

gaged, there was not manifested that deliberate wickedness, that "malice aforethought," that calculating tyranny which has marked the course of the Methodist Episcopal Church. The principles which that church practically teaches, although they may not cause the immediate slaughter of thousands in a day, yet they justify the slow murder of the bodies and the souls of millions. Who would not rather behold the keen axe sever the head from the body of a beloved friend, who had not rather see the Guillotine drenched with the warm blood of a brother as it comes gushing from the fountain of life, than to have that friend or brother fettered and manacled by a Methodist slave trader, driven off and sold to the plantation of a Methodist minister, there to be whipped to and fro by the keen lash, doomed to live a lingering life in degradation and chains, to have the heart's blood pressed out drop by drop in the most excruciating agony, and to have the crushed spirit feel the weight of terrible despair! We regard that man as far more merciful who takes at once his brother's life, than him who murders that brother under the lingering torments of slavery.

Upon whom rests most of the guilt of the bloody crimes of those days of revolution?—What was the cause which produced those terrible effects? Read the history of the corruptions of the French church, of the venality and tyranny of the French priesthood, and you have the question answered. So corrupt was their religion, so foul and degraded the character of their priests, that the people learned to hate every thing which bore the name of religion, and to scoff at and ridicule the idea of a God. Can not the priests of this land take warning by that blood-stained history? Had it not been for the reformatory movements of the advocates of peace, temperance and anti-slavery in this land, who have presented to the people a religion which the uncorrupted heart naturally loves, we know not but the history of the churches and priests of America, would have been read in the history of the church and priesthood of France. We warn the priests of the terrible consequences of their course, and while rebuking them for their error will strive to inculcate the principles of true religion so that the false and polluted faith which the clergy teach, shall not drive the people into bloodshed and violence.

If the French revolutionists asserted there was no God save reason, the Rev. Elisha Bates and those with whom he stands ecclesiastically connected, practically teach the people a no less infamous doctrine, for they learn of the priesthood to trample under foot every one of God's laws, even to his commandment "Thou shalt not bear false witness against thy neighbor." We will make our declaration stronger, and assert they teach them a far more infamous doctrine than atheism. We would rather believe in no God, than to be led to the worship of a being who delights in war and blood, who is the protector of armies, and the God of Battles, who has instituted and enjoined slavery, and blessed the gallows as the workmanship of his hands. Such a being is most foul and degraded, and is even less calculated to excite those deep and hallowed feelings of veneration which the God of peace and love has implanted in the souls of his children, than "the lowest and most degraded and profligate of the female sex" which this priest tells us were worshipped in the spirit of ridicule by the French people. Yet such is the God of the American Church.

The Rev. slanderer asserts that Garrison and other abolitionists advocate the abolition of the marriage relation. Our anti-slavery acquaintance is quite extensive, yet we do not know of a single individual in the ranks of the abolitionists who holds such sentiments, nor did we ever hear of one who held them, unless our information came through the medium of such slanderers as the Rev. Elisha Bates. But we do know that the Methodist Episcopal church tramples that relation under foot in the persons of several hundred thousand of its own members! Even if the allegations which this priest makes against the anti-slavery Disunionists of America, and the Republicans of France were true, it would only prove that in this particular they were as bad as the Methodist Episcopal church. We grant too much; even this would not make them so bad. Let it be shown that the Jacobins of France, or the Disunionists of America were, or are the sworn supporters of a government which is pledged to hurl back into the power of their outragers, those women who strive to escape from the house of concubinage and pollution to which they have approvingly condemned them, as many of the members of that church have sworn to do to their sisters of the South, and we will then admit that they are equally guilty, and that all should be alike infamous.

Among other of his charges is one that the abolitionists are opposed to the right of private property. This is false of them as a body, though it is doubtless true of some few individuals who are abolitionists, just as the

assertion that the Methodists are Christians would be true of the few, but false when applied to the body. What if there are some among us who would have all things free to man as the air he breathes or the light which gladdens his eyes, who would have mankind live together as the loving children of one family, each producing his share for the common good, each having his wants supplied from the common stock; we will venture to say that such never take from their brother that which he has toiled to produce, without first obtaining his consent or rendering him an equivalent. Can the members of the Methodist Episcopal church say as much for themselves and the other religiousists of the land? On the contrary, it is not a notorious fact that many of them live by the plunder of God's poor, and that their brethren in the church justify the deed?

What if there be some abolitionists who are opposed to all human governments and human laws which contravene the laws of God, their peculiar views no more form a part of the anti-slavery movement, than do the peculiar religious views of those Methodists, Baptists, Presbyterians, Quakers, Episcopalians and Catholics who are members of the anti-slavery societies; and it will become a professed Christian minister to stand up and approve those who unlike himself choose to obey God rather than man, who desire rather to live under the perfect laws of God's government, than to sustain the bloody and oppressive governments which men, in their wickedness, have built up. With what priestly assurance, with what clerical impudence he denounces us as the opponents of human government, while at the same time he and his church are upholding an institution which not only contravenes the government of God, but destroys the foundation of all just human governments—the doctrine of man's equality, the principle of the equal brotherhood of man.

We understand something of the tricks of such modern Jesuits. The priesthood, unless its members are fools, know that the religion they teach is foul and corrupt, and will not bear investigation, and when they see public attention being directed towards it, they strive to call off, and divert the minds of the people into some other channel. But we tell them their efforts will not avail them.—If the pro-slavery church cannot be reformed, it must be destroyed. If the teachers of a pro-slavery religion cannot be converted into true ministers of Christ who will "preach deliverance to the captive, and the opening of the prison to them that are bound," they must be hurled from the place which they unworthily claim a right to occupy. The pro-slavery cause is destined to go forward, and everything which partakes of the likeness and character of slavery will fall before it. We care not whether the image and superscription of Caesar be engraved upon church or state, we shall not recognize it as the image and superscription of God, and the power of Caesar will be found too weak to save it.—Let the priesthood lie and howl, it will not avail them. They feel, they know that their power is being destroyed, and that "MESS SENE, TERRE UPHEAR IN" is written in legible characters upon their wretched temples where they have desecrated the vessels of the living God, and defied the power of the Most High.

TEMPERANCE MEETING IN SALEM.

We have often regretted that our weekly anti-slavery meetings, and our editorial duties so entirely occupied our time that we have had no leisure to attend any of the evening meetings in Salem. Last Saturday we had no appointment, and as the Temperance society held its regular meeting on that night, we concluded to go. It assembled in the Methodist Episcopal church. This society recently passed a resolution asserting it was the duty of all its members—the male portion, at least—to aid in prosecuting the unlicensed rum-sellers. Some of the minority felt much aggrieved by its adoption, and soon after our arrival one of them offered a resolution declaring, in substance, that it was inexpedient to prosecute in the cases referred to. The President decided that the resolution could not come before the society for consideration unless the members first agreed to receive it for that purpose, which they refused to do, thus denying to one of their members who changed to be the unpopular advocate of an unpopular sentiment, the right of speech. The member observed "this is not the first time I have been gagged in a temperance meeting," and one of the majority replied, "and it won't be the last." We never knew a society to be guilty of a more despotic act. Even the American Congress does not so gag its members—it has no rule so tyrannical.

After the society had denied the attempt to move the right to offer his resolution, Benj. S. Jones made a few remarks in regard to the difference of opinion which prevails among the advocates of Temperance in relation to moral power and legal force, and

the propriety of fully and freely discussing all principles and measures relating to the cause. Another member then renewed the motion, or rather again asked permission to present the resolution, but was also gagged. Williams, the reformed drunkard, then addressed the meeting, and in the course of his remarks, warned the people not to discuss the question which was presented in the gagged resolution. When he had concluded, B. S. Jones briefly gave his views in relation to the forbidden subject, presenting arguments against the rightfulness and expediency of resorting to legal force in such cases, and administered a severe rebuke to the society for its application of the gag to its members, and its cowardice in refusing to hear the views of the minority. Considerable excitement was manifested while he was speaking, for there existed in the minds of many present a strong personal prejudice against him, and in favor of Williams. We believe that Williams has done a vast deal of good, and will doubtless do much more, but we do not regard that as a reason why his false positions should be suffered to pass unnoticed or that which appears wrong to us, unrebuked. When he adverted to the commandment "When you are smitten on one cheek turn the other also," he said "he would do so, and then jump into the fellow, like a dog into a leg of mutton." We could not but feel that such an expression was derogating to christianity and its founder, and that he ought to be rebuked. Many who could hear such a sentiment unmoved unless by laughter, were exceedingly dissatisfied when the unpopular speaker called the attention of the audience to his character. One member said the house was not open for the purpose of such discussion, though the same individual sat very easy under two short speeches which were afterwards made on the popular side of the question of legal force.

On leaving the house, stones were thrown at us, and just as we reached our boarding place, a large one came with such force as proved it was sent by a man's strength.—Jacob Heaton, who was with us, narrowly escaped being struck by it. After we had entered our home, B. S. Jones discovered that some fellow had cut a slit in his coat; and thus concluded our first visit to the Temperance society of Salem.

The moment we took our seats in the meeting house, we could see by the dark scowl which rested upon the countenance of some, and the insulting remarks of others, that anything rather than a good spirit prevailed there. And what wonder? The man who regularly officiates in that house on the Sabbath day, declared in a public meeting not long since, that inasmuch as we had disfranchised ourselves, we had no rights; and his people evince a willingness to build upon the foundation which their unobscured pastor has laid. We pit, in re th u w, blame, his poor deluded tools. They are the blind followers of a blind guide; they think not, nor reason for themselves.

If the spirit which obtained at the Temperance meeting on Saturday evening is the ruling spirit of their society, we are not surprised they have so little faith in the moral power they possess, and therefore resort to legal force. The spirit they manifested on the occasion referred to, most certainly will not be very efficacious in converting the rum-seller to Temperance principles.

IMPORTANT.

A correspondent of the Cincinnati Herald, speaking of the Liberty Party Convention which commenced its sittings in Boston, on the 1st of Oct., says:

"Resolutions were presented in regard to the Constitution of the United States going to make it an anti-slavery instrument."

"Going to make it anti-slavery?" We apprehend it will take a great many Boston Conventions to make it such an instrument. If they had passed resolutions "going to make" piracy true christianity, their action would have been no more absurd than it was. Crimes, or criminal compacts, are not converted into good goods, or just covenants by the adoption of resolutions, although Liberty Party appears to think that the Constitution may be effaced in its character, or converted into any sort of commodity, at the beck and bidding of a few of its leaders, who endeavor to have the people regard it just in that light which will best promote their political views.

Will ye have it, gracious masters, a stepple or a whale, A meeting-house or eagle, a prayer-book or a pall? Must we swear it a Devil, or a messenger of light, Denounce it as despotic, or maintain that it is right!

"THE SLAVEHOLDER'S RELIGION."

We have received from Samuel Brooke, a copy of a pamphlet bearing the above title which he has just published. We hope to be able to give some extracts from the work in our next. As soon as we receive it for sale we shall notify our friends of its arrival.

LIBERTY PARTY VOTE IN COLUMBIANA COUNTY.—Last year Liberty Party's ticket averaged 254 votes, this year 116. A cheering evidence of the progress of true principles in this county at least, and a strong proof that the Constitution is becoming more and more odious to the true lovers of liberty.

The Aurora attributes this defection among other things to the fact that "the Liberty men were not told to come out by word of mouth, and therefore did not come." And is it so! Are there men in the ranks of Liberty party, who while they claim that man's highest devotion to the cause of the slave is to be shown at the ballot box, and that political power is the means by which slavery is to be overthrown; fail to manifest their zeal, and labor in that way which they deem the only effectual one, unless some one tells them to do it by "word of mouth." We suspect the men who absented themselves, have a higher standard of morality than our friend Frost attributes to them, and that the loss of votes was owing to the new views which have been embraced in regard to the pro-slavery position of that party. We know it is not pleasant for an organization that looks to majorities for power, that measures its strength by the number of votes it can count, to lose in one year of its infancy, considerably more than 50 per cent of its influence. We would however recommend the members of that party to console themselves with the reflection, that their great loss, is the slaves great gain.

"As the Old Bird Sings the Young Ones Learn."—Coming from the Post Office a few evenings since, we passed two or three boys in the street and on recognizing us, one of them called out, "All persons in favor of Jones leaving town before day-light to-morrow morning, will please signify it by saying, ay."

Those who have read an account of the Paris mob, and the conduct of the Rev. mobocrat of Salem at that time, will easily comprehend where the boys learned the language they used on that occasion. This is the teaching of Henry Ambley, and the boys sped his ministerial dignity, by doing that jestingly, which the Rev. mobocrat did in sober earnest in regard to our friends, Stebbins and Fitch. And why should they not? Their parents have probably told them that he was a man of God, a preacher of righteousness, and doubtless expressed a hope that they would be as pious and as godly in all their thoughts and actions, as is the reverend teacher. So the boys follow in the footsteps of their "illustrious predecessors," and find the imitation of his mobocratic example rare sport.

THE TRUE AMERICAN.

We perceive by our exchanges that the publication of this paper has been resumed. We have never succeeded in procuring it for ourselves, although a copy of the Bugle has been regularly forwarded with the expectation that the publisher of the American would exchange with us. We therefore can only speak of it at second hand. We hope some day to be able to effect an exchange when we can better judge of its merits. We rejoice that it has been recommenced.

GENERAL ITEMS.

FOREIGN NEWS.

EIGHT DAYS LATER FROM EUROPE.

The Great Britain Steamer, which left Liverpool on the 27th September, ult., for New York, put into Holmes Hole, on Monday last, having lost one of her masts and being short of coal. She was immediately supplied with the latter article by the Schooner David Coffin, which had just arrived with a cargo from Philadelphia. She has experienced very heavy gales during the last ten days.

A return of wet weather in England, it was feared, had done great injury to the crops of grain which remained unharvested.—And even if the harvest in the northern part of the Kingdom had been got in well, the yield would scarcely have reached an average. The deficiency in the crops extended over the greater part of Europe. Holland had reduced the import duties, and Belgium removed all restriction on the importation of grain into those countries. The potatoe crop had also generally failed throughout Europe, and to meet the deficiency occasioned by the calamity, large quantities of rice and grain had been taken out of bond and shipped to France and other places. Notwithstanding the fact of the markets rising, the averages are descending, owing to the large quantities of inferior grain, the produce of the present harvest, being offered for sale. A bottle had been picked up at sea, in which was a paper, on which was written on one side "Packet ship England, from Liverpool, December 11th, 1845, long 98.7, lat. 45.16, (and on the other side) "Lost quarter boat, 10 feet water in the hull, no vessel in sight." This caused great interest on behalf of those on board that unfortunate vessel.

A great number of vessels had arrived within a few days in the Thames and different London docks from East and West India, China and all other parts of the world. 150 were reported at the Custom House in one day, and the long room literally besieged by the "Gospains" tendering re-

ports of their cargoes. Within two days 300 ships had also arrived in Sunderland harbor.

The Irish College Lill, causes considerable virulence of feeling. A protest from the Catholic Bishops and arch-bishops had been made against the measure. It appears 17 against 9 votes in favor of the bill. The former in publishing their views, have made known the divided councils to which the measure has given birth. The Government are taking prompt measures for the erection of the new Seminaries, and in one year they will probably all be in existence if not in actual operation. The unanimity which has heretofore marked the proceedings of the catholic body in Ireland, is broken; and the differences in the church, which the measure has occasioned are pregnant with important consequences for the future.

In India, steam was every day becoming more available. Rail-way conveyances both for passengers and goods, were about to be introduced with the most promising advantages both to the public and to the proprietors. The prospectus of the East India Railway Company, had just been published in Calcutta. It is impossible to appreciate the rapid improvement which the completion of the measure will work in the moral and secular condition of the people of India. Most sincerely must all lovers of the human race, pray for the speedy accomplishment of this important project.

GREAT FIRE IN MONTREAL.—We find the following paragraph in the Montreal Courier of Saturday, 4th inst.

"A fire broke out in Griffin Town, about 5 o'clock this morning, and has continued to burn to the present hour. (9 o'clock,) and is not yet got under. About one hundred buildings have already been destroyed. When we left the ground it was in contemplation to blow one or two houses, to prevent its extending further."

FROM TEXAS.—A letter received on Monday, from a friend in Texas, says:—

"All is quiet on our Mexican frontier—no fighting yet, nor will there be, I caudly believe."

C. M. CLAY has refused to have anything to do with the press and type of which T. F. Marshall, J. B. Clay, and their coadjutors took possession, and which they shipped to Cincinnati.—He will bring an action for damages against these gentlemen.

LATEST MISSOURI NEWS.—Gov. Ford of Illinois has issued a third proclamation, warning all persons from Iowa or Missouri from coming into Illinois to take part in the civil war between the Mormons and anti-Mormons. Some of the citizens of Clay county, Missouri, have held a meeting since the proclamation, at which they resolved: "That although Gov. Ford of Illinois has thought proper to address a proclamation to the citizens of Missouri and Iowa, warning us to take no part in the quarrel pending in Hancock county, we shall, nevertheless, act as freemen, possessing hearts that can sympathize with their fellowmen when wronged, and hands that can assist them when called on in maintaining their rights."

As Good as if it were Esop.—The Nantucket Islander says the following story was told by a reformed inebriate; as an apology for much of the folly of drunkards:

"A mouse, ranging about a brewery and happening to fall into a vat of beer, was in imminent danger of drowning and appealed to a cat to help him out. The cat replied, 'it is a very foolish request, for as soon as I get you out I shall eat you.' The mouse piteously replied, 'that fate would be better than to be drowned in beer.' The cat lifted him out but the fumes of the beer caused him to sneeze, and the mouse took refuge in his hole. The cat called on the mouse to come out.—'You sir, did you not promise that I should eat you?' 'Ah!' replied the mouse, 'but you know I was in liquor at the time.'"

NOTICES.

ANTI-SLAVERY MEETINGS.

BENJAMIN S. JONES and J. ELIZABETH HITCHCOCK will hold meetings at Berlin on Saturday and Sunday the 21st and 25th of October, commencing on Saturday afternoon.

ANTI-SLAVERY MEETINGS.

S. S. Foster and Abby Kelley will attend Anti-slavery Conventions at the following places.

Antioch, Clinton Co., Tuesday, Wednesday and Thursday, October 28th, 29th, 30th. Jamestown, Green Co., Saturday, Sunday, and Monday, November 1st, 2d, 3d. Green Plain, Clark Co.; Wednesday, November 5th.

Xenia, Green Co., Friday, November 7th. Yankeetown, Warren Co., Sunday, Monday, Tuesday, November 9th, 10th, 11th.

The first day's meeting at Antioch and at Yankeetown, will commence at 2 o'clock P. M. Those at Jamestown, Green Plain, and Xenia at 10 o'clock, A. M.

SAMUEL BROOKE, Gen. Agent.

MEETING AT NEW-GARDEN.

Benj. S. Jones and J. Elizabeth Hitchcock will hold meetings at New-Garden, Col. Co., on Saturday, and Sunday the 8th and 9th, of Nov. commencing at 2 o'clock on Saturday afternoon. Will the friends in that neighborhood see to making the necessary arrangements.

DISTRICT MEETING.

The Eastern District Anti-Slavery Society will hold their next meeting in Columbiana on Seventh day the 1st of next month, at 10 o'clock A. M. Benjamin S. Jones, J. Elizabeth Hitchcock and other speakers are expected to be present. We hope there will be a general rally.

WM. C. ALEXANDER, Sec'y.

10 mo. 17, 1845.

NOTICE.

The Executive Committee of the O. A. S. Society, are requested to meet at Columbiana on Seventh day the 1st of next month, at 9 o'clock, A. M. A punctual attendance of all the members is desirable, as business of importance will claim their attention.

LOT HOLMES, Sec'y.

10 mo. 17th 1845.