

# The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

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## THE ANTI-SLAVERY BUGLE,

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## THE BUGLE.

### Frederick Douglass at the West.

We give below several articles elicited by the recent visit of **FREDERICK DOUGLASS** to the West. We regret that he did not give his friends in this quarter a call.—*Ed. Bugle.*

### From the Columbus Standard.

**FREDERICK DOUGLASS** arrived in this city during the latter part of last week. He came here from Cincinnati, where he had been lecturing for some time past. At 3 and at 7 P. M. on Monday last, he lectured in the State House. His first speech was rather discursive, being on various points growing out of the institution of slavery. He was particularly severe in his strictures on the Constitution of the United States for its alleged countenance and support of that institution. He, however, clearly demonstrated, that were it not for the support which slavery receives from the people of the free States, it would speedily die out of the land.

The second speech of Mr. Douglass was on the present condition and future prospects of the colored race in this country.—He showed the impracticability, nay, the impossibility of colonizing them upon the shores of Africa. The two races then must live together in the same country on some terms. The prejudice against color, so called, he insisted was a mere pretense—a whim—being in reality a disposition to domination and oppression of the colored race, and was the legitimate fruit of the institution of slavery.

But as we took no notes, we will not attempt to report the remarks of the speaker. Suffice it to say, that with strong and able reasoning, and earnest appeals to the innate love of Liberty and the sense of right in every human breast, was mingled a vein of wit and satire which no man who has the least discrimination for talent and genius, could fail to appreciate and admire. His delivery was good—his voice clear and his enunciation distinct.

At the commencement of Mr. Douglass' speech in the evening, some boys or rather young men in the gallery tried the little arts of hooting, hissing, and stamping, with the gentlemanly intent of breaking up the meeting and preventing their fellow citizens of Columbus from listening to a colored orator! Brave young men! Not so brave either, for after they had made a few noisy demonstrations, Auditor Woods, whose promptness and readiness to repel any invasion of the rights of his fellow citizens, merit high praise, proceeded with several others to the gallery, and these valiant disturbers of the public peace soon evacuated their camp. Then to give a more striking demonstration of their valor, and to show to a dead certainty, we suppose, how vastly superior they were in good breeding to the black race, they raised a false alarm of fire, and procured by the aid or contrivance of somebody, the engine of a fire company recently formed in this city.—This they paraded around the State House, ringing the bell and making various noisy demonstrations. They proceeded to the pump for the purpose of procuring water with which to refrigerate the company in the Senate chamber—of course all for the sake of a little innocent fun—but a number of the city police, barbarian-like, had stationed themselves around the pump and forbade the removing of the waters.

When "the Black Douglass" who had the impudence to speak to such of the citizens of Columbus, as were desirous of hearing him, came down stairs, a missile aimed at his head, missed its mark and struck a white man. Of course, the gentleman who threw it, could not be expected to discriminate very accurately in the dark.

We have heard it suggested that there was somebody behind the curtain in this affair. But we repel the suggestion with indignation. We do not believe that any citizen of Columbus of respectable standing, incited or encouraged this rowdiness. Yet as the "Spirits" are about, if we hear any "rappings" which indicate a different state of facts, we shall take the liberty most respectfully to say so.

### From the Akron Beacon.

While at Columbus we witnessed a spectacle that almost obliterated all sense of its beauty and the many pleasant associations and recollections it recalls. Frederick Douglass, the runaway slave, who has so cultivated the powers God has given him, and so borne himself among his fellow men of a different complexion, as to entitle him to a place among the best and ablest of them, was announced for a speech at the State House on Monday, the 15th inst. He spoke to a full house in the afternoon. Though the weather was intolerably warm, he was heard with deep and patient interest. The wrongs of the colored man was his theme. In the presentation of the subject he displayed an unusual grasp of thought and great felicity of expression. There was no affectation, no claptrap in his manner or matter. He seemed to have perfect command of language and used that most happily adapted to convey his

ideas. There was no striving after effect, very little gesticulation. You could hardly say what particular grace or oratory he was possessed of; yet could not but feel that the speaker was no ordinary man. It was the depth of thought, the felicity of illustration that characterized his speeches, which invests them with so much interest. His voice is full and rich, and his enunciation remarkably distinct and musical. He speaks in a low conversational tone most of the time, but occasionally his tones roll out full and deep as those of an organ. The effect is electrical. His complexion is that of a bright mulatto. His height is about 5 ft. 11 inches. His carriage is not graceful, his form being heavy and somewhat bent.

The address of the afternoon was heard without interruption, and another announced for the evening. The house was crowded early, nearly half the audience being females. As soon as he commenced his address a number of rowdies in the gallery announced their presence and their purpose to disturb the meeting, by scraping and stamping with their feet every moment or two, sundry vulgar and inflammatory exclamations, and the rattling of gravel down the stairs. The speaker spoke kindly to them and requested them to desist. They paid no attention to him; but continued their uproar. Mr. Woods, Auditor of State, rose in the audience and demanded that the interruption cease. For a time the rowdies were awed. They were, however, soon in blast again.—Mr. Woods then seized a light and followed by several persons started for the gallery, the rowdies having sworn that no light should be taken up. The noise it was found, proceeded from a small number of men and boys who were at once awed by the arrest of two or three of their number; the officers of justice having found courage to show themselves and take charge of the offenders after they had been arrested by citizens. Mr. Woods retained his place in the gallery and prevented further disturbance there. It was however, soon renewed on the street. An alarm of fire was concerted and started at the very door of the State House by some fifty young men and boys, as an excuse for getting out the engines. They ran the apparatus up and down in front of the State House, playing the bells with their hands at every pause in running, in order to keep up the noise. An attempt was made to open the doors in order to throw water in the State House; but that was prevented by the considerate police, though they offered no resistance to the dragging up and down of the fire apparatus. These appliances were successful in the dispersion of the rioting and the speaker was followed by a crowd to the very abode in which a shelter had been offered him.

A more gross assault upon the freedom of speech and the right of the people peaceably to assemble for the discussion of matters of interest to them, we have never seen perpetrated. That it was not promptly, sternly suppressed by the police of Columbus, should cause their speedy ejection from office.—The city suffers reproach in the estimation of law-abiding men by such an exhibition. Had efficient steps been taken at the first outbreak in the gallery, no further trouble would have been experienced. Give a little license, and there is no telling where it will lead or on what occasion a repetition may be expected. The Capital of the State of Ohio should be the last to tolerate such work.

To crown all, it is said that the Ohio Stage Co., refused the next morning to allow Douglass a seat inside the coach, although the passengers unanimously requested that he be permitted to have one. They told him to ride on the outside. He declined, having paid for a seat inside. He then requested the re-payment of his money, and we were told that even that was refused! For the sake of all that is decent, we hope the will not be persisted in. There is enough of growing infamy in the first, to cause the Company to make a public disavowal of the acts of their agents, if they were unauthorized.

From the New Concord Free Press.

We attended lectures in this place, on the 18th inst., delivered by **FREDERICK DOUGLASS** and **JOHN MERCKER LANGSON**, colored men. We were as much surprised as pleased, at the ease and fluency of the speakers, and can bear willing testimony to the reasonable, moderate and persuasive nature of their remarks. We regretted to hear from them that they had been mobbed in a neighboring City (Columbus), for, if we claim no undue sympathy for this unfortunate race, we must deprecate the unjust tyranny which would compel silence in any cause, in a free country. If these men speak truth, truth from any source demands respect; if false, in an intelligent community like this, it cannot go long undetected and will merit and receive its own punishment. Our State constitution declares these men free—free to act—free to think—and free to speak. Let those who despise fanaticism in one form beware of it in another.

From the Pittsburgh Tribune.

**THE ABOLITION LECTURES.**—The lectures of those missionaries of human elevation, Douglass and Langson, were well attended last night. Mr. Langson opened the evening's subject for instruction because his collaborator being worn out, by the arduous duties of the morning in the Mission Church, Allegheny, and the afternoon in the Bethel Church, Wylie street. This young man is a strong reasoner, and possessed of a goodly portion of intellectual acquirements. He studied in the Oberlin college were are told, and the evidence of oratorical ability he exhibited, while addressing his audience, are alike creditable to his instructors and to himself in their application.

The colored man's right to be represented, his right of suffrage, was very ably discussed by Mr. Langson, until Mr. Douglass appeared at a rather late hour, when the young man modestly gave way to his senior, who stated in his opening remarks, that he never felt

better inclined to speak in public than at that time; but his voice was gone. During the short time he addressed the meeting, despite the weakness and grating indistinctness in the tone of his voice, he maintained the attention of all present; and to the observer, the indications of intelligence, exhibited in the faces looking up to the speaker in that respectable and numerous audience, were very marked. Several donations were made to sustain Mr. Douglass's paper, the North Star; a paper that is conducted with great ability in Rochester, New York. Its comestor doctrines are not such, as we believe to be either good in themselves, intrinsically, or expedient for the noble cause of equal and exact justice to which the fine talents of the conductor of the Star are devoted. We think it rashness for honest reformers to throw aside the bulwark of our nation's Constitution, and believe that better weapons for human progress can scarcely be supplied by any other army, than are to be had in the Preamble to that invaluable testimony, the sacred compact of this Union of States.

We would, but cannot here, fully express the satisfaction we felt, on listening to the approbatory remarks given by Mr. Douglass, touching the fearless and impartial course he prescribed to our manner of conducting the Tribune; and the cheers of the vast assembly in response, were we hope gratefully appreciated. Our feelings and our reason sympathize with all who suffer wrong in any way, but especially through power misused.

The audience was very numerous, consisting of all creeds, colors, sexes, and parties.

**Philadelphia Friends and the English Delegates.**

The plea is often made, in extenuation or justification of the indifference or hostility of the Society of Friends towards our cause, that it is owing to our imprudence, or to their unwillingness to unite with men not members of their Society; preferring to do their work within their own body—but that they would readily aid any judicious anti-slavery efforts by members of their own Society.—We do not now propose to ask how consistent such religious exclusives are in their intercourse and association with the world, in business, politics and pleasure, nor to revive any memories of "log cabin and hard cider" celebrations, of Quaker electioneering speeches, editorials and letters, of drunken and rowdyish elections, of slaveholders and duellists sitting on the high seats of Yearly Meetings, of the great scramble after gain, which knows no lines of sect, nor breadth of hair, nor peculiarity of language, nor solemnity of visage. All these things and many like them will naturally occur to those who hear that plea of defense, and they need not be repeated. We do not now choose to press the question whether the Quakers who adopt this intolerant principle are so consistent as to refuse to help quench a fire, or save life, where other hearts are touched with sympathy, and other hands hasten to relieve.

But we wish simply to state a fact, which of itself proves that the coldness and opposition we have met from that quarter, are not owing to the peculiar odium attached to our radical movement, but to an unwillingness to engage in any hearty anti-slavery work.

During the recent visit of John Candler and George W. Alexander to our city, on their return from their important mission to the West India Islands, they were invited to hold a meeting in Clarkson Hall, to make a statement of the valuable information they had gained respecting the effect of emancipation upon those islands.

They were well known as eminent and approved members of London Yearly Meeting, men whom no one had suspected of "heresy, fanaticism or imprudence;" and it was thought by a few worthy anti-slavery Friends here, that the great body of the members of their Society would readily hear speakers so unobjectionable, if a meeting could be held.

The two Friends consented, a meeting was appointed, and about seven hundred invitations were privately sent to the members of the Friends Society in the city. As the meeting was designed especially for them, and was got up, and was to be addressed by respectable members of their own body, and as every thing likely to offend was avoided in the preparations for it, and as the evening was favorable, some surprise was felt by the movers in it, that not a dozen persons of the seven hundred families invited were present. But still hoping that they might gain a hearing in their Society for their English brethren, they applied to one of the (Orthodox) Monthly Meetings for the use of its committee room for another meeting. The room was peremptorily refused, and no persuasion could move the leaders of the meeting through whose influence the refusal was made. The only reason given for the arbitrary act was that the object of the meeting was not Society business; and when this objection was swept away by proof that other meetings beside those on Society business were frequently held there, the request was met with the conclusive if not satisfactory reply—"Well, Friends do not feel easy that the Committee room should be opened for such a purpose."

The delegates, Candler and Alexander, were subsequently invited by the Rev. Mr. Brainard who had met them in London, to give addresses in his church, upon their visit to the West Indies, and we understand that their meeting there was attended much more largely by the members of the Presbyterian Church than was the former one by the Friends for whom it was especially held.—The fact is too significant to need comment. We commend it to those persons who think us unjust or uncharitable in our views of the position and action of the Society of Friends. Far more happy should we be could we publish in its stead some fact to their credit and honor, and we trust that the members of the Society will keep us advised of every thing which indicates progress toward the light on its part.—*Ph. Freeman.*

**From the Pennsylvania Freeman.**

**New York Yearly Meeting.**

Dear Friend—Having promised to furnish your readers with some account of the late Yearly Meeting of Friends, held in New York City; and although at a loss where to commence, I will endeavor to fulfill the task without giving a detailed statement of the usual course of proceedings, in reading and answering the queries relative to the regular attendance of all our religious meetings, both for worship and discipline—Love and unity being maintained, tale-bearing and detraction discouraged, the wants of the poor provided for, children properly educated, discouraging "the unnecessary use of spirituous liquors as a drink," and bearing a faithful testimony against war, oaths, hiring ministry, clandestine trade and prize goods.—These weighty matters all occupied the serious attention of the meeting, and much counsel was imparted, especially on the subject of the attendance of meetings, and more particularly against music and dancing; these crying sins of our day called forth much expression of concern for the welfare of those in the younger walks of life. The red man of the forest was also remembered, and much interest manifested on behalf of the poor persecuted Indian.

A minute of advice was issued, calling upon Friends to bear a more faithful testimony against war, by refraining from going to the polls to vote for officers of this warlike government. All these things were done, and seemed good. But the law of human brotherhood was not fulfilled, not one act was done, not one word of sympathy was expressed by the Yearly Meeting on behalf of that portion of the family of man who are deprived, cruelly and unjustly, of all the rights, privileges and immunities as rational and intelligent beings. No concern for the American slave, the profits of whose unrequited labor has filled the coffers of many Friends, and placed them in possession of the blessings they now enjoy. No, not one act, by the meeting, nor the expression of one word to cheer the toilsome and weary life of these poor stripped and wounded ones; and when their cause was opened by those who were strangers in the meeting, there was no soul to feel, no ear to hear the words of rebuke, of entreaty on behalf of these neglected children of our Heavenly Parent. One member of the meeting, that worthy and excellent man Saml. Keese, did respond and speak nobly for the suffering and dumb. Oh, where is the spirit of the best of Woolman and Elias Hicks, in well-doing.

**Be Morally Heroic.**

Men may stand in fear of losing their lives, their liberty, their health, their popularity, their property, their friends, or their present comforts and advantages. But they are not at liberty to compromise duty. In our age and country we are happily free to a great extent from the terror of death and imprisonment. But if it were otherwise, which perhaps it is in respect to some portions of our country, we are at no liberty to violate truth, justice, benevolence, or any other moral principle for the sake of saving our lives. This is the Christian code. Fear not them which kill the body, and after that have no more that they can do, but rather fear Him who after he hath killed, hath power to cast it into hell. Suppose I am in danger of death or imprisonment, for doing what God has made my duty, I must overcome evil with good, i. e. by doing right. Suppose I am in danger of losing my health by doing my duty to the sick, or by some act of mercy, I will not violate duty through such fear. May I leave the sick, and the unfriended, and the starving to perish, because I am afraid of disease? Yet this has often happened in our world. When the Cholera panic was rife, a few years ago, a poor old man, near eighty years old, taken sick on his way from New York to Rhode Island on board the stage, was thrust out of it, and being forbidden to stay by the way in the public house, was packed in the sun on the roof of the stage coach, brought on to Providence, lay all night in the street, got carried for money in an old goat-cart ten or twelve miles into the country, in hope to be permitted to die among his relations; but when he arrived, they were so frightened, that he was ordered into a barn, where he expired in a few hours of dysentery, old age, rough usage and a broken heart. Nor is it uncommon to find those who dare not go among the sick, for fear of contracting disease—and so they excuse themselves from duty. In all such cases, there is a great lack of moral heroism.

It is not the same true in regard to the dread of losing popularity, losing the favorable opinion of party, sect, or community at large. How few dare speak and act the noble part, for fear of having their name cast out as evil. "Alas! what will be thought of me? what will people say? What will my church, or association, or party do with me? How can I encounter such odium?" These are the considerations which sway too many in this frail world—not what is truth? what is duty? what is right? Thousands of moral cowards live in this kind of bondage all their life long, through dread of losing their popularity.—Blessed are the moral heroes. Their is the crown of glory that fadeth not away.—*Practical Christian.*

**WEBSTER'S SPEECH** had nothing under heaven but its rascality to redeem it from its most disgusting stupidity. I stand here to say, that there is not another man in either branch of the national Congress who, if he had made that speech and had put in every word and syllable and letter, and semicolon and comma, and had emphasized it and delivered it ten-fold better every way than Daniel Webster delivered it, would be listened to one half hour while pouring out such a tirade of stupidity on the one hand, and insulting mockery of justice on the other.—*Parker Pillsbury.*

**From the Lowell American.**

**Southern Dictation in the Senate.**

The attempt of Mr. Pratt, one of the Whig Senators from Maryland, to bully Senator Seward of New York, is another specimen of the peculiar tactics by which the South controls the legislation of the country. Mr. Seward proposed an amendment to the Compromise Bill, viz: that as some fixed time, after the President has ascertained that the constitution of New Mexico is republican in its character, he shall have authority to issue his proclamation, admitting her into the Union. Mr. Pratt rose in a towering passion, and charged that the amendment was a violation of the Constitution and could only come from a Senator who had pleaded that there was a higher law than the Constitution, and in conflict with it. Mr. Seward distinctly and calmly disclaimed Mr. Pratt's version of his remark. Mr. Pratt replied with new violence, and declared that Mr. Seward ought to be expelled from the Senate! Mr. Baldwin of Connecticut rose and read the objectionable sentence from Mr. Seward's speech, and defended it. Mr. Hale did the same, and said that if an agreement with Mr. Seward in such an opinion was an offence for which a Senator deserved expulsion, he (Mr. Hale) and some others would be expelled. Mr. Pratt replied that he would include him in the motion with great pleasure. Mr. Atchison of Missouri and Mr. Foote expressed their opinions, agreeing with Mr. Pratt. Mr. Chase of Ohio did not like to hear these declarations of offensive purposes; he would rather see an attempt made to carry them out. The correspondent of the N. Y. Herald says that "Mr. Foote had a retort and a look from Mr. Chase, which constituted the most powerful argument of the day's debate. We have seen nothing like the instantaneous effect which it produced."

Mr. Clay's assault upon John Davis was in similar spirit with Pratt's attack. Mr. Clay was arguing that the great staple articles of the South would not be cultivated in New Mexico, and hence slave labor would be valueless there. He then went on to say: "But the Hon. Senator from Massachusetts, (Mr. Davis) has found out a new object of temptation in respect to slaves in New Mexico. He has employed an expression which filled all of us with profound regret, on account of the dignity, the character of the Senator, and the high station which he has occupied. He spoke of New Mexico being adapted to the breeding of slaves. He has had the good sense to omit the expression in his printed speech, and to substitute for it the phrase 'in slaves.' Now Mr. Davis, in his seat, remarked, 'I believe I did not use that expression.' Mr. Clay replied, 'The Senator did employ it, for it was heard and noticed by more than myself.' Mr. Davis again said that according to the best of his recollection he used the word 'traffic.' Clay went on—

"That is the language of the gentleman's speech as printed; but the word 'breeding' was used by the gentleman, or I never heard a word of the speech. Several Senators took note of it, and we expressed how much we were shocked and surprised at it. It was one of the principal topics of the Senator's speech, to talk about the cotton power, the cotton interest, and the breeding of slaves. Now if the Senator had put it on the ground of a *supra lingua* from the heat of indignation, the unguarded character of debate, I should not insist upon attributing it to him, but the expression was used by him and I remarked it, it was fixed upon my memory, and very much did I regret that he made use of it. This talk air, about the cotton power, the lords of the loom and the breeding of slaves, will do for the bar-rooms of cross-road taverns, but I never hoped or expected to hear upon the floor of the Senate such epithets applied to the great manufacturers of the North or the cotton growers of the South."

Then he proceeded to tell how he had struggled by the side of Mr. Davis, for protective tariffs, and how many Southern men and Southern States had stood with them, and how the Northern Locofoes States had gone the other way, and how Mr. Davis would not get protection to manufactures by throwing out such taunts, in relation to the cotton power or the slave-breeding interest. And with a great deal more of this solemn kind of humbug, he wound up as follows:

"This charge upon the slave-holding States, of breeding slaves for market is utterly false and groundless. No such purpose ever enters, I believe, into the mind of any slave-holder. He takes care of the slaves; he fosters them and treats them often with the tenderness of his own children. They multiply on his hands, he cannot find employment for them, and he is ultimately, but most reluctantly and painfully, compelled to part with some of them, because of the increase of numbers and the want of occupation. But to say that it is the purpose, design or object of the slave-holder, to breed slaves as he would breed domestic animals for a foreign market, is untrue in fact, and far more to be imputed or ever intimated by any one. And it is not by such reproachful epithets, as 'lords of the loom,' 'lords of the plantation,' 'the slave power,' and 'the money power,' that this country is to be harmonized, especially when we are debating upon these great measures which are essential to its onward progress, and to its present and future prosperity."

And John Davis submitted to this scourg- ing as a plantation "nigger" would submit to a flogging from an overseer. He uttered not a word. What cause was there for Clay's grossly offensive attack? We suppose that it is as notorious, (in spite of Mr. Clay's denial) as any fact in the world, that the "breeding" of slaves is made a business in some parts of the South—a matter of calculation, —the sale of human flesh and blood. Is such a fact too delicate to be alluded to at all, or is the word "breeding" too offensive for delicate Southern ears? The word is a good one; it expresses precisely the fact,

which "traffic" does not. Mr. Davis, in trying to express his meaning, would as readily choose words to suit his case, and if he selected the word "breeding" he took the right word. If he did not use it, he is the recipient of censure; if he did not use it, it was proper to say so, but he should not have suffered Clay's offensive style of attack to pass without reply.

**Southerners in California.**

A letter in the *Ohio Statesman*, dated San Francisco, April 1, 1850, has the following account of the doings of a Southern Emigrant in California. Speaking of Los Angeles he says:

And this is the portion of California upon which the South wished to fix the curse of Slavery. Several emigrants have slaves now, and flag them as they did in the States. A man named Col. Thorn administered to two colored men, whom he called slaves, three hundred lashes on one night, and one hundred each the next. On the same night another colored man was decaying into the hands of a mob. Believing that they intended to flog him, he ran. Six pistol shots were fired after him, three of which hit him, though without much injury. He escaped by leaping a wall some ten feet high. All these cases with the names of the offenders and witnesses, were reported to the Alcalde, by the Chief of Police, but no warrant was ever issued for their arrest. Let us have more emigrants from the Northern States to establish law and order in this delightful valley.

**SLAVE ESCAPED.**—A letter in the *Boa* states that a valuable negro, who had been at work as a blacksmith on the Dry-Dock at Pensacola, arrived at Portsmouth, N. H., on the 28th ult., in a vessel from that place.—Letters had been sent to Portsmouth to detain the black, in order that he might be returned, and the pilots and others were on the lookout for him. But the friends of humanity got wind of the matter, and on the arrival of the vessel, a few of the most energetic and active abolitionists went down to her, in the lower harbor, to obtain possession of the negro, but were resisted by the captain, and were forced to leave. They then procured a warrant for assault and battery, went down the second time with an officer, arrested the captain, and summoned the negro as a witness. As soon as they reached the city the captain was suffered to go at large, and the slave was taken care of by his friends, and is now breathing the free air of liberty.—*The Anti-Slavery Standard.*

**A SERVICE.**—Dr. Olds, one of the Ohio services, recently made a partisan speech in Congress. In answer to a question from CAMPBELL, of Ohio, whom he twitted with dissenting from the nomination of his party at Philadelphia, as to whether he (Olds) had ever dared to dissent from his party's nominations, he declared that he not only never had heretofore, but never would hereafter, do so, and that he would now pledge himself to vote for the Presidential nominee of his party, live where he might, and hold whatever opinions he might on the questions of the day. It would be enough for him that he was the choice of a Convention of "the Democratic party." Ohio has the meanest breed of Democratic politicians that can be found in the Union. The Donacis, Wellers, Byingtons, Sawyers, Millers, Olms and that class of demagogues have been a disgrace to Ohio and the country. It will be a proud day for that glorious State when this breed of demagogues are driven into retirement, and men of character and capability are elevated to public stations.—*Boston Republican.*

**IMPROVEMENT IN GAS.**—A correspondent of the *New York Herald* says that a Mr. Andrew Walker, Jr., of Burk, Va., has obtained a patent for a very great improvement in the manufacture of Gas.

"His invention simplifies the process of manufacturing coal or resin gas, so as to materially lessen the cost, and at the same time furnish a superior light. The light from his gas is the cheapest light now known—cheaper than oil, candles, or camphine; and the apparatus is so simple and cheap, that any building having two or more rooms to light, could afford to try it and furnish their own gas, as any one could soon learn the process of making it. It is more perfectly purified than other gas, hence, when burnt, it emits no smell or effluvia, and, of course, is more agreeable and healthy to use. It is now in successful operation at Lyndon Centre, Va., where it can be examined and used by any one. There is no part of it disguised or kept secret, and I understand that the inventor and his agent invite investigation, asking for no puffing or 'long talk,' but relying solely upon the merits of his improvements, which, he says, will, by use, show for itself."

**THE NEXT PRESIDENCY.**—John Wentworth, writing from Washington to his paper since the death of President Taylor, says: "I look upon it as inevitable that Henry Clay is to be the next high candidate, and I see signs that many of our leading democrats mean to support him. They certainly will do it if Col. Benton, Judge Woodbury, or any other man that they are not certain of using, runs. Indeed, matters are very much mixed up here, and there is no predicting the final result."

**AGITATION TO BE STOPPED!**—Henry Clay, in his "great" speech for the Compromise told Mr. Hale that the passage of the bill would put a stop to the agitation of the slavery question, and that was the sole reason why the abolitionists opposed it. Our occupation will be gone, he thinks, if his quack compromise passes. Poor, short-sighted man! He might as well learn now as any time that the anti-slavery agitation will cease when slavery is abolished throughout the country, and not before.—*Lowell Amer.*