

# The Union and Eastern Journal.

"ETERNAL HOSTILITY TO EVERY FORM OF OPPRESSION OVER THE MIND OR BODY OF MAN."—JEFFERSON.

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LOUIS O. COWAN, Editor and Proprietor.

## UNION AND EASTERN JOURNAL.

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## Agricultural.

### Agricultural Education.

If ever American Agriculture reaches the degree of perfection to which its immense importance entitles it, and which all its true friends earnestly desire, it will be accomplished by other means than those which have prevailed generally. There is a spirit about amongst the young men of our land, whose teachings tend to a decided reformation in our system of agricultural education; but its precepts are uttered in mere whispers, and compared with the thunder tones in which they should and will eventually be proclaimed. We have the singular and lamentable fact to record, that while the vast majority of the millions of American youths (now receiving the education intended to fit them for the various pursuits of life) are destined to become cultivators of the soil, there is scarcely a single instance in which the elements of their future calling are taught either theoretically or practically. Lectures on Agricultural Chemistry form, it is true, a part of the regular course of study in a very few of our colleges; but how meagre a place in the great vacancy do they fill, when it is remembered that those who have the privilege of attending them, do not form one fifty-thousandth part of the mighty mass who require these teachings most. Success in any pursuit of life is made to depend mainly upon the degree of knowledge of its leading principles which is possessed by those pursuing it. If this knowledge is vitally essential to the success of the lawyer, physician or divine, why is it not equally essential to the tiller of the soil? Who ever heard of a distinguished lawyer whose eminence in his profession was not the result of patient, methodical investigation of the elements upon which the science of law is founded? And who of those whose attention has in the slightest degree been given to the subject, is willing to admit that agriculture in its details, is not as complicated and intricate a profession as the law, requiring as thorough investigation, and as extended a range of scientific knowledge? And yet, in the face of this undeniable truth, we find multitudes of farmers who conceive that being born on a farm is a sufficient qualification for the sons who are destined to become their successors in the cultivation of the soil. There appears to be an impression abroad that a farmer's son has a peculiar instinct for the duties of the farm, and that he will take to them as naturally and successfully as a new-born hatched duckling takes to the water. There are those who entertain still narrower ideas, and conceive that all the essentials of successful farming are comprised in the purchase of a fine farm and improved stock; and that all that is necessary to secure premium crops is to plow their grounds and sow their seed.

We once read a communication in the Boston Cultivator, in which the writer attempted to show that a steady reliance on Providence was the most effectual cure for the potato rot. Although we fully agreed with him, that our reliance upon the Supreme Ruler of the Universe should be strong and steadfast, we could not but think the man either a fool or a madman; for Providence always helps those most, who strive to help themselves. It is questionable, however, whether that writer was more silly than many of the class to which we have already referred. The majority of these do not even consider it at all important to exercise a spirit of confidence in Providence in regard to their operations. They are willing to use a popular phrase, "to go it blind." Is it necessary to point out the result? A volume will express it as fully as a sentence—FAILURE.

Admitting then, (what may not be denied,) that a full understanding of agricultural requires that research as deep and persevering as that of any of the learned professions, and that those who combine scientific knowledge with sufficient practical skill to apply it, are always more successful in the end than those who rely mainly upon mere physical ability to discharge the labors of the farm, how immensely important agricultural education becomes. Who is prepared to estimate the results that would inevitably flow from the careful training of the rising generation of American husbandmen. By this no disrespect is intended to the farmers of the present day. To the contrary, no class of the community is more deserving of sincere respect and esteem. Their economy, skill and perseverance are all worthy of universal imitation, while in point of natural intelligence they are inferior to no others; but it would be folly to assert that in a general sense, our farmers are educated men. It would be equally folly to assert the absolute necessity on the part of those intended for the profession of agriculture, to familiarize themselves with the details of all the branches of science with which it stands connected. The complete mastery of either of the great branches of knowledge, light from which has poured so profusely upon the pathway of the husbandman, were, in itself, the work of a lifetime. Fortunately, such devotion to science is not required at the hands of the young farmer. Invaluable as its possession would be, its acquisition would involve such an expenditure of time and money, that the lifetime of a Methuselah, and the wealth of a Croesus would scarcely suffice for its accomplishments. He may be a scientific tiller of the soil, and yet not devote more time to study than every farmer's

leisure hours will easily admit. For able hands and willing hands have so simplified the great principles of farming, that every man who will, may render himself familiar with them. We will pursue this subject further hereafter.—*Progressive Farmer.*

TO SUBDUCE A VICIOUS HORSE. On looking over some old papers the other day, we came across the following, which, if true, is worth knowing. It seems that a fruitless effort was being made in a blacksmith's shop to shoe a vicious horse, which resisted all efforts, kicking aside everything, but an anvil, and came near killing himself against that, when, by mere accident, an officer returned from Mexico, was passing, and being made acquainted with the difficulty, applied a complete remedy by the following simple process:—

He took a cord, about the size of a common bed cord, put it in the mouth of the horse like a bit, tied it tightly on the top of the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done, he put the horse gently on the side of the head, and commanded him to follow, and instantly the horse obeyed, perfectly subdued, and as gentle and obedient as a well trained dog; suffering his feet to be lifted with entire impunity, and acting, in all respects, like an old stage.

The simple string thus tied, had made him at once docile and obedient as any one could desire. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity, intimated that it is practiced in Mexico and South America, in the management of wild horses. Be this as it may, he deserves the thanks of all owners of such horses, and especially the thanks of those whose business it may be to shoe or groom the animals.—*The Com. Plus and Anvil.*

## Miscellaneous.

### MALADY OF MIND AND BODY.

"It is not all of life to live, Nor all of death to die."

Sabbath in the country! The serene, peaceful Sabbath; the time of rest, God given to man, for purification and prayer! In the city the day never seems so truly good, so infinitely holy, as in the country. The sweet sound of distant village bells; the sight of cattle reposed from labor, browsing in contented leisure in the quiet green fields; the very chirp of the countless insects, and the innocent song of the myriads of birds, all breathe of a Sabbath morality, which in great cities is lost entirely. The noise of active life ceases; naught meets the ear but the lingering echoes of those calm church-bells, as they float on the unadorned, healthful air, to the distant farm houses. "God made the country, man the town." It is not unnatural to suppose that a greater blessing rests with the Divine work, than with that of man, however glorious art.

I had been resident of M— some three or four weeks, but had been detained from attending church each Sabbath by violent storms; and, to confess the truth, I did not regret this much as I should, from the fact that I dreaded my first meeting, as their sole and newly established physician, with the wealthy and aristocratic inhabitants of that pretentious village. I shrank nervously from the unavoidable introductions, and the criticism which I knew must inevitably follow. However, one morning I was bereft of my excuse of bad weather, and awakened betimes to find the day most obstinately clear. There was not a cloud in the heavens that I could reasonably persuade myself was the signal of coming rain; therefore to church we went, my wife and I—she all aglow with expectation, and looking, as I thought, unusually charming in her pink ribbons, and (I acknowledge it candidly) somewhat oppressed with an indefinable sense of doubt and dismay.

It was a small, fantastically designed building of antique style of architecture, that would have puzzled the wisest to determine; yet it was striking, artistic, and displayed decided and refreshing originality. Iry and other vines crept in thick masses over the roughly-hewn stone walls, and darkened with their close embrace, the low arched windows. Internally everything was plain and simple, as all houses of true worship are, yet there was not wanting a certain air of quiet elegance. The pulpit was strongly indicative of classical simplicity in its form, and had few adornments; opposite it, at the other end of the church, was a small velvet jacket, containing an organ and accompaniment for a choir of singers.

We were early. I entered myself quietly, and having nothing to occupy my thoughts, half-unconsciously I watched the entrance, one by one, of the villagers. Among them I saw a face, which, as I beheld it then, has haunted me for years. It was that of a man, in the prime of his life, handsome, well-built, and intelligent, but so inaccessible, so indicative of evident stagnation and despairing dissatisfaction, that I turned away in horror that anything made by God should dare to carry a countenance like that.

The services began with soft, sonorous notes of prelude from the mellow-toned organ. Throughout the aisles of the little, antique church, up to the very rafters, floated that rare, sobbing music, penetrating all hearts, sorrowing either to good or evil, with that delicate sorrow which Longfellow says—  
"It is not skin to please."

lifeless forehead, he bent over that dying man with the anxiety which none but a father could feel at such a moment. "Abner, Abner," he whispered, "do you—can you hear me? If you can, for God's sake give me some signal!"

The eyes, gradually assuming a dull, dreamy look, closed wearily, and opened again very slowly.

A low wail burst from the wife. The old clergyman turned upon her quickly, and said, with bitter imperiousness: "Be still, I must speak with him." Then bending again over the bed:

"Abner, have you thought of Death? Shall we pray—have you made peace with God?"

There appeared to be a sort of convulsive effort on the sick man's part to attain a sitting posture. For a moment he seemed possessed of perfect consciousness and perfect strength.

"God!" he echoed hoarsely: "how dare you name Him! God! You, who have made me what I am; you, who goaded me to sin, and all for money, money! Was it so precious to you that I must sell myself, body and soul, marry for it? Don't speak to me of God. There is none—no God—no God!"

He sank back on his pillows exhausted. Blood burst from his mouth. He tried to say more, but the words were drowned in the warm tide that bubbled over his chest. And she, the wife, stood there in marble calmness, and heard that which was to blight the rest of her young life. Her hands were clasped again, her eyes fixed unflinchingly on the floor. She neither moved nor spoke. Looking at her, you would have felt your very heart melt with compassion, so wild, so forcibly miserable was the expression of that sweet, girlish face.

"Abner, Abner, my son" was all the father spoke with his blanched, quivering lips.

The momentary flash faded from the sick man's features. I stood by him and wiped the blood from his mouth, and I knew that in a few moments all would be over. There was no struggle, but there was that gathering shadow on his forehead which is so terribly understandable. Seeing this, the intense despair on his wife's face grew a trifle more staccato, and her hands locked themselves involuntarily tighter, till the blood gushed from the smooth palm that came in contact with the finger-mat.

A word was spoken, not a sound broke the deep stillness of the chamber, but the indistinct and oppressive breathing of the dying man. I bent down to place my finger on the wrist, and to listen more intently; but the old man waved me fiercely, jealously away.

"Touch him not," he said, "for he is dead!"

"And I thought, indeed, that it was so; for even as he spoke, the faint respiration suddenly ceased, and the pallor of an everlasting unconsciousness crept slowly over the still features. But in another moment, I saw that life was not yet extinct. The eyes again partly unsealed in the same dreamy way as before, and an indelible radiance for an instant lit up the pale, handsome face—handsome even then, but with an unearthly beauty.

"God!" the colorless lips muttered, "God—there is a God!" and a smile, whose utter serenity I have never seen equalled, flickered around the mouth. Then the shadow deepened, fell, and he expired. It seemed as though the soul had been half freed, and returning, gave evidence of that eternity which but partially had entered!

A woman's voice, sobbing, at last broke the dreary silence.

The old man rose, and approaching his dead son's wife, said feebly: "Father, be comforted; God is over all." She drew her hand from his clasp with a gesture of unequivocal abhorrence.

"Comfort!" she echoed, with a great defiant flash of her black eyes; "comfort! you preach to me of comfort! hypocrite!" She hissed the word from between her closed teeth, with startling, indignant energy. It is all clear to me now. Who was it that plotted and schemed to bring us together? Who tempted him into marriage where there was no love on his side—none, O my God—but for money? Answer me that!"

Her dark hair had become disintegrated of fastenings, and now fell, in wild, confused grace, over her bare shoulders. Her white, upraised arms, glittered in the bright light of the lamps, the scarlet ornaments floating from the sleeves, falling over them in vivid contrast. Never shall I forget the impression created by that indignant appeal, and the tragic, excited beauty, of this injured woman. All this was many years ago, yet I never recall that Sabbath night without a shudder. Frequent as are terrible or touching scenes in the life of a physician, I remember none that open power so to unman me, as the memory of this. And the sequel was no less sad. Within a year another grave was made for the poor, decreed wife.

On the death of her husband, she sank into a stupor from which nothing could arouse her, and which terminated at last in rapid consumption. It is strange that I should so well recollect the day she died. It is as new in my mind as yesterday. White, freshly-fallen snow on the ground. It had come early that year, and many have been still hanging crimsoned on their boughs. The trees were loaded with light, deep fragments of snow, among which those brilliant dyed leaves gleamed out in the sunshine like blood on a woman's fair face.—*Scot.*

ANNUAL SLAVE LIVING IN WASHINGTON. Our Washington correspondent gives the following account of the annual sale of the labor of slaves in that vicinity:

Last Saturday week many of our Eastern men went across the line into Virginia, to be present at the annual sale of the labor of slaves for the year, or in other words, hiring out the slaves to the highest bidder. At Fairfax Court House the scene was diversi-

fied with many ludicrous incidents, and some, too, that would have drawn tears from the most stolid of men. The negroes were allowed to go through the crowd and request those whom they would prefer to serve, to bid for them. Most of the slaves do this, so it is no uncommon thing to see a darkey give a list of his accomplishments, and produce every recommendation in his favor that he can obtain. A woman whose children were retained by her owner, but who was to be hired out to him, requested a near neighbor of that owner to hire her, so that she could be near her children. To induce this man to make a higher bid than his competitors, she offered to pay the difference, in advance, from her own pocket. One wished to be hired by the man who had obtained the services of his wife, and to bring this about, he showed a recommendation from the master of last year, and also a license to exhort in the Methodist church. The men were hired out at the rate of from \$30 to \$125; the women from \$30 to \$70, and the boys from \$40 to \$80 dollars. The girls were hired out as a general thing for their board and clothes.

—*Boston Trav.*

THE BOSTON CHRONICLE SAYS: The nomination of Mr. Banks for the Vice Presidency would be well received by the country. Many of his friends now couple his name with the Presidential nomination, recent events having given him a prominence before the people that is unquestionably calculated to breed large ideas and lofty aspirations in the mind of any man. He would fill the Presidential office well, and on some accounts he would be a better man than any other man. But we think that he would be the better man to place him on the United States ticket as the candidate for Vice President, with Col. Fremont for chief.

Mr. Banks would strengthen such a ticket, and would be a great help to it, to a degree that could be strengthened by no other man. He is as well adapted for the second place as Col. Fremont is for the first. His admirable qualities as a presiding officer, in which respect there is no living American to be named with him, would be a proper field of usefulness in the United States Senate. His reputation in that office would steadily increase, and the time would soon arrive when he could step into the highest place of all, through the support of the people. Being but a young man, as politicians reckon years, he has a long career before him, and it rests with himself to say whether it shall be a useful and a brilliant one, or not.

The history of the country, the list of disappointed aspirants for the Presidency, because they could "time" their ambition well. Their histories, and those of a number of others, whose names are not quite so illustrious, ought to be full of warnings to the men who are now rising to the positions of leadership in America. If they fail to be duly regarded, we may look for important events this year. If they are not, and if individual ambition is to be regarded as the general good, we must expect nothing but the continued ascendancy of a tyrannical oligarchy. Nothing but the utmost vigilance and the utmost energy can enable the opposition to triumph over the demagogues, headed as the latter will be by James Buchanan, they, at least, have the list of disappointed aspirants for the Presidency, because they could "time" their ambition well.

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## THE AGGRESSIONS AND USURPATIONS OF THE SLAVE POWER.

Declaration of Principles and Purposes of the Republican Party.

Address of the Republican Convention at Pittsburgh, Feb. 22d, 1856.

To the People of the United States: Having met in Convention at the City of Pittsburgh, in the State of Pennsylvania, this 22d day of February, 1856, as the representatives of the people in various sections of the Union, to consult upon the political evils by which the country is menaced, and the political action by which those evils may be averted, we address to you this Declaration of our Principles, and of the Purposes which we seek to promote.

We declare, in the first place, our fixed and unalterable devotion to the Constitution of the United States, to the ends for which it was established, and to the means which it provided for their attainment. We accept the solemn protestation of the People of the United States, that they ordained it, "in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to themselves and their posterity."

We believe that the powers which it confers upon the Government of the United States, are ample for the accomplishment of these objects; and that if those powers are exercised in the spirit of the Constitution itself, they cannot lead to any other result. We respect those great rights which the Constitution declares to be inviolable, freedom of speech and of the Press, the free exercise of religious belief, and the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

We will preserve those great safeguards of civil freedom, *habeas corpus*, the right of trial by Jury, and the right personal liberty unless deprived thereof for crime by due process of law. We declare our purpose to obey, in all things, the requirements of the Constitution and of all laws enacted in pursuance thereof. We cherish a profound reverence for the wise and patriotic men by whom it was framed, and a lively sense of the blessings it has conferred upon our country, and upon mankind throughout the world.

In every crisis of difficulty and of danger, we shall invoke its spirit and proclaim the supremacy of its authority.

In the next place, we declare our ardent and unshaken attachment to this Union of American States, which the Constitution created and has thus far preserved. We revere it as the purchase of the blood of our forefathers, as the condition of our national renown, and as the guardian and guarantee of that liberty which the Constitution was designed to secure. We will defend and protect it against all its enemies. We will recognize no geographical divisions, no local interests, no narrow or sectional prejudices, in our endeavors to preserve the Union of these States against foreign aggression and domestic strife. What we claim for ourselves, we claim for all. The rights, privileges and liberties which we demand as our inheritance, we concede as their inheritance to all the citizens of this Republic.

Holding these opinions and animated by these sentiments, we declare our conviction that the Government of the United States is not a minister in accordance with the Constitution, or for the preservation and prosperity of the American Union, but that its powers are systematically wielded for the promotion and extension of the interest of SLAVERY, in direct hostility to the letter and spirit of the Constitution, in flagrant disregard of great interests of the country, and in open contempt of the public sentiment of the American people and of the Christian world. We proclaim our belief that the policy which has for years past been adopted in the administration of the General Government, tends to the utter subversion of each of the great ends for which the Constitution was established; and that, unless it shall be arrested by the prompt interposition of the People, the hold of the Union upon their loyalty and affection will be relaxed, and the domestic tranquility will be disturbed, and all constitutional securities for the blessings of liberty to ourselves and our posterity, will be destroyed.

The slaveholding interest cannot be made permanently paramount in the General Government, without involving consequences fatal to free institutions. We acknowledge that it is large and powerful, that in States where it exists it is entitled, under the Constitution, like all other local interests, to immunity from the interference of the General Government, and that it must necessarily exercise through its representatives, a considerable share of political power. But there is nothing in its position as there is certainly nothing in its character, to sustain the supremacy which it seeks to establish. There is not a State in the Union in which the slaveholders number one-tenth part of the white population; nor in the aggregate do they number one-fiftieth part of the white population of the United States. The annual productions of the other classes in the Union, far exceed the total value of all the slaves. To say nothing, therefore, of the questions of natural justice and of political economy which slavery involves, neither its magnitude nor the number of those by whom it is represented, entitle it to one-tenth part of the political power conferred upon the Federal Government by the Constitution. Yet we see it seeking, and at this moment wielding, all the functions of Government—executive, legislative, and judicial—and using them for the augmentation of its powers and the establishment of its ascendancy.

From this ascendancy the principles of the Constitution, the rights of the several States, the safety of the Union, and the welfare of the people of the United States, demand that it should be diabolical.

HISTORICAL OUTLINE OF THE PROGRESS OF THE SLAVE POWER IN THE UNITED STATES. It is necessary for us to rehearse in detail

the successive steps by which the slave holding interest has secured the influence it now exerts in the General Government. Close students of political events will readily trace the path of its ambition through the past twenty-five years of national history.

It was under the administration of President TYLER, and during the negotiation which preceded the annexation of Texas, that the Federal Administration for the first time declared, in its diplomatic correspondence with foreign nations, that Slavery in the United States was a "POLITICAL INSTITUTION, ESSENTIAL TO THE PEACE, SAFETY AND PROSPERITY OF THOSE STATES OF THE UNION IN WHICH IT EXISTS;" and that the paramount motive of the American Government, in annexing Texas, was two-fold—first, to prevent the abolition of Slavery within its limits, and, secondly, to render Slavery more secure and more powerful within the Slaveholding States of the Union.

Slavery was thus taken under the special care and protection of the Federal Government. It was no longer to be left as a State institution, to be controlled exclusively by the States themselves; it was to be defended by the General Government, not only against the invasion or insurrection of armed enemies, but against the moral sentiment of humanity and the natural development of population and material power.

Thus was the whole current of our national history suddenly and unconsciously reversed. The General Government, abandoning the position it had always held, declared its purpose to protect and perpetuate what the great founders of our Republic had regarded as an evil—as at variance with the principles on which our institution were based, and as a source of weakness, social and political, to the communities in which it existed. At the time of the Revolution, Slavery existed in all the colonies; but neither in the north nor half a century afterwards, had it been an element of political strife, for there was no difference of opinion or of policy in regard to it. The tendency of affairs had been towards Emancipation. Half the original thirteen States had taken measures at an early day, to free their slaves, and the other half, by the passage of the Act of 1774, in checking the increase of their Slave population by prohibiting the Slave trade at any of their ports.

SENTIMENTS OF THE FATHERS OF THE CONSTITUTION CONCERNING SLAVERY. The Constitution, conferring upon Congress full power to prevent the increase of Slavery by prohibiting the Slave trade, had, out of regard for existing interests and vested rights, postponed the exercise of that power until the year 1808, leaving Congress free to exercise it over new States and over the Territories of the United States, by prohibiting the migration or importation of Slaves into them without any restriction except such as its own discretion might impose. Congress promptly availed itself of this permission, by reaffirming that great Ordinance of the Confederation, by which it was ordained and decreed that all Slaves then held by the United States should be forever free. Four new States were formed out of Territory lying South of the Ohio river, and admitted into the Union, previous to 1820;—but the territory from which they were formed had been ceded to States in which Slavery existed at the time of their formation; and in ceding it to the General Government, or in assenting to the formation of new States within it, the old States to which it belonged had inserted a proviso against any regulation of Congress that should tend to the emancipation of Slaves.

Congress was thus prevented from prohibiting Slavery in these new States, by the action of the old States out of which they had been formed. But, as soon as the Constitutional limitation upon its power over the States then existing had expired, Congress prohibited, by fearful penalties, the addition by importation of a single Slave to the numbers already in the country.

The framers of the Constitution, although they were earnest and unyielding in their dislike of Slavery, and in their conviction that it was hostile in its nature and its influences, in Republican freedom, after taking these steps to prevent its increase, did not interfere with the right of the States where it then existed. Those States were separate communities, jealous of their sovereignty and unwilling to enter into any league which should trench, in the least degree upon their own control over their own affairs. This sentiment the framers of the Constitution were compelled to respect,—and they accordingly left Slavery, as they left all other local interests, to the control of the several States. But no one who reads with care the history of the period, and the opinions of that age, can doubt that the ultimate removal of Slavery was desired by the people of the whole country, and that Congress had been empowered to prevent its increase, with a view to its gradual and ultimate extinction. The removal of Slavery from the Union seemed remote. Slavery labor, employed as it was in agriculture, was less profitable than the free labor which was pouring in to take its place. And even in States where this mode of labor was not prevalent, other influences tended to the same result.

The spirit of Liberty was then young, generous and strong. The men of the nation had made sacrifices and waged battles for the vindication of these inalienable rights to life, liberty and the pursuit of happiness; and it was not possible for them to sit down in the quiet enjoyment of blessings thus achieved, without feeling the injustice, as well as the inconvenience, of holding great numbers of their fellow men in bondage.

In all the States, there were men who existed a strong tendency towards Emancipation. The removal of so great an evil was felt to be a worthy object of ambition, by the best and most sagacious statesmen of that age; all the great leaders and representatives of public opinion, were active and earnest in devising measures by which it could be accomplished.

But the great change produced in the industry of the Southern States, in the early part of the present century, by the increased culture of cotton, the introduction of new inventions to prepare it for use, and its growing importance to the commerce of the country and the labor of the world, by making Slave labor more profitable than it had ever been before, checked this tendency towards Emancipation and soon put an end to it altogether. As the demand for cotton increased, the interests of the cotton growing States became more and more connected with Slavery; the spirit of freedom gradually gave way before the spirit of gain; the sentiments and the language of the Southern States became changed;—and all attempts at emancipation began to be regarded, and treated, as assaults upon the rights and the interests of the Slaveholding section of the Union. For many years, however, this change did not affect the political relations of the subject. States Both Free and Slave-

holding, were successively added to the Confederacy without exciting the fears of either section. Vermont came into the Union in 1791, with a constitution excluding Slavery. Kentucky, formed out of Virginia, was admitted in 1792; Tennessee in 1796; Mississippi in 1817, and Alabama in 1819. Slave States, formed out of Territory belonging to Slave States, and having Slavery established in them at the time of their formation. On the other hand Ohio was admitted in 1803, Indiana in 1816, and Illinois in 1818, having formed State Governments under acts of Congress which made it a fundamental condition, that their Constitutions should contain nothing repugnant to the ordinance of 1787,—or in other words, that Slavery should be prohibited within their limits forever. In all these instances, as in the admission of Louisiana in 1812, there had been no contest between Freedom and Slavery, for it had not been generally felt that the interests of either were seriously involved.

THE MISSOURI COMPROMISE. The first contest concerning the admission of a new State, which turned upon the question of Slavery, occurred in 1820, when Missouri, a Slave State, was admitted by purchase from France in 1802, applied to Congress for admission to the Union as a slaveholding State. The application was strenuously resisted by the people of the Free States. It was everywhere felt that the decision involved the consequences of the last insurrection between Freedom and Slavery, for it had not been generally felt that the interests of either were seriously involved.

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whose sentiments coincide with my own—without surrendering the principles or the name of a Democrat."

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name of a Democrat."	three (Pierce) from the North. BONNY.	Blairstown, March 6, 1856.	2222	50 Congress Street, Boston.
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