

The Anti-Slavery Bugle.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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We occasionally send numbers to those
who are not subscribers, but who are believed
to be interested in the dissemination of anti-slavery
truth, with the hope that they will either
subscribe themselves, or use their influence to
extend its circulation among their friends.

Communications intended for insertion,
to be addressed to OLIVER JOHNSON, Editor.
All others to JAMES BARNABY, Publishing Agent.

Selections.

From the North Star.

An Unnecessary and Dangerous Admission.

The editor of the National Era has just sent forth quite a lengthy article, headed "The Colored Population of the United States," which, while it mainly promulgates just views and Christian sentiments as to the duty of the American people towards the colored people, contains, nevertheless, what we think a most gratuitous and injurious admission in favor of the dark spirit of hatred by which our afflicted people are unceasingly haunted, persecuted and tormented in this boasted land of liberty. He says:

"Were there no colored people in this country, and were the question of the expediency of introducing them submitted to us, there would be no difference of opinion: all would unite in opposing it."

Now let it be borne in mind that Dr. Bailey speaks here merely of the introduction of colored people into this country. He does not speak of their introduction as slaves, as we understand him, but of their introduction as men. That such is the sense in which he means to be understood, is obvious; for every one knows that he professes to be an anti-slavery man, and opposed to slavery as in itself a sin altogether apart from the particular variety of the human family who may be its immediate victims. We say again, then, he has laid down a principle in respect to the introduction of colored people, as such; and it amounts just to this: that were he in a State or Territory already free from the presence of colored people, and were the question of their introduction into such State or Territory submitted to him, he would unhesitatingly unite with all the haters of the negro race in opposing their introduction. We call upon our colored readers to mark this point, and to ask themselves the question, Whether a man cherishing and uttering such a sentiment is to be regarded as an unfeeling friend? For our own part, we have never cherished a very high opinion of the ground occupied by Dr. Bailey; but this sentiment is far below our lowest conceptions of Dr. Bailey's standard of anti-slavery principle. We had given him credit, in our mind, for a position much broader and more humane.

The implication upon the face of the above quotation, is, that the presence of colored people in this country is, of itself, an evil, and to be legislated for as such. Against this view, we protest, from the depth of our soul.

There is no more reason for regarding the colored inhabitants of this country as an evil to the state, than of so regarding the vast multitudes of English, Irish and Scotch population. We are members of a common family; and it is not for any one branch of this family to pronounce the presence of another to be an evil, nor even to suppose a contingency in which one branch would have the right to exclude another. "The earth is the Lord's, and the fullness thereof," and as the children of a common Father, we are the recipients of a common bounty; and he is a tyrant and usurper who would assume the prerogative of depriving any portion of the human family of the joint occupancy of any portion of the earth. Neither war, nor discovery, nor priority of settlement of any part of the globe, can give the right to exclude colored people, or any other people. The opposite doctrine belongs to the darkness and barbarism of the past; and we are not more amazed than grieved that the editor of an anti-slavery paper should countenance such narrowness, illiberality and tyranny. There was an effort in California to exclude all colored people from its golden domain.—Had Dr. Bailey been there when the question of their admission or introduction was pending, we have his own words for it in the above quotation, that he would have united with our enemies in opposing their admission. Save us from our friends, and we'll take care of our enemies!—R. D.

THE COST OF ARRESTING FUGITIVE SLAVES.—Notwithstanding the provision in the Fugitive Slave Law, that the United States shall pay the expenses, it appears that the arrest of a fugitive is a losing business. The Boston Traveller tells us that "though the city will have to pay a greater share of the expense of preserving the peace, yet it is thought that the expense which will fall on the master in recovering the slave, will be very large, perhaps as high as \$1,000 or 2,000."

Should the business of capturing runaways continue to be so expensive, we may soon expect to find it abandoned.

The following extract from a letter from Rev. SAMUEL H. COX, D. D., of New York, to Rev. John Morrison, D. D., of London, will afford volumes of abuse of Mr. Thompson in the "subservient" press:

Your GEORGE THOMPSON is doing good here on a great scale. He is well fitted for his work, invincible in argument, au fait on every point, popular and convincing, gains as he goes; and, I think, he is better persecuted and more successful. He is hated, denounced, threatened by many; to whose wicked prejudices the diurnal press is too generally subservient.

From the National Era.
Monarchy, Aristocracy, and Slavery Justified.

The new editor of the Union, deeming it necessary to vindicate himself against the charge of disloyalty to Southern Institutions, puts forth the following justification of Slavery:

"With the institution of slavery, therefore, we have been familiar from our infancy; and we say in all sincerity, after a residence of some years in the Northern States of the Union, and after the most ample opportunities, afforded by a close observation in Europe of the habits and customs of that Old World, that we have seen nothing which could tempt us from the predilections of early life in our native land. Not that we would characterize the institution of slavery as a blessing; but such is the mysterious connection with which Providence binds man to the institutions under which he is born, that, as a general rule, his happiness springs less from the perfection of human theories respecting the relations of labor and service, than from the practical observance of the simple and plain duties enjoined by the Divine laws. In the highest and most comprehensive view of these relations, there is no equality among men except in the universal duty of all to obey the laws of God; and these require such exercises of reciprocal and mutual service, that, if faithfully pursued, they fill by the measure of individual life, and leave neither to the rich nor to the poor, the strong nor the weak, the master nor the servant, any ground of controversy and strife. But, in the more practical and ordinary view of these relations, what are termed freedom and equality are necessarily determined in any given society or community by the varying influences of origin and caste, age, numbers, geographical position, and contact with other societies or communities; and the gradual appearance of laws and institutions is the result rather of the necessities of such conditions than of the suggestions of an original philosophic standard of what may be called the highest reason. Thus the terms Liberty and Freedom are not in themselves expressive of a standard which excludes the idea of dependence and servitude; nor do they afford a criterion by which one nation consents to be judged by another as to its more or less perfect civil organization."

There is a remarkable want of precision and clearness in this attempted justification of Slavery. The editor either did not understand himself, or he was willing to bewilder the reader with vague generalities.—A clear examination will show that it is a plea for Slavery, on grounds which, if admitted, fully sustain an Oligarchy, an Aristocracy, a limited Monarchy, or an Absolute Despotism, just according to circumstances. The doctrines of natural rights, of the equality of men in natural rights, of the right of the People to govern, of the wrongfulness of castes, and caste legislation, are completely repudiated by this professed organ of the National Democracy.

There is no equality among men, it says, except in the duty of obedience to God—freedom and equality do not really exist; what are termed such depend upon origin, caste, age, number &c.—the terms are not in themselves expressive of a standard which excludes the idea of dependence and servitude. Slavery, Mastership, despot and subject, noble and serf. In fact, all our talk about freedom and equality, popular sovereignty and popular rights, is mere sham. Despotism, Caste, Nobility, Seridom, Slavery, are all right. The one thing necessary is, that the Despot, the Noble, the Master should rule wisely, the subject, the slave obey implicitly. In this way, the laws of God are honored, which know nothing of freedom or equality, but always recognising inequality, servitude, and dependence, simply enjoin upon superior and inferior, master and slave, noble and plebeian, the duties belonging to the peculiar position of each.

How do our Democratic friends like the political philosophy of the new editor of their National organ? The truth is, the essential principle of Slavery is that which gives vitality to Despotism everywhere, viz: the subjection of one man to the will, and the use of all his powers, for the benefit of another. They stand upon the same ground, resort to the same weapons of offence and defence, are equally repugnant to the Democratic Principle, and must share a similar destiny. Popular Rights must fall before them, or they must fall before Popular Rights.

Immunities of Slavery.

The Burlington (Vt.) Courier, in a long and spirited article on Commissioner Ingraham's summary proceedings in the Gilson case, says:

It is only slavery, reeking with the blood of innocent victims, and mocking at the fine words of our Liberty's Charter, that is sacred in this Government! Every thing and every body else must wait, and be buffeted, and made to go through their regular forms to get their rights. But that! Oh! don't touch it, unless to help it. Does it not rend the sucking babe from the poor, helpless mother that bore it? Does it not scatter, to wide separated scenes of agony, stripes and toil, the little knot of beings, who, bound together by the ties of blood and affection, have dared to call themselves a family? Does it not bid virtue yield to lust, weakness to tyranny, innocence to the bloody whip or red-hot searing iron? Does it not lay its curse upon knowledge, like the tyrannies of the old world, and put forth all strength to whelm in utter darkness and unconscious degradation, the deathless spirits of its victims?—Does it not bluster and swagger and brow beat all who question its right? And does it not hold in its hand the destinies of flunkies? And shall the members of such an "institution" be compelled, like common men, to await the slow process of laws, to recover their escaped chattels? Forbid it, spirit of our Fathers! Forbid it, Justice! Forbid it, righteous Heaven!

A slave has been sentenced to be hanged at Anderson, South Carolina, for attempting to murder his master.

Speech of Mr. Webster,
In front of the Revere House, Boston, April 22, 1851.

WELL-CITIZENS OF BOSTON:—You rather take me by surprise this morning—but it is a very agreeable surprise to me. I am greatly pleased to see you cheerful and satisfied faces, as much so as to see the cheerful face of that luminous which shines now in the heavens above us. If you are half as glad to see me as I am to meet you, there is a great quantity of human happiness and good feeling at this moment in Bowdoin Square.

Gentlemen,—a long and violent convulsion of the elements has just passed away, and the heavens, the skies, again smile upon us. There is often an analogy between occurrences in the natural and political world. Sometimes political agitations pass away, bringing after them sunshine, joy and gladness. May it be so now! I greet you as citizens of Boston—I welcome you—I offer you my heart and hand. I present to you my warmest gratitude for what you and your fathers have done for me from the days of my early manhood, when I came from the North to dwell among you and to partake of your fortunes, for good or for evil, to the end of my life.

I am not vain enough to suppose that I have rendered any very essential services to my country in my day and generation. But if I may suppose that I have rendered any service—however little or however much,—I owe it mainly to the constant, warm and unflinching friendship and support of the people of Boston.

I shall, ere long, follow your fathers and my fathers to man's last home. But while I live and breathe,—while I have language or thought,—while my heart beats or my tongue moves, I shall feel and speak of Boston as my home—as the cherished object of my public and private, my political and friendly regard.

Gentlemen,—You do not expect to hear any discourse from me. I come to see you and you come to see me. It is not an occasion for the discussion of any public topic.—You do not expect me to deliver any opinions of my own, or to state the ground of any political transactions.

Let me congratulate you, and ask you to congratulate me, that the events of the last year or two have placed us under better auspices. We see clearer and breathe freer.—We feel new assurance that the rich blessings we have inherited from our fathers will endure, will be perpetual—will be immortal, if my institution of man or of earth can be immortal. The youngest of your children—the youngest of your grand children—will grow up to manhood with the proud feeling that they were born to, and they will inherit the inalienable liberty that these United States of North America, and in this ancient, beloved, and, under all circumstances, by me re-nounced, Commonwealth of Massachusetts. Why, fellow-citizens, we need not be vain; we need not be too much self-satisfied, after all; but who among you is there, who would exchange his own political and social condition for that which befalls the inhabitants or residents of any other country under the wide scope of the canopy over us? Where is the foreign country that would satisfy you? No where! You stay at home satisfied. The institutions of your own country are sacred to you. You enjoy the political power and government framed upon popular principles. Every citizen feels that he is a man. If he is governed, he is also one of the governors. He has a voice in every great transaction of public policy and national concern. Let others prefer a government more royal, more despotic, or more democratic. For myself, and I believe for you, I may say, we are satisfied with our condition as people of the United States and citizens of Massachusetts; our free, popular, and glorious representative government makes us known reputedly all over the world.

Gentlemen,—Let us despair of nothing—let us despair of nothing in behalf of our country. We shall see it go on in continuous prosperity. We see the returning sense of the community—the love of Liberty, and let me add, with all the emphasis which I can pour out from my breast—THE LOVE OF UNION. That will keep us together. If I had ten thousand voices—if I could reach the shores of the Pacific—if I could gather the whole vast nation within the reach of my voice—I would say, FELLOW-CITIZENS, UNION, UNION, UNION, NOW AND FOREVER.

What are all these petty distinctions—these cavils, these questions, these sectional quarrels? They are as dust in the balance!—They are not fit to inhabit the heart of a true American; for the heart of a true American embraces the whole country—if it is not big enough for that, he had better tear it out and throw it from him.

What little I have done,—I repeat it,—is mainly attributable to the support you and your fathers have given me. I am not ungrateful of it,—not ungrateful for it. I find you as I have found you in the past, and as I am sure I shall still continue to find you for what remains to me of life. Let me say to you, let me entreat you to deliver to your children what I say:—as Boston found me thirty years ago, she finds me to-day, without variation of the shadow of change. I shall go to my grave full of the gratitude which I shall cherish for her, and for her support of me.

Gentlemen,—I bid you adieu,—an affectionate adieu. By the blessing of God, I shall see you again, under circumstances, it may be, which will enable me to express somewhat at large my opinions on the aspect of public affairs. All this is in the hands of the Providence that is over us—to Him I commend myself, I commend you, I commend the interests of our dear, our beloved country. Gentlemen, farewell.

A slave has been sentenced to be hanged at Anderson, South Carolina, for attempting to murder his master.

From the Pennsylvania Freeman.
More Panic Making.

Encouraged by former successes, the "panic makers" are plying their trade with renewed alacrity in the service of their plantation and cotton lords. Their confident assertions that the "Union was saved," and that the slave question was forever "settled," beyond the power or hope of further "agitation," and their prediction that the "occupation" of the abolitionists was "done," all served their object for the hour, and are forgotten, while the old "panic-crisis" of "Danger to the Union," "Run to our trade," "Anarchy and civil war," are shouted and shrieked with the same effrontery as fifty times before.

It is not enough that the North has brought its human victims to slavery's gory temple; not enough that young men and old, mothers and children, and infants unborn, have been doomed to the tyrant's control and sent to his dungeons and man-markets; not enough that Massachusetts has been humbled, that Boston and the Cradle of Liberty have been filled with slavery's armed Hessians; it is not enough that the Northern press and the Northern pulpit, with a few many exceptions, have bared away conscience and honor and truth, for the smiles of their lords; it is not enough that men whom we have trusted have betrayed the holy cause of Liberty—that the descendants of Leclercot and Arnold have worn their way into the loftiest places of power, and wear unblinking the badges of "respectability," nor is it enough that slavery has forced its demands through the National Congress. There is still "a Mordecai at the king's gate," and the Slave Power walks quietly among its minions and mercenaries; for free thought is not yet stifled, the voice of the truth-teller is not yet silenced, and until that is done, the tyrant knows that he has no safety.

Hence the efforts of the Slaveholders and their Northern vassals to suppress free discussion, to "put down the agitation." Proscriptions, bribes, threats, calumnies, assaults on private character, denunciations, frowns and flatteries have all been tried. A fear of reaction alone prevents the foes of freedom, in their madness and mortification, from resorting directly to fines, dungeons and military power to silence this troublesome agitation. They have cunningly laid their plans, however, as the late proceedings in Boston show, to do this indirectly.

Meanwhile, to insure a public sentiment sufficiently corrupt and base to sustain them, they are laboring zealously to manufacture a "panic" through the North over the state tugboat of nullification. South Carolina, as usual, is the big boy put forward to wear the frightful mask which we have seen put on and taken off so many times before. The bullying resolutions of her town and district and parish meetings, and the fire-eating speeches of her noisy declaimers, are published and re-published through the North, increasing in terrific importance the farther they go.

The New York Herald which is ever foremost in its base services to slavery is taking the lead in this new effort. The following from its leader of April 21st, reveals one scheme in its plot.

"A short time since we sent a special correspondent from this office to South Carolina, and the Southern States generally, for the purpose of canvassing public opinion in those parts of the confederacy and reporting the progress of the great secession movement in that region, which was originally set in motion by the abolition fanatics of the North and which, according to present appearances, is rapidly approaching a crisis."

This "special correspondent," who seems to do the double work of helping to excite a South Carolina "crisis" and report it, sends on his despatches made to order, and they are paraded in prominent columns of the Herald, with a due supply of capitals and exclamation points, to be copied through other pro-slavery journals at the North. We give one or two extracts from these "bulletins" as specimens of their character.

In a letter from Charleston, magnifying a meeting in favor of "secession" held there April 14th, the "special correspondent" says: "Upon the issue to secede, or recede, it is perfectly clear that this comparatively conservative corner of the State, if the question were put to-morrow to the vote for a decision, South Carolina, before dinner time, would be out of the Union."

What, then, is the public sentiment of the interior? Of course, it is far more conclusive in favor of separate State action, without waiting either for further aid or aggressions. We believe there is but one solitary paper in the State opposed to secession; and that has been recently established. A State Convention has been elected, composed of 167 members, 127 of whom are opposed to further temporizing with the North, and in favor of cutting them adrift at once. The other 40, excepting some three or four, are in favor of secession as soon as another State or two will unite with South Carolina. This convention will, probably, not meet till next spring; and any modification of its opinions in the interval, will depend materially upon the state of public feeling in the North, and of Northern action, and on the policy of the administration, and the proceedings of Congress.

What would become of the thirty States of the Nation, if South Carolina should "cut them adrift at once." Who can conceive our peril when outcasts from her protection and succor? How devout should be our gratitude that in her long suffering she postpones the catastrophe until after "dinner," and even consents to make it conditional upon "Northern action" in the next Congress, &c. Let us hasten to humble ourselves, before the august Quatreblems, that peradventure their wrath may be turned away and their pardon be gained, and that this great Union be not "cut adrift" from its rock of salvation, to be tossed helmsup upon a bloody sea of revolution, and dashed upon the rocks of discord!

Seriously, who can suppress a contemptuous laugh of this disgusting appeal to Northern fears? Yet, we are ashamed to say that there are enough simpletons, cowards and do-faces in the North who will be scared, or affect to be, and to save themselves from the awful danger, will support any new slave-holding outrage upon the humanity and free spirit of the North.

Here is another specimen of the Herald's "despatches" which indicates that after all we may be too late to secure forgiveness from our offended lords by any humiliation:

"In conversation, to-day, with a very intelligent planter, he observed: 'But even suppose, Doctor that this, and any other adjustment of slavery, should be respected, by a sort of forced compliance, for a time; what are we to expect from all this socialism, Fourierism, animal magnetism, Fanny Wrightism, Laetitia Motism, and Agrarianism? It is all infidelity, sir—it will come to that—the Bible does not suit these people because it tolerates slavery—they reject Christ because he tolerated it—and the final war between the North and South is, after all, to be a war between infidelity and Christianity—between atheistical red republicanism, and the principles of the Christian religion.'—And before God and man the progress of Northern fanaticism has that complexion. We have none of these infernal synods of traitors to God and society in the South.—They are too closely allied with abolitionism for the States below the line of Mason and Dixon. 'The sooner,' said the planter, 'we cut the acquaintance of such horrible desperadoes and incendiaries, the better for our safety. As open enemies we can understand them and make our terms; but under the same government with them, we must live in continual fear of our lives and property. God grant us a happy deliverance!' These views, so earnestly expressed as they were, left a deep impression upon my mind. Never—never has the future of this Union appeared so gloomy as under this dark and fearful summing up of the Northern Jacobins. They are the views of the Herald; but from a Southern man, in South Carolina, they appear more palpable than ever before."

Funeral Oration of Mr. Webster.

It is very seldom that a man speaks at his own funeral. This, however, was the case with Hon. Daniel Webster to-day at the Revere House.—The great political corpse rose up, shroudless and in his citizen's costume and addressed the crowd—a very respectable and decent crowd, every man having a bran new hat—one out of twenty of which rose from above a ruby face as the deceased appeared.

The speech was very commonplace and ancient, to be sure—what else should it be. The wonder is that it should not have been a profane insult.

The exercises commenced by an announcement from Mr. Auctioneer Thompson—how appropriate—without his hammer—less so that Mr. Webster had been invited to see his fellow citizens and they to see him—the meeting was spontaneous and would need no organization. He nominated a committee with Hon. Joseph Bell as Chairman, to wait on Hon. Mr. Webster and introduce him to the audience.

The great preserver of the Union on reaching the platform was received with an immense quantity of profound and sorrowful silence, and a small vulgar fraction of cheers—about one twentieth of the mass to be liberal. He repeated the ghost of an old speech giving considerable emphasis and repetition to the word "Union"—one bystander remarked that it used to be "Liberty and Union." The Liberty had been dropped.—He also very properly thanked his auditors for what they had done for him—meaning the \$12,500, we suppose.

When he got through, an old Indian in a green dress and white bonnet threw down from a window at his feet, a bouquet, to which some other females added two or three others. After some hesitation the author of the great negro-catching panacea for the Union, picked up and put it in his hat rather gruffly. The by-standers threw him the rest and he put them too in the hat, saying with a deep sigh—"Ah, the ladies are always for Union!"

Saying this the great pensioner withdrew into the tavern, and his particular friends went in to take a drink. One of them, however, first cried out, "Three groans for Horace Mann." No response; but an awful look at the rash youth from a discreet friend who was yet sober.—Commonwealth.

RETIRES.—Daniel Webster is distinguished for cold, scornful arrogance, but we do not recollect of anything so impious as his reply to the authorities of Boston, who informed him that they had bowed and now offered him, Faneuil Hall. This he refused, intending doubtless to keep them at the confessional awhile, and add:

"Nor shall I enter Faneuil Hall till its gates shall be thrown open, wide open, not with impetuous recoil—grating harsh thunder, but with harmonious sound, on golden hinges moving, to let in, freely and to overflowing, you and your fellow-citizens, and all men of all parties."

The allusion here is to Milton's description of Christ's going forth to create "new worlds."

"Meanwhile the Son
On his great expedition now appeared,
Girt with Omnipotence, with radiance crowned
Of Majesty Divine."
* * * * *
Heaven opened wide
Her ever-during gates, harmonious sound!
On golden hinges moving, to let forth
The King of Glory, in his powerful Word
And Spirit coming to create new worlds."

Thus, and thus only must he and his train enter Faneuil Hall! Since old Herod, his prototype, was "eaten of worms," we do not recollect of anything quite equal to this.—Portland Enquirer.

Colonization.

"In our opposition to all projects of compulsory emigration, we fear we have unintentionally repressed a spirit of voluntary emigration among the colored people. African colonization, at an early period, took such a form and was advocated in such a way, as to array against it the hostility of a majority of active anti-slavery men. It became in too many instances the ally of Slavery, excusing its existence, setting its face against Emancipation, unless connected with transportation, and finding in proscriptive legislation against them not a fit subject for indignant rebuke, but a reason for their banishment.

These and kindred considerations were enough to decide our opinions against African Colonization; but they had nothing to do with the question of the voluntary emigration of colored people. It were well for them, had they more of the spirit of self-colonization. They see the white people about them with restless energies, constantly in motion, going from one place to another, from the walks of civilized life to the pathless wilderness, from the Atlantic to the Pacific, seeking all the while to better their condition."

The foregoing is taken from the "National Era," and is significant as coming from that quarter. It is a little remarkable that, at a time when the enemies of our people are more active than ever before, in efforts to distract the nation, and prevent it from performing a great act of justice and humanity, in the full and complete emancipation of the slaves of our land—when slave States are driving out the free colored people, and free States are loading them with burdens of the most grievous sort—that, at such time, Dr. Bailey is found giving aid and comfort to the enemy by urging colored people to leave their country, and by speaking of their presence here as an evil. Can it be that a press established as an anti-slavery advocate, is to be the means of shipwrecking that cause?—North Star.

Slave Hunting in Ohio.

We learn from the following extract from a private letter dated Cadiz, March 23, that the agents of Satan were prowling through that section in search of souls.

"Our town was visited on the evening before last, by three or four bloodhounds in the shape of human beings on the hunt of fugitives, but our people, preferring to obey the injunction of the 'higher law,' 'Hide the outcasts, betray not him who wandereth,' in preference to the wicked mandates of the 'powers that be,' did not give them much countenance and they accordingly left without the gratification of obtaining their prey. The Lord grant that they, and all others engaged in this wicked and inhuman business, may repent of their evil deeds, and 'break off their sins by righteousness, and their iniquities by showing mercy to the poor.'"

GOODS BY PRINCIPLES.—BOWEN & McN AMEE some time since made a reply to several newspaper attacks on them for not signing a call for the Cotton Meeting at Castle Garden, that "their Goods and not their Principles were in the market." Their "Card" will not soon be forgotten and it has had some good influence we hope. It was predicted by many that a stand so firmly and calmly taken against public sentiment would result in a great loss of trade. What has been the result? Many of their friends have asked the question and we are happy to say the special benefit of the Union Safety Committee that their business has increased beyond all precedent. It is true they have lost some less than five per cent of their Southern trade, but this loss is much more than made up from the North, East and West.—The public well understand the game and are "setting the question" in the right way.—N. Y. Tribune.

HON. JOSIAH QUINCY.—R. H. Dana, Jr., in a speech at Worcester, said:

"Just as I was coming up to the cars I met on the street President Quincy, whose head is bowed with the snow of 80 winters. He stopped me, and it was indeed refreshing to fine one aged, venerable man of the upper class of the city of Boston, who has his heart in the right place. He told me that his heart felt mortified and degraded. When the law passed, he said, I did think the moral sense of the community would not enforce it; I said that it never would be. But now I find that my fellow citizens are not only submissive to, but that they are earnestly active for its enforcement. The Boston of 1851 is not the Boston of 1775. Boston has now become a mere ship; a place for buying and selling goods; and I suppose also of buying and selling men."

THE BRAZILIAN SLAVE TRADE.—Private advices from Rio Janeiro say:—"The Government is perishing its very existence in its efforts to suppress the Slave Trade. The once notorious slave steamer, the Serpente, now the Gollincho, of the Brazilian navy, has made several captures. Last week she carried off 200 newly imported negroes from the Island of Maranhao. They are supposed to have belonged to Joaquim Brevier, the well known and opulent slave dealer. This man is the owner of ten large fazendas, and the master of some 2,500 slaves. His large possessions give him great political influence, and the seizure of his slaves shows plainly the determination of the Government. It is to be hoped, now that the Brazilian authorities have given such substantial proof of their good faith and sincere determination to put an end to the traffic, that the officers of the cruisers will abstain from interfering, and confine their operations to the high seas.—Irritating the people, will be merely throwing new difficulties in the way of the Government, whose task is already sufficiently arduous."

D'Israeli, in his "Calumnies of Authors," mentions a student who devoted himself so assiduously to the study of the Oriental languages, as entirely to forget his own!