

fluence, who would be up and doing something for the cause of truth if the spell were broken? And when these young minds come to the door and look out, here stands a B. B. Davis, wielding the "pen of a ready writer," to frighten them back into the pestilential atmosphere of a pro-slavery and war-sustaining church.

If the brother thinks I bring hard charges against the Friends Society, I will here quote testimony which may, to say the least, cost him a blush before he can get it refuted or set aside. I have now in my possession a letter dated at New Garden, Columbiana county, Ohio, 8th month, 22d, 1811, and signed by B. B. Davis, and addressed to William H. Hillis, from which I select the following extracts:

"Thy letter alludes to Non-resistance, and thou seems to suppose that I should be in favor of that doctrine. Why so? I suppose it was not because I am a member of Friends. But it is not a lamentable truth that our Society, as such, stands opposed to non-resistance. The doctrine is too peaceable for them; they are strangely endeavoring to occupy a middle ground between peace and war, between the principles of universal love and those of military tactics. There is just as much ground to stand upon between the States of Ohio and Indiana, between the county of Mercer in the former, and Jay in the latter, without treading on the land in either, as there is between these great antagonistic principles. The Society of Friends, I consider, began upon the right principles, so far as the light of their day enabled them to see, and surrounding circumstances called upon them to act. They espoused a new cause, or established and maintained at the hazard of life, property and reputation, certain testimonies against evils which had, ere that time, been looked upon with indifference and apathy. While they continued to labor not only to advance those righteous testimonies, but to divine new modes of resisting newly invented schemes of vice and wickedness, they prospered. But when they began to imitate their ancestors for the sake of appearing like them, when they endeavored to escape the obloquy and persecution which it was their lot to encounter, and cleave to all the outward ceremonial forms of their ancestry, truth began to recede from them, justice pined under a drab coat, and humanity leaped from under the broad brimmed beaver, and the outside only stood as a monument of ancient virtue and benevolence. When in New York, I obtained some information relative to the obstacles which many, in high standing there, are in the habit of throwing in the way of moral reform, and I thought of the charge brought against a certain class in old times that they "were casting out devils through Beelzebub." The Society of Friends, as above stated, commenced certain labors of a very benevolent character; they persevered in them for a time, and when the people of the world began to aid in the promotion of these enterprises, the cry was raised—"They are doing it in their own will."—"They are the people of the world, keep clear of them," &c.

My sheet is about full, and I have no more room to quote from this appropriate document. Oh! Benjamin, Benjamin, if I had room to comment, I know not what I should have to say to thee, but I have not, so I leave these extracts for the consideration of thyself and others, and subscribe myself the friend of "Comeouterism."

VALENTINE NICHOLSON.
Hareysburg, 4th month, 30th, 1816.

NO. II. THE TENDER MERCIES OF THE SLAVEHOLDER ARE CRUEL.

It was Saturday evening when we stopped at a large and stately mansion, where we intended to spend the Sabbath. Mr. A., the proprietor of the establishment, received us with all that hospitality by which the Southerners are generally characterized. My friend having made known to him his mission, he remarked that he would be pleased to hear him preach to his slaves, for he found that those among them who were already Christians, were by far the most profitable. I have said that we were received by this man, with a spirit of kindness and hospitality.—Perhaps it may not be entirely amiss here to make a remark by way of explanation. I believe that the argument so often used by Northerners, to prove that slaveholders are respectable men, viz., that they are very benevolent and generous in their dispositions, is strictly true; but to their shame be it said that this benevolence, this generosity, extends only to a certain class of individuals. Should a person there, who moves in the higher circles of life, act the part of the good Samaritan, by administering to the wants of the down trodden slave, by binding up his broken heart, and pouring the oil of consolation into the deep gashed wounds of bleeding humanity, he would be immediately cast out of society; treated as one utterly unworthy the notice of those respectable, philanthropic, men-stealing slaveocrats. But I am digressing from the main point. That evening, and the succeeding day, brought with them scenes that will ever be remembered with unmingled sadness.

A female slave, belonging to Mr. A., who had been unwell, and unable to labor for several days, came into the room where we were sitting, and said to her master that she needed assistance, or at least, a shelter, under which she might be protected, as her hut was

very open. With sullen wrath deeply depicted upon his brow, he said to her in a voice which might have made the knees of terror quake, "go to the devil, and make the best of it." (Here let me say that profanity, among the Southern religious professors, is no uncommon thing, though in justice to those who make very great pretensions, I would say, that they generally refrain from this practice on the Sabbath.) This poor victim of Christian cupidity then turned and left the room, while the scalding tear drops coursing rapidly down her sad and despairing face, revealed the deep anguish of the sorrow-stricken heart. A few moments silence followed her departure, when this God-dishonoring man, taking down the family Bible, remarked, that as it was getting late, we would have worship and retire.

My friend begged leave to be excused from attending worship with the family, as he preferred having his devotion in his room.—Weary with travelling, we retired, but not to rest. As for myself, my very dreams were haunted with the frightful ghost of this miserable, deluded mortal. My friend, not being able to sleep, spent the most of the night in prayer to Almighty God, that he would in tender mercy, visit that poor soul, and snatch him as a brand from the eternal burning. In the morning, while we were sitting at the breakfast-table, a little half clad slave came running in, and said that aunt Agnes lay dead in her hut. We quickly repaired to the spot to learn the truth of the statement. "Honor be the Heavens in sackcloth, and let the sun hide his face as he did when the infatuated Jews nailed the Son of God to the cross!—and let there be a jubilee in HELL!" What a spectacle was presented to our view! On the bare ground lay the injured mother, cold and lifeless. The consequences were before us. A hog, which had access to her hut, had torn her new-born babe into a hundred fragments, which lay scattered all around the yard.

Tell it not in Gath; publish it not in the streets of Ascalon, that deeds which even the cruel Turk would blush to own, have been perpetrated in Christian (?) America. My friend inquired of the master if he did not, in view of the aggravated circumstances of the case, feel condemned: to which he replied, that he did not, from the fact that he had brought himself into such a relation to God as perfectly to acquiesce in all his providences.* Mr. A., having commanded some of the slaves to gather up the fragments of the mangled infant, and bury them with its mother, we returned to the house. Again my friend feelingly reminded him of her claims upon the generous sympathy of his host, and strove to convince him of the moral turpitude of such inhuman and cruel neglect. But alas! his admonition proved only a savour of death unto death. For not wishing (as is the case with most reprobates,) to have his sins set in order before him, he turned to his reprove, and in a spirit, which, to say the least, savored little of kindness, and in a tone, which only made more palpable his already sufficiently demonstrated guilt, said, that he had given him leave to preach to his slaves, but as for himself, he wished none of his instruction.

We retired to our room and spent the time in reading until ten o'clock, when Mr. A. gave us an invitation to accompany him to the house of God, (a Baptist Church) remarking that as it was communion day, it would be one of unusual interest. We accepted his invitation.

"For to see the worst, a wish arose." After a hypocritical, cradle-plundering choir had sung a spiritual song, and a God-dishonoring, woman-whipping deacon had made a solemn prayer, a licentious, man-stealing priest descended from the sacred desk, which his unholy presence had polluted, and with his blood-stained hands, began to break the bread and pour the wine into silver vessels, purchased with the price of the souls and bodies of his own Church members; and all this was done "for the glory of God, and the good of souls." He then tried to put on a sanctified countenance, and with a trembling voice said, "the white members will now come forward and partake of the sacrament, but the niggers will wait until the rest are through." Mr. A. was one of the first to go forward to

* It may be said by some, that it was unreasonable to suppose that this man would have acted in a manner so wicked and base, from the fact that it would go against his interest. In answer to this objection, I would say that men, when in a fit of anger, do not generally consult interest. The fact is, that nine tenths of all the cruelties practised upon the slaves, are inflicted while the masters and overseers are intoxicated with rage, as was the fact with regard to the case in hand.—Those who know any thing about the slave system, must acknowledge, that frequently the slaves are so abused as utterly to unfit them for labor for days and even weeks together, during which time, of course, they are of no use to their masters. Another consideration is, they not only vent their spleen upon the poor victim of their rage, but terrify the rest into submission.

partake of the holy emblems. Oh! how hell must have exulted and rejoiced! Aye, methinks in that sparkling cup the images of devils must have danced in hellish glee, as he raised it to his polluted lips. But I forbear, and leave my readers to draw their own conclusions.

I cannot close without adding one word to the mothers and daughters of the north, who are surrounded not only by the comforts but the luxuries of life—whose homes and children are their own, and from whom no unallotted hand may snatch them.

Christian Mothers, when you gather your little ones around you, and call them yours—when you teach them the lessons of purity and love, which none so well as yourselves can teach—then think of the wretched slave mother. Her child is not hers; she is robbed of all the endearments of domestic life—in ignorance and darkness—she toils, she suffers, she dies—with none to pity, none to aid. Will God hold you guiltless if you do not lift up your voices in behalf of those, your crushed and injured sisters.

Daughters of the north, whose honor and safety are carefully guarded by faithful and affectionate brothers—remember the degraded slave daughter, who is subject to every insult and outrage which any pale-faced libertine may choose to inflict, and whose brother must be made the unwilling witness of her ruin. Can you hold your peace in view of such outrage, and be guiltless!

Will it avail anything in the great day of account, in the ears of Jehovah, for you to come forward and say, "Ah! public sentiment was such that I dared not open my mouth!" Christ has said, "unless we love our neighbors as ourselves, we are none of his."

Would you, Christian Mothers, see your babe torn from your bosom by the ruthless hand of the slave driver, and not lift your voice for aid! Would you, Christian daughters, see your sister placed upon the auction block and sold for a domestic *seraglio*, and not raise your voice in her behalf! If you have not the heart of a fiend, there can be but one answer. Then if you love the slave mother and sister at the south as you love yourselves, you must act accordingly, a corrupt public sentiment to the contrary notwithstanding.

AN EYE WITNESS.

FRIENDS EDITORS:—

I wish to communicate a few facts for publication, that the friends of universal freedom may be encouraged to press forward, wielding the mighty sword of truth, which is destined to break every yoke, and to sever every band, that the oppressed may go free.

On Thursday evening the 23rd ult., our friends S. S. Foster and his wife commenced a series of lectures in this place, (West Middleton, Washington county, Pennsylvania,) which resulted in great good, as I believe. Having attended the first, and every succeeding appointment, numbering ten in all, I think I am prepared to give a fair statement as to the effects produced.

But before I make any further statements, with reference to the meetings, I wish to say a few words about the people of this place. They are intelligent as a general thing, and many of them are abolitionists of the new school—I mean political Abolitionists. But alas! the majority of them are awfully pro-slavery in their church relations, they being Unitarians, Disciples, Presbyterians, Seceders, Episcopal Methodists and Wesleyan Methodists, all of whom are giving strength to the hands of slavery, in their several degrees according to their strength and influence.

But honor to truth; it will cut its way through the flinty shell of education, and more Leviathan like scales of prejudice to the hearts and consciences of the people.—So it was here, while our friends Foster presented the truth; we all felt its force and power, acknowledging thereto *GUILTY!* GUILTY!! GUILTY!!! some in a greater and some in a less degree. It is true, when the speakers were proving (which they did to a demonstration) that the priests of this country are liars, thieves, adulterers, man-stealers, pirates and murderers, many of the hearers were seen to squirm and writhe like serpents, on a bed of embers; indeed some of the members of the churches of this region were so shocked that they have not yet recovered. Their hearts are full of anguish, and their actions declare, "hast thou found me, O mine enemy!" Yes, light and honesty, their most inveterate enemies, have found them out, and are exposing their deeds of darkness to the gaze of an unsuspecting community, which causes them much to fear that their craft will suffer loss.

The Episcopal Methodists are wonderfully beset with the doctrines taught, and well they may be, for they were made out the most wicked church in the country—the most diabolical of all the associations of our nation. But the priesthood are most wise in wicked-

ness, and one McCree hath already found an anodyne for the M. E. Church of this place, by stoutly arguing that the church is not pro-slavery, and that no member can be expelled from it till it is proved that he is a slaveholder in heart. O, consistency! The Presbyterians are not all pleased; some of them are quite sick; it being clearly shown that they are guilty of all the above named crimes. The Disciples were not all pleased as well as they would like to have been, and why? Because it was shown that their leader is the worst man in the whole country; as a professor of religion, his influence is greater than that of any other man. I mean Alexander Campbell.

I might mention how quite a number of the members of other churches received the truth, but shall close this part of my communication by stating how the Wesleys stood the fire. They were a little disturbed and most of them acknowledged they were somewhat guilty by inviting pro-slavery persons to commune with them, and by voting under the Constitution; but, though they are thus guilty, the speakers allowed they were honest in part, and would walk in the light, and that all they (the speakers) had to do with them was to present the truth and give them time to reform.

The next thing that startled the people was the dissolving of the Union. Hands off, hands off, was the cry. And though it was clearly shown that the North's share of the Union is tar and feathers, and eggs, and imprisonment and death, if they speak in behalf of the poor bleeding slave, yea for acts of mercy and benevolence, northern men are seized, dragged from their homes, from their wives, mothers and children, and northern women are made widows; *shame!* and northern children orphans, to glut the rage of southern demons; though these things were clearly shown, yet the cry was, and is "don't dissolve the Union; O, give us Union, though the South has murdered our men, and widowed our women, and meets us with the convincing argument of tar and feathers, pistol and bowie knife, yet let us have *blessed Union*." And though the black baby of the South has sucked eight hundred millions of dollars from the breasts of the North, still the cry is, give us Union, sweet Union. But to conclude. After all the whining for the Union, the lectures resulted in making about twenty Disunionists, in selling quite a number of books, and in getting a number of subscribers for the Bugle and other Anti-Slavery papers.

Yours for no union with slaveholders,
N. SELBY.

ANTI-SLAVERY BUGLE. SALEM, MAY 13, 1848.

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

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

ANNIVERSARY NOTICE.

The Ohio Am. A. S. Society will hold its Annual Meeting at New Garden, Col. Co., commencing on the 17th of Jan., at 10 o'clock, A. M.

Arrangements are being made for the attendance of prominent advocates of the oppressed, not only of our own, but other states; the result of which, with other particulars, will be made known previous to the meeting. From the increasing interest in this state we anticipate a GENERAL RALLY. We also invite our friends of Western Pennsylvania, and Eastern Indiana to be with us on that occasion, and aid in devising efficient plans of operation for the coming year.

By order of the Ex. Com. of the O. A. A. S. Society.
LOT HOLMES,
Rec. Secretary.

THE ANNUAL MEETING.

Have you read the "Anniversary Notice!" and have you arranged your business with a view to be present at the Annual meeting of the State Society? We hope it will be a great gathering, and that abolitionists from all parts of the State, and from the States adjoining will be in attendance. Let every one who has it in his heart to feel for the slave, and who would see his country redeemed from her thralldom, and the fetters stricken from the captive limbs, embrace that opportunity to bear his testimony in favor of Freedom and of Right. Let them come from the South, where homes have been invaded and firesides made desolate, where the husband has been stolen from the wife and the father from the child; and where the waters of the Ohio form no barrier to the aggressions of the slave power. Let them come from the North, from the shores of those inland seas which mark the boundary line between the men-catcher's hunting ground and the soil where breathes no slave. Let them come from that Capital, alike disgraced by the en-

actment of Ohio Black Laws, and by the track of Kentucky kidnappers. Let them come from the east, to seek for and worship the truth, even as the wise men of olden times sought the manger-cradle of the Babe of Bethlehem. Let the pioneer spirits whose habitations are in the west, turn back for a little while that they may renew their strength, and be better prepared to be pioneers in a great and glorious enterprise, prepared to hew down the forests of pro-slavery opposition, and make clear the way of the Lord. Let the mechanic and the farmer, the merchant and the doctor, the lawyer and the priest all be there. Let all come who have freedom, all who can give freedom, all who desire freedom.

There has perhaps been no time in the progress of the anti-slavery reform when action was more needed than now. Since the last meeting of the State Society, Ohio has proved, beyond a doubt, her utter inability to protect her citizens from outrage and aggression. We have seen them—both white and colored—kidnapped from her own soil, one torn away from within the very shadow of her Capitol, and her attempts to protect them, but betrays her impotency. The demands made by her Executive upon Virginia and Kentucky, have been refused or evaded.—However powerful she may be to oppress, we have seen she has no might to protect. And, as it is with Ohio, so is it with her northern sister States to a greater or lesser extent. They must submit to the dictation of the South, even though it be to annex territory upon which slavery may feed and increase in strength. Texas, with a millstone weight of infamy about her neck ready to sink her to destruction, must be greeted as one of the sisterhood, as a member of the "Glorious Union."

These and other facts which the pen of history has recorded within the last year, declare in a language not to be misunderstood, that if we would secure our own rights, and restore to the slave the possession of his, we must not depend upon a State government that is powerless to protect, nor a National government which is controlled by the oppressor. We must depend upon our own strength of purpose, upon our own moral principle. And it is in order to devise ways and means most successfully to carry out our opposition to slavery, to make it tell upon the cause of human rights, and to heat back the surging waves of tyranny so they shall not dare to wet even the feet of Humanity, that we urge you to give your attendance, to encourage with your presence, and assist by your counsel.

A great work must be done. Public opinion must be regenerated, the people of Ohio must be converted to practical abolitionism; and before this can be effected, the corruptions of Church and State must be exposed. The probe must be thrust to the bottom of the wound, before society can be cured of the horrible disease whose cancerous power is destroying its very vitals. This mighty work is to be accomplished by individual labor, by individual faithfulness; and it is desirable to know in what channel our efforts shall be directed, in what manner our labors will prove most effective. We expect these matters will be investigated at the Annual meeting, and we hope some plan of action for the Society and its members will be decided upon, that in the coming year shall produce a more mighty revolution in public sentiment than Ohio has ever known, and do much to hasten the slave's deliverance.

We did not request anti-slavery and other papers, which were willing to notice the call for the annual meeting of the State Society, to do so; for we considered its publication would be a sufficient request. In this we were mistaken; and we hereby request all papers that have not noticed it, and are willing so to do, to copy the call of the Secretary, or inform their readers in some other way of the appointed time, place, &c.

DEMOCRACY AND CHRISTIANITY IN AFRICA.—By the last advices from the French colony in Algiers where 80,000 men are required to protect 50,000 settlers, it appears that Abdel Kader, the chief of the Musselman forces is strongly spiced with American Democracy and Christianity. He manifests a warm desire to support that institution which Governor McDuffie declares to be the corner-stone of Republicanism; and which Bishop Hedding contends is based upon the golden rule of Christianity. In a proclamation he has issued he thus speaks of the Commander of the French forces. "He has enfranchised the slaves which God has given."

GEORGE McDUFFIE, Ex-Governor of South Carolina.

ABDEL KADER, Musselman Chief in Africa.
ELIJAH HEDDING, Bishop of the M. E. Church.

"Lo what an entertaining sight
Are brethren who agree."

The General Conference of the Protestant Methodist Church convened at Cincinnati on the 6th inst.