinning in bondage at the South, for unprincipled colored persons to roam from State to State, falsely pre-

tending to be seeking the release of some near and dear relative, and thus fraudulently abusing the generosity and kindness of anti-slavery men and women; and as many an impostor of this kind has had to be exposed in the past, so many more may be looked for in the future. This shows the need of the utmost caution, on the part of the humane, in examining, and especially in authenticating the documents in the possession of those asking for assistance to redeem father or mother, husband or wife, parent or child, from bondage.

To the charge, that 'Mr. Garrison and the like' give no money, but only 'plenty of sympathy,' in the cases described, we reply—

1. It does not follow that every one, pretending to be seeking 'the freedom of his mother and sisters,' is worthy of credit or aid; and of those who lose no opportunity to impeach the sincerity and libel the character of Abolitionists. We have refused giving our 'money' and also our 'sympathy,' in various instances, where we saw nothing to inspire confidence, either in the person soliciting, or in the object professedly aimed at; and we shall do so again, even at the risk of being sneered at as hypocritical in our anti-slavery profession.

2. It is not true. 'Mr. Garrison and the like' have not only responded to multitudes of cases of this kind, but they have often allowed their sympathy to carry them too far in that direction, to the crippling of their pecuniary ability to aid the anti-slavery cause, which aims to overturn the entire slave system, and liberate four millions of slaves at a blow.

3. The object of 'Mr. Garrison and the like' is not the buying up of Southern slave population, either in the mass or in detail. We deny the right of the slaveholder to any compensation whatever. As a matter of consistency, it is for those who recognize that right, and who pretend to be the friends of the colored race, to give liberally to applicants, seeking the means to redeem themselves or others from bondage, but they seldom do anything of the kind.

4. The purchase of individual slaves does nothing towards abolishing slavery. It is a serious question, whether it does not tend to prune the poison-tree, to invigorate the foul system, and thereby retard the cause of emancipation; especially at the present time, when the foreign slave traffic is in full operation, and importations are daily increasing at the South. A slaveholder who sells one slave at the North for a thousand or fifteen hundred dollars, has thereby the means put into his hands, and will be very likely to use them, to purchase half a dozen newly imported victims from Africa!

5. If the hundreds of thousands of dollars that have been contributed at the North to ransom individual slaves, had been given directly in aid of the great moral struggle going on for the utter extinction of the slave system, the number of slaves redeemed would have been incomparably greater, and that system would now be just ready to fall.—Liberator.

THE TEXAS TROUBLES.

[The Baton Rouge (La.) Advocate admits to its columns a letter from a person residing in Texas to his brother in the former place. As a part of the history of the insurrection, we copy some extracts from it.]

'Texas, I may well say, is in ruins, or at least its tendency accelerated by information of each ensuing day, proclaims the rapid progress of the conflagration. The abolition incendiaries are inciting the negroes to a general insurrection, with the instruction to burn all the towns and houses, and upon the election day in November to rise en masse and finish the tragedy by a general butchery. They are furnishing them with arms, money and poison. Several towns have been burnt to wit: Dallas burnt entirely to ashes—fired at 2 o'clock in the day, in eight or nine different places. The citizens arrested about sixty negroes, who confessed the firing of the town; that they had been hired by white men and told to destroy everything; that on the election day they were to be free—would be furnished with arms, and that there would be a general, indiscriminate massacre of the white people. Twenty five of the negroes were hung, and two white men. They also stated that it was to be general all over the state, and subsequent events have sadly confirmed the truth of their testimony.

In connection with Dallas follows Breham, Bonham, Waxahatchie, four mills, several private dwellings, an attempt to fire Quitman, Tyler, Jefferson, and night before last Henderson was burnt to ashes. The most intense excitement prevails: our citizens are in arms, and at night every street is posted with an armed sentinel. The minds of the citizens are now well tutored for a dissolution of the Union. Military companies are being formed for that anticipated event. A man has but to proclaim himself a Union man to attract instant opprobrium to his name. The Union has now become a curse, and but a license to those northern scoundrels to ruin and lay waste the South. There is no union of sentiment, sympathy of soul, nor fraternal feeling subsisting between the North and the South. It is merely nominal—an opposition of syllables—and in contradiction of hollow terms. But I have digressed from my recital of facts, but the circumstances—violated rights, insulted honor, and threatened destruction of our dearest and most sacred interests—naturally occasioned it. News still more startling and infamous continue to address itself to our ears, that are now almost deafened by the storms of Satanic aggression.

'We are just in receipt of a letter from brother Hab, stating that a great many negroes, being suspected, were arrested and every conceivable poison was found upon their persons. They (the negroes) said it was furnished them by peddlers, and were told to poison the food, wells and springs of their masters, and on the election day (which was yesterday) to put it in the public watering places, &c.'

'The greatest excitement prevails there as well as here. The most trustworthy and honest negroes were implicated in the plot. Again, we are just in receipt of a letter from Ruff Perry, stating that Mrs. Drisdell disappeared very suddenly yesterday while her husband was attending the election here in town. He supposes her to be murdered by the negroes and thrown into the lake. He requested the citizens of the town to aid in the search of her, and in pursuance thereof, about twenty responded to the call. We have not as yet heard the result of their search and investigation.

'In the name of God, what are we coming to! Is this the time to be idle and cry C—n—o—n? God save us from the further perpetration of such a desecrated, perverted, diabolical Union. I say dissolve it—every man seize his musket and solemnly swear upon the oppressed altar of the South to exterminate every I must say it, being prompted by injured feeling! d—d abolitionist!

South. I never used that word before in my life, brother, but our treatment more than justified it—may, it is a tender term to apply to their hellish villainies. I am one of the sentinels appointed for to-night, and we to the rascal that comes under the scrutiny of my shot gun. We do not anticipate anything else but the boring of Marshall, as we believe there are those in our midst who intend its ruin. But I hope our continued vigilance will thwart all base designs.'

From the Free Church Periodic.

INSURRECTIONARY PRINCIPLES ADVOCATED BY THE NEW YORK "WORLD."

How true it is that every claim urged for oppressed humanity in one part of the world may be used as an argument against wrong everywhere. Principles are dangerous things. Like edged tools they cut the very hands of those who unskillfully use them. We have an instance of this in the 'World' the new religious daily which pretends after the morality and piety of the Tract Society.

'The indignant sympathy of all christendom was lately awakened by the outrage which removed a Jewish child from his parents. It is not likely that it will slumber now that a host of christian parents and children have been overwhelmed by a common destruction, and the like destruction impends over the large christian population of the Turkish provinces. Some thousands have perished already. But in Syria alone there are upwards of 600,000 christians, who are now probably trembling in apprehension of a similar fate. It is no time to stand upon technicalities, nor to consult precedents. 'Charity,' said good Archbishop Tillotson, 'is above rubrics; and humanity is higher than national law. In fact, the necessity and duty of protecting the christian populations, under the fanatical despotism of the Ottoman Empire, has come to be an admitted principle of general law. The last treaty between the christian powers and the Porte recognized it. Russia has since assumed still more boldly the attitude of protector to the Greek christians, and Europe has admitted her right to do so. It is not likely that France will be more slack to protect the Catholics, nor that England will leave either of protector and avenger under circumstances where it might so easily be made the means of furthering their ambitious encroachments, or endangering her own Asiatic possessions. Our own country has an interest in this matter—not the mere interest of humanity, though a free and powerful state might well allow such generous instincts to influence her policy.'

Now, in this quotation we see principles laid down intelligently and deliberately which justified John Brown in his effort to free the slaves of Virginia. If it is an admitted principle of general law that the christian populations under the fanatical despotism of the Ottoman Empire should be protected,—if Tillotson's maxim is good and christian, that 'humanity is higher than national law'—who can dare blame the five heroes who perished on the scaffold of Virginia in an abortive effort to redeem from a bondage worse than death the millions of slaves in this land? 'Rid the poor and needy out of the land of the wicked' is a divine command; and it is also a dictate of humanity as proved by the thousands of swords that have leaped from their scabbards to avenge the wrongs done to the christians in Syria. The great sin and fault for which John Brown forfeited his life, was that he endeavored to obey this divine command. There are four millions of American citizens, condemned by the laws of the piratical oligarchies of the South to perpetual slavery for no crime. Their labor is plundered from them. Their wives and children are torn from them and sold away to a retentive distance. They are treated like chattels personal, in the hands of their owners. They long for freedom and would willingly exchange their bondage for death. John Brown regarded the slaveholding states as pirates, and he did on a small scale what the World wants all Christendom to do, in rescuing and protecting the Syrian christians from Mohammedan despotism. How dare the World then, in the face and teeth of its avowed principles concerning intervention, say one word in rebuke of John Brown and his associates for their heroic deeds in Virginia?

But you will not find the South endorsing the policy of intervention in Syria. They watch principles with the eye of a basilisk. They were the deadly enemies of Kossoth and the cause of the Hungarians because they knew that the Magyar's principles if applied to the despots of the South as well as of Austria, would strike the chains from the limbs of every slave. They are consistent. But the World is clear-eyed, and does not see where its principles would lead. If it did, we fear it would adopt the do-doing principle and policy dictated by the Tract Society.

Communications.

FRANKLIN MILLS, Sept. 1, 1860.

In an article to the Liberator last week, I remarked that in the meetings called to consider the Abolition of Slavery in the north of Ohio, this summer, that I had attended—and they were a few—I had not seen the face of a professed Minister of the Gospel, in any one of them.

Last evening we attended a meeting in the Town Hall of Talmadge, Summit county, where I have the pleasure of making an honorable exception. A few days before the meeting, I called upon the Congregational minister, Mr. Smith, and told him I wished to call the attention of the people to the abolition of slavery. We fully concurred in the propriety of that, and after touching gently upon the injudiciousness of indiscriminate criticism of the Church and the Republican party, cordially referred me to gentlemen of influence in the neighborhood, and said as I left, 'I will be there too.'

The meeting, though with a limited notice, was very respectable in numbers, and attentive with intelligence. Mr. Smith followed my remarks with hearty approval of the condemnation of Slavery, the exhibition of his power and resources, and the justness of my criticism upon the alarming apathy of the Church and Ministry on the subject, and could only differ with me in this, that although the Republican platform did not cover the ground in favor of the abolition of slavery, that he desired, and did seem to afford some hope to the Slaveholder, he thought the change on the whole, greatly in favor of freedom, and must therefore, and hoped others would, labor and pray for its success.

Mr. Sperry, lately a member of the Ohio Legislature, heartily concurred with Mr. Smith in approval of the course of remarks I had pursued. He believed not only in Mr. Wesley's view but in Dr. Adam Clark's, that Slavery was 'to bad that Hell could furnish no adequate punishment. Still with this hatred of slavery, he had learned that

we must take things as they are, not as we would like them to be. He admitted the compromises of the Constitution; he was in favor of State Sovereignty. The real character of the free colored people of Ohio, the prejudice of the whites which had closed every avenue to productive labor against them, driving them to steal or starve, together with the foregoing conclusion that by some judicial means they must be expelled from the State, had driven him into an inextricable labyrinth, with regard to emancipation.

Mr. Smith rose quickly to say, he did not understand the gentleman to urge this as an argument against the abolition of Slavery. Surely as slavery was a sin, it was our duty to abolish it, regardless of all consequences. It was always safe and right to stop sinning. How pertinent and legitimate thought I, to the character of a Gospel Minister, and how lucid the light, to the bewildered wayfarer. A gentleman, whose name I did not learn, with the proper zeal of a 'Law and Order' man, remarked that the reason that Abolitionism had been rejected, as I had charged, was that its advocates would overthrow all law, and produce Revolution, as the speaker had demonstrated—the full force of which he hoped would be felt by the audience. If he had ever been an abolitionist of their kind, he was sorry. The laws must be obeyed. Mr. Smith, half rising, hoped this gentleman would except the Fugitive Slave Law; to which he generously responded, we are under no obligation to obey that law.

I said to myself, what immense influence such timely words as Mr. Smith's would have on the public mind, coming from professed Ministers; and how cheering to the advocate of an unpopular, righteous cause, such genial support and co-operation.

Talmadge, I am told, was first settled by a little band of Connecticut men, who brought with them a living, never dying Creed and Constitution; and so have been able, from time to time, to martial their own troops, and fight their own battles; one of which I will relate to you, as I learned it.

A few years ago, on a happy Sabbath morning, the people were assembled for religious worship in the village Church, when an unexpected visitor of the fether and lash order, made his appearance in their pulpit, assaying to confer on them a sermon. Whether he carried with him the mark of the beast, or whether by some other questionable shape they learned his 'sercery'—they thought to let him know that they were not of the 'nations' that were 'deceived,' and all quietly walked out, leaving the Minister alone in his glory.

During the last six weeks, I have been unable to report the ins and outs of our Anti-Slavery meetings, and as this article is already too long, I will only add that in Geauga County, where I made many delightful visits and spent three or four Sabbaths, the ingathering from several miles around of hearty workers for the Slave, made the meetings both interesting and large, while the outgoing of the few who chose not to be 'tormented before the time,' and left, damaged the cause, even less than was expected.

In Stark and Summit counties we have met no formidable discussions—and interest enough to confirm our opinion that this is the time to work.

On Sunday last we held a meeting at Cayuga Falls. As we drove into the village near the time for meeting, and saw the Churches all closed, and the people wandering up and down the streets, as though, like ourselves, marvelling where this strange gospel would find a pulpit, we were directed to a large old building, Mechanic's Institute, I think, though I have no other assurance than that one end of the immense hall, was filled with huge machinery, piled up to the ceiling, and the other with seats, in front of which was a small sandstone stand and a chair.

Surely mechanics might be taught here, and I felt grateful for such an Institute, where a practical subject might feel so much at home. But the large audience of intelligent men and women, who gathered there, might have graded cushioned seats, and marble walls. I have not time to tell you how satisfactory the meeting was to myself—how eager and yet how patient the Republicans, and what marks of boldness some leading Democrats gave in swelling the list of subscribers to that unflinching foe to oppression, the Anti Slavery Bugle.

We shall soon have the pleasure of seeing in our State Mr. Pillsbury, of whose power, eloquence and executive ability the best testimony may be found, in the thousands who have listened to him, in this, and other Western States, and whose feet are now on the road to universal freedom, with 'their faces thitherward.'

We shall not fail to trust to proffer him the welcome he expects, a hearty and vigorous co-operation. He will probably remain in the West but a few months. There is work for a host, but the hosts are against us, therefore, we should lose no time in preparations. The conquest to be made, demands that with the utmost dispatch we are at our posts, and ready.

Mr. Pillsbury, from his well known integrity to the cause, and his knowledge of its wants, is commissioned to act as General Agent for the East and the West.

JOSEPHINE S. GRIFFING.

JAMESTOWN, Mercer Co., Penn., September 2nd, 1860.

FRIEND JONES: At the present time when any amount of excitement prevails as regards the success or defeat of the political parties throughout the country, we, the Abolitionists, are warmly invited to help the Republicans this one time and Lincoln to obtain the Presidency and thus stop the extension of Slavery, curtail the expenses of the government &c., &c. All this entreaty may perhaps be well enough, coming from persons whose faith is firmly fixed in a party; but for my self and others there is a higher duty than simply urging the election of a man to office, and that, too, on the narrow plank of non-extension. It is the true Republican speakers, such as Giddings, Wadsworth, Briggs and others, talk eloquently of the inherent rights of man, and of the evils attending Slavery. But with all this talk there is no way of maintaining those rights, whilst we yield to the insulting demands of the Slave Power. This sacredness, any other proof than to refer to the Booth case in Wisconsin, a Republican State, with free Republican people, and no effort made to set him free until a half dozen men went and brought him out upon the principle that so long as men are guilty of no crime, 'Hands off gentlemen.'

The reign of terror in the South, the proscribing and driving out Northern people who have a constitutional as well as a natural right to remain there, shows that we are in bad company so long as we tolerate or foster such a system as American Slavery.

But why is all this? Well, one reason is because the people of the North are not really and

willing to do their duty; nor will they be, so long as the people of Ohio, Massachusetts, Wisconsin and other States claiming to be anti-slavery, give so little assistance and support to the preaching of true doctrines. Go through the Western Reserve, especially the northern part, and no neighborhood or family can be found who has not been benefited morally and mentally by the labors of such men as Wm. Lloyd Garrison, Marius Robinson and other Abolition lecturers or writers. What is true of these places is measurable true of the entire North.

Parker Pillsbury will soon arrive in Ohio, and so far as the mass of the people are concerned in these political times, will probably meet at their hands a reception so cold as to lead one to suppose their hearts were entombed in an iceberg. But let us hope for the best, for there are good men in the Republican party, and women who are ready to assist in this anti-slavery agitation.

There never was a better appearance for breaking through the crust of Slavery than at the present, when the Democratic party is in the whirlpool of destruction.

There is some talk of holding a Pic Nic or Convention near Andover or Wayne, perhaps before the Anniversary, as the people of that neighborhood may decide. With proper exertion on the part of those interested, I see no need of a failure. Yours, as ever, for Truth and Justice.

JOSEPH BROCKWAY.

To Hon. J. R. GIDDINGS:

Sir—I have read in the A. S. Bugle a letter addressed by yourself to Wendell Phillips Esq., taken from the Ashutaba Sentinel. I regret to perceive that its manifest tendency, and I apprehend its evident design, is to reconcile the anti-slavery feeling of the country to the act of voting for Abraham Lincoln to be President of the U. S. States. The considerations which you suggest, seem to me, to fall far below a full and candid view of the present position of Mr. Lincoln on the great question of the country. They seem to express the partial views of the advocates and apologists, rather than the disinterested, full and impartial summing up of the responsible Judge. It is not my intention to attempt a defence of the particular positions of Mr. Phillips, who is well able to, and I doubt not, has I wish to come right to this main question suggested by yourself, viz: whether or not, Mr. Lincoln is an anti-slavery man, and worthy of the political support of the genuine and consistent friends of Liberty.

You say first that 'he holds the honor' of the Republican nomination for the Presidency, in consequence of having avowed his convictions, 'that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.'

Now sir, I ask, has it come to this, has the Puritan Republic sunk to such political degradation, that an American citizen is deemed worthy to be rewarded with the highest political position of his nation, for the simple negative quality of not having repudiated the axioms of the Declaration of American Independence? Surely if the Republic is sunk so low, it is not worth the saving. Any change must be an improvement. You complain that Mr. Phillips goes back twelve years after evidence against Mr. Lincoln. You say, 'the consciousness of every man compels him to judge those around him by their present opinions, and not by those which they have discarded.' And this is just what I propose to do. I will not go back twelve years, nor scarcely twelve months. I test Mr. Lincoln's position on the subject of slavery, by the most recent opinions which he is found willing to express to the public. And they are contained in the authentic Republican documents of the present campaign.

You say to Mr. Phillips, 'I presume you admit him (Lincoln) to be honest.' But stop—let us see I know that he is called by his partisans 'honest Old Abe.' But you are aware that mere party watch words are not always expressions of philosophical verity. What do you understand by honesty? Is it endorsing and officially sustaining a system of robbery, which tears the infant from its mother's bleeding breast—which robs a man of all the fruit of his toil, and of every domestic institution on earth, not excepting his own person, physical, intellectual and moral? This I call the foulest dishonesty. And Abe. Lincoln, by his own words, in reply to questions of Judge Douglas at Freeport, stands committed against the repeal of the Fugitive Slave Law—against the abolition of slavery in the District of Columbia—and against the prohibition of that more than beastly cruelty, the inter-state slave trade, except on such impractical conditions as makes his position absurd.

Now sir, I concede to Mr. Lincoln candor in the expression of his sentiments, but to no means honesty. By real honesty I understand fidelity to all of our true relations—not respecting my right to my horse, but stealing my wife—not paying a note in the bank of wealth, but robbing the but of poverty of all the immortal treasures of the heart. O! that profound absurdities will not a popular view reduce the human mind! The cognomen of honest, applied to one who has taken the course, and expressed the sentiments of Mr. Lincoln, is a gross misnomer.

You say further, 'that when in power' Mr. Lincoln 'will maintain this doctrine' (the Declaration of Independence) 'to the extent of his official authority. With this profession of moral and political faith, he stands before the public.'

But I ask you, does he not stand before the public with a definite and specific profession of moral and political faith directly antagonistic to this? What else are his views on these great anti-slavery measures of the day above referred to? Of the fugitive slave law, he says, 'I think it should have been framed so as to be free from some of the objections that pertain to it, without lessening its efficiency. And inasmuch as we are not now in an agitation in regard to an alteration or modification of that law, I would not be the man to introduce it as a new subject of agitation upon the general question of slavery.' Of the abolition of slavery in the District of Columbia, he says, 'I have my mind very distinctly made up. I believe that Congress possesses the constitutional power to abolish it; yet as a member of Congress, I should not, with my present views, be in favor of endeavoring to abolish slavery in the District of Columbia, unless it would be upon these conditions'—among others, 'that it should be on a vote of the majority of qualified voters in the District.'

Of the slave trade between the states he says among other things, that, 'if I should be of opinion that Congress does possess the constitutional power to abolish the slave trade among the different states, I should still not be in favor of the exer-

cise of that power, unless upon some conservative principle, as I believe it, akin to what I have said in relation to the abolition of slavery in the District of Columbia.'

Now, sir, it is obvious that these views are incompatible with the faithful carrying out of the doctrine that all men are created equal, and endowed with the right of liberty. His views are so plainly and so publicly uttered, that it seems to deprive any anti-slavery man, of any excuse for supporting him. When in Congress in 1849, he was what you and all anti-slavery men called a northern doughface, he voted with the South against the North on the slavery question, not idly every instance, but enough to show his pro-slavery feelings and character.

Now sir, in view of the known political antecedents of the man, the time-sanctioned precedents of the courts, and the manifestly conservative tendencies and professions of the party, together with the consideration that while the doctrines of the Dec. of Independence are generally treated as abstractions, and that the above specific opinions are upon highly practical points, and in harmony both with the usages of the government and the prejudice of the people, which, I ask will probably prevail in the supposed administration of Mr. Lincoln—the abstract right of all men to liberty, of these three great violations of this right, the fugitive slave law—slavery in the District of Columbia—and the inter-state slave trade? It certainly can require no extraordinary intelligence to determine this. None of Lincoln's intelligent friends claim that he will maintain practically the great principles of the Declaration of Independence, to the avowal of which, you say 'he owes the buoy of his present nomination,' and as a qualification for the high office to which he aspires, such an avowal is not worth the mentioning.

Again you say, 'eleven years of subsequent study, thought and observation, have brought Mr. Lincoln to the satisfactory conclusion that life, liberty, and the pursuit of happiness, are gifts of God, constituting the rights of man for the protection of which, governments are instituted.' But my dear Mr. Giddings, are you ignorant of the fact that we have in the United States, low as we are fallen, millions of men, who have always believed this, and that it is a political axiom? And what must be the character of your candidate's mind, and what his means of education, that it should have taken him the last eleven years of his life, to 'come to the satisfactory conclusion' of the truth of the great political axiom of human equality on which the whole fabric of our government was originally based? Surely you make but a poor defence of your client.

You say in conclusion that 'in our territories, in the District of Columbia, and upon the high seas, our Federal Government holds exclusive jurisdiction. Then Mr. Lincoln stands pledged by every obligation that can rest upon him, to maintain to the full extent of his moral and official powers, these rights which pertain to the human soul.' But have we not seen by his replies to Judge Douglas, that he stands pledged definitely to the contrary? And did not those very replies elicit the commendation of that radical pro-slavery Senator, Judah P. Benjamin, in his late speech against Judge Douglas in the U. S. Senate? And you will notice too that these replies contain an expressed pledge, for the official fulfillment of which his faith is definitely pledged; the other is only an implied pledge, which no intelligent American reasonably expects him to regard practically by any definite act. It is by such vague abstractions, theoretically endorsed in some passing remark, that the anti-slavery sentiments of the country is deluded and quieted, while the great damning crime of slavery, works steadily on, sapping and mining the walls of freedom, and four millions of slaves wait on in hopeless woe. Sir, look at this matter in the light of practical common sense. Is it not well understood that Lincoln and the Republican party stand pledged to no positive anti-slavery action, but to the simple issue of the non-extension of slavery into territory now free. I cannot therefore justify your using your anti-slavery reputation to awaken and keep alive the false and delusive expectation that Abraham Lincoln stands pledged at all 'to maintain to the full extent of his moral and official powers, those rights which pertain to the human soul.' I view with no moral complacency the course of such men as yourself, Ichibod Cudding, and Owen Lovejoy, in prostituting an anti-slavery reputation, to reconcile the friends of liberty, to a political system, which is directly antagonistic to all those great measures of reform which abolitionists have toiled and suffered for the last thirty years. I am amazed that professed anti-slavery men should think of voting with the present Republican party. In 1850 there was more apology for them; the pro-slaveryism of the party was not so undisguised; now there is no reasonable excuse; no avowedly sacrificed the right of the slave, for the spoils of office; and the only encouraging reflection that I can indulge in, is that in so doing it has sowed the seeds of its own dissolution.

Sir, you are of venerable age and reputable position. Your name carries with it much anti-slavery influence. But sir, you have always stood aloof from and discouraged the self-sacrificing pioneers in the cause of freedom. The glorious forlorn hope of liberty, has never been animated into the breach by your approving voice. And now by a great law of human nature, and under a retributive Providence, you find yourself today in the monstrous position of commending to the American people, a candidate for the Presidency who is definitely committed against all the cardinal measures of anti-slavery reform. Nay; who definitely enmeshes a legislative act, which strikes down the more sacred rights of an American freeman, and renders obedience to the holiest promptings of humanity, and the imperious mandates of true religion, a penal offense.

Respectfully but faithfully  
GEORGE W. BASSETT,  
OTTAWA, ILLINOIS, Sept. 1, 1860.

RESPONSE FROM IOWA.

MARIETTA, IOWA, Sept. 3, 1860.

FRIEND JONES: In the Bugle of the 10th of August, and again on the 25th were letters from Parker Pillsbury in relation to holding Conventions in the states west of Ohio; containing a request that the friends in those states should make some suggestions in relation thereto. In compliance with that request, I would state that on yesterday, those letters were read in the Meeting of the Marshall Co. Anti-Slavery Society, and after some remarks upon the suggestions therein contained, a committee consisting of Dr. George Whelan, Lot Holmes and myself were appointed to take the matter under consideration, and communicate to the Bugle the result of our deliberations, which are as follows. So far as we know, there is as much if not more anti-slavery sentiment in Marshall county, than in any other portion of the