

COMMUNICATIONS.

"Wesleyan Consistency."

Almost every day we find something to call forth the oft repeated sentence, "Consistency thou art a jewel." Happy the man—the church—the connection, who possess it. I sometimes feel afraid to prefer the charge of inconsistency against my brethren, lest I who am but as other men, should be found really guilty myself.

Educated as we have been, surrounded by influences as we are, it is a long time often, before we see, and see our true position.—Then some do not seem to possess the faculty for seeing much at a time, or understanding the bearing of one act upon another.—But how any of my Wesleyan brethren should so far betray themselves, and the anti-slavery cause, as the brethren at Columbiana Camp meeting did I cannot tell.

To invite pro-slavery priests to preach at an anti-slavery camp meeting is an anomaly. I am glad the first to whom they applied refused. He could see why it would be inconsistent for a pro-slavery, Free Mason, to preach for an anti-slavery, Anti-Masonic church, if the others could not. I suppose brethren did not know what to do. They did not think they could hold a camp meeting without preachers, or that they could strike their tents and go home again!

But I think I can tell the reason why my brethren pursued this course. Very early in our history the question came up, "Having left a pro-slavery church because of her sins can we fellowship members of said church?" This question has been answered as follows: "If we go to their communion, we fellowship them as a church; if they come to ours, we fellowship them as individuals; and vice versa."

Upon this principle many of us acted from the beginning, although we were never satisfied with it. Now and for some time past, I believe the ground untenable, for, to my mind, all powerful reason, that a pro-slavery church is an unchristian church, and that churches are made up of individuals, and the parts cannot be better than the whole. It may seem uncharitable, yet I cannot look upon any of the sects who cherish slavery, no matter what their professions, as having any claim to christian character. I can regard the members of those bodies as other men, I can co-operate with them in any or all the radical measures of the day, if they are disposed to co-operate with me. But I cannot recognize them as the representatives of the religion of Jesus. I will not consent to meeting Christ and Beelzebub till the devil be cast out. The great difficulty with the professed anti-slavery religious community is, they try in all their movements and operations to keep the good word of their enemies. They are willing to "come out" and form another sect, but they are not willing to entirely disconnect themselves, they wish to keep as near to the "old church" as possible, instead of getting as far away as they can, instead of going further from her every day, they begin to sneak back as though they wanted warmth from her embrace. They want to act so as to retain the name of Orthodox, Evangelical, &c., instead of striving to act so as to merit the name Heterodox, Infidel, &c. I have no sympathy with evangelical baby stealing or with Orthodox soul crushing. I believe the churches are "the Bulwarks of Slavery," (sin.) and am of course an "anti-church" man. I believe the government is the product of said churches, and as the stream cannot rise higher than the fountain, I am "no government" man.

You ask if "those are the kind of Wesleyans we have in Cleveland?" I answer, we have some of that kind and some of the other, I think.

J. W. WALKER.

The above letter of our friend Walker, will be read with interest. He does not attempt to hide the faults of his church with which he is connected. Not being a sectarian himself, he will not cover up and defend the wrongs committed by his church. With him the question is, what is my duty as a christian, not what is my duty as a member of a sect, and whatever he sees to be his duty, regardless of consequences, that he endeavors to perform. We are acquainted with others of the same connection, of whom we can say the same that we have said of brother Walker, and having said thus much, we will briefly state that the inconsistency of the Wesleyans, have not all been pointed out in his letter.

While many of the Wesleyans within the bounds of Allegheny conference, would shrink back with horror from the act of legalizing slavery, they do believe fellowship those as christians, who do legalize it; and while the larger portion of their meeting houses are open to the slave in the person of his representative and advocate, two houses at least, within the bounds of said conference, are closed; viz: the meeting house at Mesopotamia, and at Cayahoga Falls. Quite recently, we are informed, the doors of their house at the Falls were closed against our friends Leffingwell and Bassett. Should these things be?

Letter from the Editors.

RAVENNA, Nov. 22d 1846.

DEAR FRIENDS:

You will see by the date of this that we have commenced our reports of progress almost as soon as we commence our labors.

It is to be hoped that the anti-slavery feeling of Edinburg—the place of our first appointment—is not a fair specimen of Reserve abolitionism, for the prejudice there is deep and bitter. Not that the people know anything about true abolitionism; they hate it without understanding its character; all they know, or care to know, is that it opposes the God of their idolatry—pro-slavery sectarianism. One religionist of the town had been busy in misrepresenting our principles and circulating personal slanders, and the consequence was, that all whom they could contact by force or fear stayed away from "the infidel meeting." So well trained are the women of Edinburg, that when their temporal and spiritual lords said with solemn and oracular tone, "No woman of respectability will go to hear Mrs. Jones," they—good, obedient souls—bowed their heads in submission. At our first meeting there were but three women who dared appear. The storm of the succeeding day, was perhaps a sufficient reason for their non-attendance, but no storm kept them away the first day, unless it was the anticipation of a pulpit storm if they should go. Pity it is that sectarians cannot learn that humanity is far more valuable than their corrupt organizations, that the rights of the humblest individual are worth infinitely more than the interest of proud and wealthiest denomination.

You can form some idea of the hostility of the sectarians of Edinburg from the following facts. A year or more since, when there was a talk of Abby Kelley going to that place, members of the Methodist Episcopal church openly threatened to tar and feather her, and pious sisters of that denomination proffered the contents of their pillows in aid of the design. And why should they not? The Methodist women of the South flog their dark-skinned sister, why not Methodist women of the north tar and feather their white sister. One is as christian as the other, and as necessary to the support of the denomination. A short time after the above occurrence, a colored man wished to deliver an anti-slavery lecture there. A mob composed of church members and others assembled at the Town House in order to prevent his entrance, one of the religionists at least, being armed with a club.

Notwithstanding the coldness and hostility of the great majority of the people, we had quite a good gathering on the first day; and though the exceedingly unpleasant weather which afterwards prevailed very much lessened the number in attendance, yet those who did assemble appeared to be much interested in the question, and a discussion we had with a liberty party lawyer from Akron contributed no little to increase the interest that was felt. Hard and stony as the ground is, some of the seed may take root.

At this place (Ravenna) we found the state of things somewhat different from what they were a year ago. There was then a more general profession of abolitionism, but now, some who did not fully understand the principles of Disunion, or rather who did not anticipate so extensive an application of them, have drawn timidly back. The Whigs, for instance, who know that Liberty party would be opposed by the Disunionists, gave a warm welcome to the latter, but unfortunately for their party, there were men of principle among them, who, when the duty of secession from a corrupt church and government was urged upon them, embraced the principles and practice of comeouterism. This secession from their ranks weakened the party, and at the last election the Whigs of Portage suffered a partial defeat which somewhat soured them toward the Disunionists. We have however had interesting meetings, and met with a number of true friends. Among others whom we had the pleasure of seeing, was C. F. Leffingwell of Franklin Mills who has been lecturing some in the country round about; H. W. Curtis of Chester; Reads, who you know is about to enter the field as an agent of the Western Society; and ex-colonel, ex-squire Stedman of Randolph, who a few months since threw up his two commissions, and is now plain William Stedman, a comeouter from the government on non-resistant and anti-slavery grounds. What a mighty work Principle has done within the past year on the hearts of some of our friends on the Reserve. Colonel's commissions, magistrate's commissions, notary's commissions, Lawyer's certificates, Party fitters and Sectarian bonds have all been laid upon the altar of humanity. And especially is it beautiful and encouraging to see young men presenting with a willing hand and a cheerful heart their welcome offerings; anxious to make themselves of no reputation if the cause of truth may be thereby served. God grant them strong hands and brave hearts to labor for the deliverance of their captive brethren.

The night before our arrival here, a boy who was sent out of town on an errand failed to return. At two o'clock the alarm bell of the village startled the inhabitants from their slumbers, and they went forth into the midnight storm to seek and save the lost.—Their sympathy was deeply moved, and their efforts were rewarded by finding the object

of their search asleep beneath a haystack, though in a perishing condition. We endeavored to improve this incident for the captive's benefit, we told them there were millions in this land who were lost in the more than midnight darkness of slavery, who were separated from their human kind and driven forth to perish as brutes. We told them that if they would but listen, they would hear the Liberty Bell pealing out its alarm, summoning them forth to meet the pelting storm of popular persecution and to brave all dangers which await the anti-slavery reformer. These who heard our doctrines and comprehended the character of our principles appeared to yield an intellectual assent to them, though perchance many of them will not now adopt them, but wait for a more convenient season.

ANTI-SLAVERY BUGLE.

SALEM, NOVEMBER 27, 1846.

"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 Chestnut sts.

Anti-Slavery Meetings.

- B. S. and J. ELIZABETH JONES will hold Anti-Slavery meetings at Mecca, Trumbull Co., Saturday and Sunday, the 28th and 29th. Greene, Trumbull Co., Tuesday, December 1st. Andover, Ashtabula Co., Thursday and Friday, the 3rd and 4th. New Lyme, Ashtabula Co., Saturday, the 5th. Austintown, Ashtabula Co., Sunday, the 6th. Unionville, Lake County, Tuesday, the 8th. Montville, Geauga Co., Thursday and Friday, the 10th and 11th. Chardon, Geauga Co., Saturday and Sunday, the 12th and 13th. Munson, Geauga Co., Tuesday and Wednesday, the 15th and 16th. Kirtland, Lake Co., on Thursday and Friday the 17th and 18th. Painesville, Lake Co., Saturday and Sunday, the 19th and 20th.

All of the above meetings will be held in the afternoons and evenings of the days mentioned commencing at 1 o'clock, except those at Edinburg, Ravenna, and Mecca, which will commence in the evening, and continue through the following afternoon and evening, and if the friends at Mecca desire it, a meeting will also be held there on Sunday forenoon.

Will the friends of the cause please make all necessary arrangements for the above appointments; and as the speakers have no mode of conveyance of their own, they will be obliged to depend on the kindness of the friends of the cause to carry them to the places of their appointment.

SAML. BROOKE, General Agent.

Reformers—Leading Influences.

In all ages of the world, and the present is far from proving itself to be an exception, the reformer has had to endure the rude buffeting of the masses of the people. The leading influences, and no communities are without them, are opposed to innovation. They are identified with things as they are, and have much to lose by change. The masses, controlled to a great extent by them, are driven by Priest and demagogue to persecute their best friends; and the rack, imprisonment, or death has been the fate of, or contemplated, and soon have been heaped upon those who, in the face of all opposing obstacles, have pressed onward in advance of the multitude, fearlessly contending for what they believed to be truth. This bitter persecution has not been confined to him alone who would benefit mankind by correcting its abuses and reforming the morals of society; but those, also, who have made discoveries in the Sciences, or introduced improvements in agriculture and the arts, have come in for their share of persecution.

The introduction of the common wheat fan, for cleaning wheat, was opposed by the clergy of Scotland, upon the plea that it was wicked to create artificially a current of air for the above purpose. Even the introduction of the potatoe, as an article of food, met with opposition from a Priest who contended that it was the forbidden fruit. An application of boiling pitch was once used by surgeons to staunch the blood flowing from a wounded artery. Ambrose Pare introduced the practice of tying the artery with a ligature, and for this the Faculty treated him with scorn as one who would hang human life upon a thread.

The discoverer of vaccination, Jenner, was one of the greatest benefactors of the human race, but he was run down by the Royal College of Physicians, at London, for what they pronounced his monstrous quackery; and Erhman of Frankfurt, tried to prove from Scripture and the Fathers, that vaccination was the real Anti-Christ.

The practice of inoculation was introduced by Lady Mary Montague. She was hoisted at by the Doctors and denounced by the Clergy as presumptuously taking events out of the hands of Providence. But recently an

individual discontinued the Bugle, giving as a reason, that although he liked the paper and approved of its sentiments, he could not endure the persecution its reception subjected him to.

But from the Creed, power, the greatest opposition is met with by the reformer. Of its power for evil, the Rev. Charles Beecher, son of Lyman Beecher, D. D., thus speaks in a sermon preached by him at Port Wayne, Indiana, on the occasion of the dedication of the Second Presbyterian Church of that place.

"There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and accented, of what he sees that in the Bible of the martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion? The liberty wherewith Christ maketh free?—Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pentecostal creed, on pain of death. Was that liberty?"

Hence I say, that liberty of opinion in our Theological Seminaries, is a mere form. To say nothing of the thimble-screw of criticism, by which every original mind is tortured into negative propriety, the whole history of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or other Evangelical handcuff. Hence it has severely exhorted to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber, or if they do study and search, they dare not show the people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

Through the ministry, the same spirit has been conducted to the people. The same penalties hang over them. The denunciations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from the creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage.—This creates a servile dread of novelty, for everything that another party can get hold of, strikes at the gold. Therefore, the people watch their ministers, and the minister is afraid of his people. For if he studies not independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked! Thus are the ministry of the Evangelical, Protestant denominations, not only forged all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but ah! it is hopeless of reform. We all pass on, and the tide rolls down to-night.

The time has come when men, having itching ears, and forms of godliness without the power, are leaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives.

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?—Another General Council! A World's Convention! Evangelical and Universal Creed! And what then is to be done? I know not what others may say; but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave to the roof of my mouth."

Hence it is true that he who would benefit the world by reforming the morals of Society, and correcting its abuses, will meet with the fiercest opposition, as all ungodly Priests will dispute every inch of progress.

That the reformer may entertain errors of opinion, must be admitted. And until infallibility is attainable by erring man, with the seeker after the true and the right, this will be the case. Some he may entertain in common with others as well as errors which others do not subscribe to; but still some of his views, opposed by the leading influences, regarded as visionary by others, and regarded (because they are taught to believe so) as fanatical by the mass, if perseveringly advocated, will be adopted by the next generation as great practical truths. This has been the history of human progress, and it is necessary to such progress that some should take an advance position, and endure persecution with a martyr spirit.

The patient submission to wrong, while one is fearlessly vindicating what he believes to be truth, and an endurance of the wrong done him, rather than give up its advocacy, forces the multitude at length, other influences to the contrary notwithstanding, to the conclusion that such an one is not only sincere, but faithful to his convictions. Thus he gains an influence over the consciences of men that enables him to stamp an impress upon the age, in spite of all adverse influences.

Then let us take courage, and in the language of the concluding sentence of the address on the third page of this paper, resolve "that we will not abate one jot or tittle from our efforts, as long as one fetter remains unbroken."

"If we have whispered truth, whisper no longer. Speak as the tempest doth, sterner and stronger."

If we believe that the energy of truth cannot be enervated—if we believe that the progress of human improvement cannot be stayed—if we believe that the power which God has given, right over might, will not be broken, shall we feel discouraged because the leading influences are opposed to us? Never, no never. In this age men begin to feel that brute force is not a match for truth in a contest with it, that might cannot triumph over right.

But the heart and the mind, And the voice of mankind, Shall arise in communion, And who shall resist the proud union. The time is past when swords subdued, Man may die—the soul's renewed. Even in this low world of care Freedom ne'er shall want a heir; Millions breathe but to inherit Her forever bounding spirit.

Then let us rejoice that the mighty work of human progress is advancing. That there are faithful champions of human liberty, not only in America, but also in England, Ireland, Germany, France, that have already stamped an impress upon the age, that the masses begin to show evidence of a disposition to practically recognize the great truths of human freedom, as preached by the abolitionists of our country, as written everywhere by the finger of God. That an under current is moving onward—that the ocean wave of public sentiment is swelling up, and that this wave is destined to sweep onward, crushing the ramparts of despotism, and overthrowing the strong holds of tyranny.

In Oberlin, the judges of the election, at the late election, were all Liberty party men, and if the election was a regular one, an oath of the following form was taken by the judges and clerks:

"You, A. B., do solemnly swear (or affirm as the case may be) that you will perform the duties of a Judge or Clerk of this election (as the case may be) according to law and the best of your abilities; and that you will studiously endeavor to prevent fraud, deceit or abuse, in conducting the same." See act to regulate elections, 7 Sec.

The constitutional provision, in reference to voting, is as follows, which, be it remembered, is the fundamental law of the State.

"In all elections, all white male inhabitants above the age of twenty-one years, having resided in the State one year next preceding the election, and who have paid or are charged with a State or County tax, shall enjoy the right of an elector; but no person shall be entitled to vote, except in the County or District in which he shall actually reside at the time of the election." Art. 4, Sec. 1.

The judges, however, we have been told, paid no attention to the law, or their oaths, so far as color was concerned, but let white and black, men of all colors, vote indiscriminately.

We understand that it is the determination of some of the citizens of Elvira, to prosecute them for a violation of their sworn duties.—That black men have equally as good a right to vote as white men, we affirm; but what is to be the result of such applications of Liberty party's theory of morals in practice?—Will it not destroy all confidence of man in man? When such a theory of morals is generally practised, no one's language will be regarded as an index to his heart; and all the horrors of the French excesses, in their bloody revolution, will be precipitated upon us.

Talleyrand, who as educated a priest, but became a politician of the French Revolutionary school, when asked what was the use of language, replied, "to conceal our thoughts."

Was not the oath taken by these judges, on the occasion referred to, employed to conceal their thoughts? We understood President Mahan, of Oberlin, in a discussion with S. S. Foster, to maintain that it would be right to take an oath to support the Constitution of the United States, and then disregard the decisions of the Supreme Court, suffer impeachment, and then force upon the court a reconsideration of its former decisions. Such being the morality taught by the President of the Oberlin College, is it strange that it should be put in practice there? We are among those who will meet out equal justice to black and white, hence, we will not swear to do otherwise—we are one of those who will not obey unjust decisions of the Supreme Court, but then we will not swear to observe them.

We would call particular attention to the article on our first page from the Covenanter. This publication is an organ of the Reformed Presbyterians—a church free from slavery, politically and ecclesiastically. It receives not into its membership, either the slaveholder, or him who legalizes slavery.

The Covenanter speaks of the abolitionists being malign'd—it does not call them maligners. It is those churches which are guilty of slavholding that malign the abolitionists for rebuking pro-slavery sects. The Reformed Presbyterians, feeling conscious of their innocecy in this regard, do not feel that our assault upon pro-slavery churches, is an assault upon them. We do not hear them crying out, you abolitionists are opposed to all churches and all government.

In Ireland many of the people are dying of starvation. It is said, however, that speculation in provisions has something to do with this state of things there.

Maryland.

A Wilmington paper says that slaves are running away by families on the Eastern shore of Maryland. In Sassafras neck, which contains about one hundred square miles of territory, 200 have escaped within a year.—True Democrat.

Slaves running away from Maryland indeed! Why Mr. Democrat we have been accustomed to hear the Declaration of Independence read in that state, and to see the names of the Maryland representatives in the Congress of '76, attached to it. And then the 4th of July orators would particularly emphasize the sentence that says, "we hold these truths to be self evident, that all men are endowed by their Creator with certain inalienable rights, among which are a right to life, to liberty, and to the pursuit of happiness." And the voices of these orators would assume a most solemn tone as they would read what was said about "appealing to the Supreme Judge of the universe for the recititude of our intentions." And then as they would draw themselves up to the greatest height with the veins of the forehead swelled out large and full, with a look of defiance at all enemies of freedom, they would read the concluding sentence which we believe was in this wise, "And for the support of this declaration, with a firm reliance on the protection of Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

The multitude would then Huzzah, and say that we are a free and happy people! Next the minister would pray:

"We thank thee Oh Lord! that we live in a land of Gospel light—of civil and religious liberty. That here every man can sit under his own vine and fig tree, and worship God according to the dictates of his own conscience, having none to molest him or make him afraid."

And is it possible that there are slaves there still, who have to run away in "pursuit of happiness," and who, perhaps, find no safety this side of Canada, or in any place under the broad Aegis of the "Sacred Constitution?"

The Erie (Pa.) Gazette, speaks of a yellow man named Frank, who has been inveigled down the river, says that paper, seized and sold as a slave, and that his purchaser got to learn that he was a freeman.

Now it puzzles us to understand how Frank, while held as a slave, is any more a freeman than any other person who is held as a slave. The caption of the article giving an account of Frank's misfortunes, is a paradox; it is headed "A Freeman in Bondage." Certainly, while held in bondage, he cannot be free. While Frouk is held as a slave, he is no more a freeman, than any other slave in the South, and although he was brought up, and lived a freeman, he is no more entitled to his freedom, than any and every other slave in the South, every man and woman being alike entitled to freedom. The people of this country, generally, seem to regard slavery as a quality, attaching itself to that part of our population held as slaves—a quality which gives them a distinctive character, different from the rest. But this is a false and delusive idea. John Jacob Astor, James K. Polk, or Henry Clay, would be slaves if they were seized upon, hand cuffed, confined on a plantation, and driven by the lash to toil in the day, and bound fast to prevent them from ascending at night; and slaves too, no more entitled to their freedom than any slave on the southern plantations, legally held under the laws of South Carolina or Georgia.

Mr. Garrison is at home again. He returned on the Acadia, which reached Boston on the 17th.

The President has called for nine more regiments of butchers from as many states to slaughter our neighbors.

The well trained and accomplished cut throats on board of the U. S. Squadron in the Gulf tried to kill some Mexicans in Alverado, but we are glad to learn that they hauled off calling themselves unsuccessful.

The people of the North have said much about extending the area of freedom as an excuse for killing off some thousands of their neighbors. What the Charleston (S. C.) Courier thinks will be the result of these murders will be seen by the following paragraph:

"Every battle fought in Mexico, and every dollar spent there, but insures the acquisition of territory which must widen the field of Southern enterprise and power in the future. And the final result will be to re-adjust the whole balance of power in the confederacy, so as to give us the control of the Government in all time to come. If the south be but true to themselves, the day of our depression and suffering is gone, and gone forever."

It seems from this that we of the north are to have our shackles fastened still tighter.

We are rejoiced to hear through V. Nicholson that David P. Lowe is in the field and laboring successfully, in company with Joel P. Davis, in Indiana.

H. W. Curiss has commenced lecturing and will continue during the winter season. His first visits will be to Farmington, in Trumbull co.; Parkman, Geauga; Mesopotamia, Trumbull; Windsor, Ashtabula; Huntsburgh, Chardon; Burton and Newberry, Geauga co. We cannot give the date of his visits to these places.

S. T. Creighton is on his way to New Lyme, Ashtabula co., holding meetings on his route. He will spend some time in that county.