



In 1850, both parties gloried in its possession, and tried it to stay in the Union by a gift of ten million dollars.

The Fugitive Slave Bill was too odious to be supported, even by such graceless demagogues as Benton and General Cass.

In 1848, the Anti-Slavery party, so called, were at violent issue with the Whig and Democratic parties, on almost the whole question of slavery.

In 1857, the same party, headed by such men as Gerrit Smith and others, were beginning to be divided.

Which, by the way, is not strictly true. For in 1843, both Whigs and Democrats, North, declared violently against any further extension of slavery.

But Mr. Fremont, in his letter accepting the nomination for President, declares that simply the admission of Kansas as a Free State will vindicate the good faith of the South.

In 1848, the Anti-Slavery political party selected Martin Van Buren as their standard-bearer, with blushing and apologies, on account of his antecedents.

In 1844, Cassius M. Clay declared in Boston and elsewhere, that for that one time, he must vote for Henry Clay.

In 1852, Thomas Jefferson wrote, 'We already see the Judiciary power advancing, with a noiseless and steady pace, to the great object of consolidation.'

And again: 'If Congress fails to shield the States from dangers so palpable and so imminent, the States must shield themselves, and meet the invader foot to foot.'

But the time fails to tell of the ten thousand outrages that are continually heaped, thicker, heavier and faster upon the Northern States.

And what, O! what are the remedies proposed by our political advisers for evils like these? Evils unknown and unheard of before!

We talk of abolishing Southern negro slavery. But the Northern people have a revolution to enact for themselves, a million times more momentous than that of 1776.

LETTER FROM REV. SAMUEL MAY, JR. TO A FRIEND IN ENGLAND.

LEICESTER, MASS., Sept. 8, 1857. We are busy in arranging for the National Disunion Convention to be held during October.

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uphold or intended to overthrow slavery, none can dispute that under it slavery has been nourished, and has grown to be a monster of such size and power as completely to rule the nation.

And, whereas, slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislative.

And, whereas, there seems no probability that the future will, in these respects, be different from the past, under existing State relations.

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The Liberator.

NO UNION WITH SLAVEHOLDERS. BOSTON, OCTOBER 16, 1857.

CALL FOR A NORTHERN CONVENTION. Whereas, it must be obvious to all, that the American Union is constantly becoming more and more divided.

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NEW PUBLICATIONS.

THE EDUCATOR; being Suggestions, Theoretical and Practical, designed to promote Man-Culture and Integral Reform.

First—of the external appearance of this work. It is a volume of nearly seven hundred large octavo pages, printed on good paper and handsome type.

Second—of the medium, or author of this work—JOHN M. SPEAR.

In 1851, Mr. Spear's attention was called to the investigation of the modern spiritual manifestations, and he not only became convinced of their genuineness, but found himself a medium.

On the first day of April, [a day famous for quizzing and getting quizzed, though in itself as honest a day as any other in the calendar.]

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THE PROGRESS OF SLAVERY IN THE UNITED STATES.

By GEORGE M. WESTON. Washington, D. C. Published by the Author. 1857. pp. 301.

This is another valuable contribution to the Anti-Slavery cause; and, like the admirable work of Mr. Helper, it is full of statistical information.

How much food for reflection is furnished by the statistical contrast in the growth of the free and the slave States, from 1790 to 1860!

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not your own fault.

Consider well, then, that if you lose your soul by leading idle, wicked life, you lose your all in the next world, and your loved ones are generally fond, and what is far worse, if you repent and amend, your unhappy souls will suffer less.

Having thus shown you the chief duties you owe before you the duties you owe to your masters, and your mistresses here upon earth.

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POETRY.

PRESERVING OF THE TREES.

At midnight hour, when silence reigns Through all the woodland spaces, Begin the bushes and the trees To wave and whisper in the breeze, All talking in their places.

The Liberator.

RELIGIOUS BIGOTRY AND PRO-SLAVERY MALICIOUSNESS.

Died, in Cummington, Sept. 16, EPHRAIM T. BARTLETT, aged 44—a friend of the slave. There are some circumstances connected with the life and death of Mr. Bartlett, which, in justice to Christianity and the Anti-Slavery cause, require more than a passing notice; illustrating, as they do, in a striking manner, the true character of bigotry, intolerance and prejudice, in their endeavor to crush, even at the portals of the grave, the holiest instincts of humanity.

MEETING OF PROGRESSIVE FRIENDS.

DEAR MR. GARRISON: The Yearly Meeting of Progressive Friends, advertised to take place at North Collins, N. Y., on the 26th of September and two following days, finished its session yesterday, at 5 o'clock. The assembly came together at the Hicksite meeting-house, which, although having a large tent spread on one side, and the doors and windows removed, was found too small to accommodate the two thousand who were there on Sunday.

of organizing emigration, of planting in the wilderness the comforts of the highest civilization for the benefit of the pioneer, was a grand idea; and who ever puts such instrumentalities in practical operation, is truly a benefactor of the race.

The Rev. gentleman appeals to me to say if it has not been more liberal than other meeting-houses in town. My reply is, 'Yes, as far as anti-slavery is concerned; but simply to say this is not to give them much credit.' About ten years ago, a religious Anti-Slavery Convention, held in Boston, called by ministers and church members, adopted and published a pledge, of which the following is an extract:—'We will make active and persevering efforts for the speedy and peaceful abolition of slavery a prominent part of our religious duty; that we will use every means and bear every sacrifice for it which wisdom dictates and religion sanctions; that we will suspend or postpone other cherished objects which may stand in the way of this; that we will act together as brethren, so far as we are agreed on this subject, leaving all that is past to be settled between each individual and his Maker; that we will make the cause of Emancipation our own cause, and labor in it as God may give us ability and opportunity, whoever else may help or hinder, and whatever any others may do or leave undone for or against it; that we will never consider enough done while more remains that we can do.'

think that even the Democracy would call for the admission of a Territory in which these planting were in any need of a new State to help their jority in the Senate, or to carry a Presidential election.

The Doctors of Divinity, in their simplicity, undoubtedly thought that there was nothing in the Constitution authorizing invasion, rape, arson, larceny, and cruelties hardly surpassing in barbarity by those of the East Indian insurgents. When sent to him their perfectly respectful agent, Rodney Walker, who was going around the City of Lawrence, backed by United States soldiers, and intent upon dragging the citizens out of their liberties. The Doctors believing (as we believe) that the present (so called) 'Government' of Kansas is a naked and indefensible usurpation, begged the President to interpose for the prevention of bloodshed, and to save the little city from a repetition of thine, which had once already been inflicted upon it. The President replies that the remnants are to block the heads, and God holds the Constitution; and 'Amen.' God holds, say we, if all the infernal cruelty of the country is concentrated in the Democratic party!

The Willow looks to earth, and speaks: 'My arms to fold thee yearneth— I'll lay my hair down to thee; Entwine therein thy flowers for me, As mother her child adorneth!'

OUR HAPPIEST DAYS. They tell me, Love, that you and I Our happiest days are seeing, While yet is shut from either's eye The change that waits on being.

There are some spots where each will fall, And each will need sustaining; And suffering is the lot of all, And is of God's ordaining.

THERE'S NO SUCH THING AS DEATH. 'There's no such thing as death'; To those who think aright; 'Tis but the racer casting off What most impedes his flight;

'There's no such thing as death'; That which is thus mis-called, Is life escaping from the chains That have so long enthralled;

Winged mimic of the woods!—Thou motley fool! Who shall thy gay buffoonery describe? Thine ever ready notes of ridicule Pursue thy fellows still with jest and gibe;

Our meetings here are doing a good work. The people are sending us demands for speakers more than we can supply. From Collins we go to Western Pennsylvania and Ohio, where we are already announced to be, and where our friends say 'the people are hungering for the bread of life.'

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THE WESTERN CONVENTIONS. DEAR MR. GARRISON: The Convention held at Collins Centre, Erie county, N. Y., on Saturday and Sunday, October 3 and 4, was the most numerously attended of any of the meetings yet held by us. Being within thirty miles of Buffalo, the pro-slavery influence of Millard Fillmore and the Silver-Greys, under the name of Native Americanism, shows itself there without disguise.

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Ayer's Pills. Are particularly adapted to derangements of the digestive system, and are a safe and reliable remedy for the various ailments of the bowels, biliousness, head-ache, neuralgia, and other disorders.

INTERNAL OBSTRUCTION—WORMS—SUPPRESSION. Ayer's Pills are a safe and reliable remedy for the various ailments of the bowels, biliousness, head-ache, neuralgia, and other disorders.

FOR HEADACHE—SICK HEADACHE—POLE SYNDROME—ACH—PILES—DROPSY—PLETHORA—PARALYSIS—FITS &c.

Prepared by Dr. J. C. Ayer, Lowell, Mass. Boarding-House. Robert R. Crosby, formerly of the Boston Boarders, a few doors from Court Street, Boston, Mass.