## THE BLASPHEMY

OF

# ABOLITIONISM EXPOSED:

SERVITUDE,

AND THE RIGHTS OF THE SOUTH,

VINDICATED.

## A BIBLE ARGUMEMT.

Together with Reflections drawn from the premises, touching the several interests of the United States, and the evil consequences that must result to the Northern States in case of Division:

the legitimate fruits of their unhallowed meddling, in violation of all principle and good faith—and above all, God's Holy Word! which is so plain,

"That a way faring man, though a fool, need not err therein."

"Multum in parvo."

BY AMOR PATRIÆ.

A NEW EDITION, REVISED, CORRECTED AND ENLARGED.

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States—familiarize yourself with the contents of this little pamphlet, that you may ever be well furnished with riresistible argument, whenever the rights of the South are assailed by unprincipled demagogues and crazy-headed fanatics;—then lay it up carefully, for future use and reference. It is the work of years.

### BLASPHEMY OF ABOLITIONISM EXPOSED.

To the President of the United States, the Senate and House of Representatives, this Epistle is most respectfully inscribed; trusting, as the legitimate guardians of the rights and interests of the people of this Union, you will take the necessary steps to place a copy in every house of your constituents, for present use, and future reference, whenever this most fearful subject is agitated by the emissaries of the Adversary, and hence, the existence of this great and glorious Union endangered.

The Author.

Hon. Sirs.

For the last half century, and especially the latter half of it, many have been the *Spies* sent into the Southern States, from motives not the most pure!—and many have gone thither with other and better motives, to see "the peculiar Institution" and its workings at home.

Many of the former class have returned with their mouths filled with the grossest falsehoods and foulest blackguardry; for which signal service, they have been canonized as Saints of the first water!—while those who have reported the truth, the whole truth, and nothing but the truth, have been stigmatized as "bribed assassins!"

At length, the Rev. Mr. Sawtel, a distinguished clergyman, one who had seen much of the world, both at home and abroad, made a tour of observation through all the Southern States, and reported from New Orleans. Perhaps you may have noticed in the New York Observer, during the summer of 1847, several letters from this gentleman, dated at New Orleans, in relation to the treatment of slaves.

It would seem that Mr. Sawtel went out, or was sent out, to travel through the slave-holding states, critically to examine and true report to make—" naught extenuate, nor aught set down in malice"—as to the real condition of the slave—that from his known ability and veracity, intelligence might be had that could be relied upon, satisfactorily, for future use.

He performed his duty thoroughly and faithfully, and reported, as before remarked, from New Orleans. By this report it was found the condition of the negro, both as to personal comforts and religious privileges, would compare favorably with the great mass of operatives in this or any other country, and their masters, instead of being "tyrants," were their patrons and friends.

This report, as can well be imagined, was "gall and wormwood" to our abolition brethren! especially as it contrasted so powerfully with the prejudiced statements made for their account and use, and, "with rueful countenance and maledictions dire," spread broadcast

over the land. They thought at first to destroy the effects of these letters, by denouncing the Rev. Mr. Sawtel! but finding this abortive—as he was too well intrenched in the confidence and affection of the christian public—changed their ground, and boldly declared, they had

nothing to do with the treatment, but with the INSTITUTION!

Now, gentlemen, to ascertain how much they have to do with the institution legitimately, let us invite them to the Bible. If they be christians they will acknowledge this book to be of the highest authority; if they do not, we must beg leave, most respectfully, to have as little to do with them as they with the "treatment." But taking it for granted they are good christians, or believe themselves such, please bring them to the standard, that for the future they may take the word of God for their guide, instead of the "traditions of men"—for it will be poor compensation for their zeal, to find, in the end, when they come to be judged by it, they have been fighting against God! and hence, "Blind, leaders of the blind."

God, we are told, is yesterday, to-day and forever, one and the same: that "he detests the unclean thing" sin—hence to call anything a sin, he commands, or attempt to limit what he has established forever, is it not blasphemy? Moreover, is it reasonable to suppose, the Deity expected other nations to be better than he commanded his own chosen people to be, whom he intended as a light to the world? It will be well to remember, it was for the breach, not the observance of his laws, for which the Jews were so severely punished! And so it will be with all who refuse to go and buy, setting up their own righteousness superior to the God that made them! It is a trick of the evil one; and must be eschewed as a most deadly poison to the soul, or it will weigh it down to the Bottomless Pit.

Now for the Bible testimony. In Genesis xii. we find the first mention of Abraham in communication with the Deity. In ver. 5, we find him a slaveholder, and got his slaves in Haran, just as we get money or other property: "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

Here it may be proper to remark, that EBED is the Hebrew term for slave—saukeer for *hired*-servant—hence there is no chance for the scholar to mistake.

In chapter xiv. ver. 14: "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." Here we find Abraham had power over his slaves to expose their lives in battle. It is not so in the Southern States.

In chap. xvi. ver. 6-9: "But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her,

Return to thy mistress, and submit thyself unto her hands." Here we see how God through his Angel dealt with a runaway Slave—very unlike an Abolitionist.

In ch. xvii. ver. 12, 13, we find God recognizing slavery; "And he that is eight days old shall be circumcised among you, every manchild in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant."

In chap. xx. ver. 14, we find them made presents of, the same as any other property [goods and chattels.] "And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife."

In chap. xxiv. ver. 35, 36, we find God blessing Abraham and his son Isaac with a curse! according to the Abolition Dictionary. "And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver and gold, and menservants and maid-servants, and camels, and asses. And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath."

In chap. xxvi. ver. 14, we find the Philistines envied, or hated Isaac.

How is it in this our day?

In chap. xxx. ver. 43: "And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses." Here appears to be proof that God did not disapprove of Slavery; on the contrary, some hundreds of years afterwards, we find he permanently established it through his law-giver Moses; and hence, made it common to christendom; and it is presumable he knew what he was doing, doubtless quite as well as our abolition brethren.

Exodus, chap. xii. ver. 43-45: "And the Lord said unto Moses and Aaron, This is the ordinance of the passover; There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof." Here we find the Israelites owners of slaves directly after they left Egypt! and their slaves were privileged characters, compared to hired-servants.

Chap. xxi. ver. 1-6: "Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. 4. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him forever." Moreover, we here have the flat of God for holding the children, and consequently have no need of the old civil law maxim—

"Partus sequiter ventrum." Let the 4th verse be particularly noticed by those who accuse the South of separating man and wife. This institution we never had in this country. It seems to be a kind of Penitentiary, or States Prison system—they were sold for debt and for crime. To allude to it therefore, in argument against our slave institution, is only calculated to deceive, and hence fraudulent.

The 16th verse has ever been a universal text with our abolition brethren—" And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." But it is more than probable, had father Abraham caught one of them stealing away his slaves, he would have made a very different application to what they are in the habit of making. In the 20th and 21st verses the Jewish laws are much more lenient to the master than Southern laws or practice, as there is abundant proof extant to show, if cavilers will take the trouble to look after it. "And if a man strike his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money."

Leviticus, chap. xxii. ver. 10, 11: "There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat." Here we find the slave a privileged character again; es-

pecially the souls belonging to the Priests!

In chap. xxv. ver. 30: "And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established forever to him that bought it, throughout his generations; it shall not go out in the jubilee." Here we find forever and jubilee, are not synonymous—all that has been said to the contrary notwithstanding!

The following passage of Scripture is the Fiat of Omnifotence for the American Institution of servitude—hence it is a divine institution. Let those who call it a sin! or an evil! and quote the Golden Rule for its overthrow! remember that it was ordained by the God and father of us all, "who is yesterday, to-day, and forever, one and the same"—and "whose eyes are too pure to behold iniquity"—the father of the Golden Rule, "and every good and perfect gift." Heed it well! and forever bear in mind, that none oppose His commands, or set themselves up to be more holy than he, but the servants of the Evil One—Infidels, Blasphemers! and whether they appear as "angels of light," or in their own native deformity, "from such turn away!"

Now let us hear what chap. xxv. verses 44-46 Leviticus, says upon this subject: "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen (foreigners) that are round about you; of them shall ye buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession, [property—goods and chattels.] And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men

FOR EVER: but over your brethren, the children of Israel, ye shall not rule over one another with rigor." Here we find the institution we have in this country. And here we find that never changing God says — Ye shall buy! The command seems imperative. Not, if ye buy, as in the xxi. chapter Exodus. And forever too, not six years, nor even to Jubilee! (There appears to be a vast difference between

law-givers and law-expounders, now-a-days!)

In examining the Old Testament, it struck me as a little singular, that not a word is said as to the treatment of the perpetual servant, when there is so much in regard to the limited. I can only account for this, that the Deity, knowing man, knew that he would be good to his own, in fee. For it is said proverbially—" The Devil even is good to his own." Again, the limited servant had a property-interest in himself; hence, to put out an eye or break out a tooth, was a permanent injury, therefore it was commanded, as a remuneration, that he should be set free. But the Jews did not always do it, and hence were severely rebuked in the lviii. chapter Isaiah.

Deuteronomy, chap. xxiii. ver. 15: "Thou shalt not deliver unto his

master the servant which is escaped from his master unto thee."

This passage of Scripture has recently been laid hold of by some Rev. expounder of Holy writ, who published several letters in the New York Observer, in the summer of '49, to prove it unlawful to send back runaway slaves to their masters in the Southern States!

It is well known to every intelligent reader of the Bible, that God commanded the Israelites to go up and exterminate every living thing found upon the promised land. Hence to have sent back those poor runaways, who sought protection from the pending destruction, and who were not parties to the quarrel, it would have been extreme cruelty and injustice-consequently, this especial enactment in their favor. But instead of this special act proving, as a general thing, that runaway slaves were not to be sent back to their masters, even to foreigners, it proves directly the reverse; else the enactment would have been superfluous. Lawyers well understand this; and none but a knave or a fool can misunderstand, or pervert it. so, why was Hagar sent back by God's order, when found upon the borders of her native country ?-can God do injustice, or violate his own laws? Again, the inspired apostle Paul sent back Onesimus to his master, and why? because he respected the master's rights of ownership; and, although a friend, and in great need, would not violate principle by retaining his servant without his permission. over, how beautifully would such construction contrast with the abundance of scripture I shall immediately quote, where slaves are commanded to be obedient to their masters. Alas! what does D.D. mean? It appears to mean nothing but Duced Dunce, or Diabolical Deceiver!

But our abolition brethren don't seem to like the Old Testament—they call it the *Jews' Bible!* That it is an awkward book for them, no one can well question, especially since the people have taken the trouble to look for themselves instead of taking their statements. But for their accommodation, let us turn to the New Testament and see what it says, and whether they will recognize its authority.

Luke, chap. xvii. ver. 7-9: "But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and druken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not."

Here the very first thing we find is our Savior, who condemned all sins, both great and small, at the risk of his life, justify the righteousness of his own conduct by an appeal to this slave institution! Now allow me to ask—would our abolition brethren, or any sane person, bring forward an institution not approved of, in justification of their own conduct? And then to say—"Does he thank that servant for doing his duty?" Duty! Why our abolition brethren would rather consider it his duty to kill his master! then steal his horse, or some one's else, and flee for his life to Canada!

Verily, if this be a sample of New Testament teaching, our abolition brethren will have to appeal to some other book than it to justify

them in their mad crusade against their Southern brethren.

Ephesians, chap. vi. ver. 5-9: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good-will doing service, as to the Lord, and not to men; Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." Here we find the divine injunction to the slave to serve faithfully, over and above the laws of the land, which our Savior commands should be respected. It may be proper here to remark, that all the passages of scripture I shall cite in the New Testament, the word servant means slave, Doulos, in contradistinction to Misthotes, a hireling.

Collossians, chap. iii. ver. 22-24: "Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God; And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Here we find the divine injunction repeated still

more emphatically,

I. Timothy, chap. vi. ver. 1-4: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of

words, whereof cometh envy, strife, railings, evil surmisings." Here we find nothing like disobedience to masters inculcated; but we do find something like a full length portrait of our abolition brethren!

Titus, chap. ii. ver. 9, 10: "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they

may adorn the doctrine of God our Saviour in all things.'

I. Peter, chap. ii. ver. 18: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." Here we find no excuse for disobedience. I presume we have now shown quite enough testimony to convince the convincible, that our brother abolitionists have as little to do, legitimately, with the institu-

tion, as they profess to have with the treatment.

(Although our brother abolitionists profess now to eschew treatment from the argument, still I must be permitted, by way of episode, here to remark, that it is well known to those acquainted with the subject, that it takes from two-thirds to three-fourths of the produce of the plantations, upon an average, throughout the Southern States, to feed and clothe the operatives; and they are the first served—the master or owner takes what remains: still we are told they get nothing for their labor! In the cold barren lands of New England, they give their operatives one half only of the product! Now let me ask, which is most in accordance with that passage of scripture they love to quote so well—"Give to your servants that which is just and equal?" to say nothing of their favorite Golden Rule, alias, Rule of Gold, which they will please bear in mind, applies as much to free-servant, as to those belonging to their masters?)

Now, Hon. Sirs, I have cited, I believe, all the passages of scripture in both Old and New Testaments, of any importance, that touch directly upon the subject under consideration—enough, at any rate, one would think, to satisfy the most sceptical, that slavery is a DIVINE INSTITUTION, recognized and established by God's own order. He says, ye shall buy—our brother abolitionist says, ye shall not! He commands slaves to be obedient to their masters; to serve with fear and trembling; not purloin; and to serve the froward as well as the good. But our abolition brethren teach to disobey—steal their master's horses and run to Canada! and to aid them in disobeying God's laws, they raise large sums of money, and then boast through the newspapers of the amount of theft they have practiced upon their southern

brethren in the course of a year!!

Now allow me to ask, which is the best of the two authorities I have cited? "Ye cannot serve two masters;" therefore, "Choose you this day whom ye will serve!" "He that is not for me is against me!" "Bitter and sweet water cannot run from the same fountain!"

After all this, does it not appear strange that these same counterteachers to God, to Christ and the Apostles, still claim to be christians? nay, the very ne plus ultra of christians!! and turn up their nose with as much nonsavory against the venerable clergy of the South, whose shoe latchet they are not worthy to unloose, and to those of the North, who will not "follow the multitude to do evil," as the Scribes, Pharisees, Chief Priests, &c. did against our Saviour and his disciples, and prate as loudly of the Golden Rule as though they alone understood it and kept it perfectly! Doubtless they think it a great pity that some one of the fraternity had not been present when the Supreme covenanted with that chief of sinners, old Father Abraham, to have given the true interpretation thereof! and so along down to Moses and the Prophets, Christ and the Apostles. "Oh! that my eyes were a fountain of tears." Had it so happened, what a world of grunting and groaning, self-glorification, hallucination, it would have saved!

I will mention one or two more passages of scripture, which I would most affectionately commend to their especial attention, and ardently hope they may profit by their careful contemplation, to wit:

II. Corinthians, chap. xi. ver. 13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

II. Timothy, chap. iii. ver. 8-9: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." These will prove the Balm of Gilead to them if they be wise.

Were there other passages of scripture sufficiently strong to overturn the multitude I have cited, what would the Bible be good for? It would be fit for neither Church or State! and believe me, if our clergymen teach the people that it can be made to blow hot or cold, at the pleasure of the piper, the day is not far distant, when the people will reject it as of no authority on any subject, and clergymen will soon follow as equally useless. One run-mad leader has already rejected it, if I am correctly informed, and now calls for the abolition of the Sabbath! There is but one more step to Fanny Wrightism.

Had it not been for the institution of slavery, all the negroes in this country, both bond and free, civilized and christianized, if alive, would this day be slaves in their own native country, their bodies to black tyrannical masters, and their souls to the devil, through the worship of cats and alligators; and the colony of Liberia, which is destined, in the providence of God, to civilize and christianize all Africa, never heard of.

Now allow me to ask, who have been the means of conferring this great blessing upon the African race—the northern abolitionist or the southern planter? And if it be a christian act to better the condition of another, who are the best christians as far as this act is concerned? Moreover, who has acted most in accordance with the spirit and meaning of the Golden Rule, and the commandments of that benevolent and never-changing God, who says, "Ye shall buy?"

Knowing what they do now, and were they thus situated, would they not wish, nay, would they not give worlds that some one would come and buy them and their families out of the horrid condition and transfer them and their posterity to plantations in America? Let them answer upon their oaths! It is no light matter to thwart the plans of God, simply because we don't understand them. "God's ways are not man's ways, neither his thoughts their thoughts." But if slavery be an evil, as they alledge, and the South have had it thrust upon them by old England and New England, are they now to be told they are pirates, thieves, and robbers! and too, by those who have enriched themselves by their own defined, nefarious trade? Who are the veritable pirates, thieves, and robbers, if any there be? If wrong has been done, who ought to right it? Heaven doubtless would decide, old England and New England, if it take every dollar and every thing they possess on God's earth! and until prepared for this, discretion, it seems to me, would require they should not be quite so brazen-faced with their denunciations, for God has said, "Out of your own mouths ye shall be condemned."

Be this as it may, are they not to be content to scatter this their peculiar moral suasion, alias immoral blackguardry—I speak of fanatics—far and wide through the states; or must they carry it into Congress, where it has no more business than the spawn of Pandemonium has in Paradise? It has already found its way in thither, and shown its cloven foot, manifesting significantly what it would do if it had the power—oaths and Constitution to the contrary notwith-

standing.

If the brand of discord ignite there, and blood be shed upon that floor, the flame will spread like wildfire through the length and breadth of the land; and what the consequences will be, all can

imagine, but none predict!

The great South calmly and coolly look on at the elementary movements, but are silent; yet the fires of indignation are at work internally, and when the day comes for action, the people will rise en masse, resolved upon a redress of grievances or death! Their members of Congress will be required to prepare and demand an amendment of the Constitution. 1st. That there shall be a full representation of both bond and free in the South as there are of women and children at the North. (Just look at the relative importance of the two States of Louisiana and Maine to this Union. Still Louisiana has but four representatives in Congress, and Maine seven! Louisiana a full representation for her colored population, instead of three-fifths, she would then have but six-still one less than Maine! 2d. That it shall be treason for the people of any of Is this fair?) the States to meddle with the domestic concerns of any other State, and especially with the institution of Slavery, in word or deed, calculated to disturb the peace and quietness thereof, and punished accordingly. And 3d. The government of the United States shall guarantee to the South the peaceable possession of their property; and in the event any of their negroes are stolen, or run away to the free States and not sent immediately back, or secured and due notice given to the owner within ninety days, on certificate and appraisement being made by the proper authorities, the Treasurer of the United States shall be authorized and required to pay the owner thereof the full value of his property. If these amendments be refused, the next

thing will be to demand a peaceable division of the paternal estate. The only question remaining, where shall the line of demarkation be? The middle and western States will evidently go with the South. 1st. Because their interest leads, being within the line of Tariff. And, 2d. Because they like the Southern people better than their arrogant and meddling brethren of the North.

[It would be far more to the advantage of the South, that Mason and Dixon's should be the dividing line. Then the southern States proper would become great manufacturing and provision-growing states, and the southwestern, relieved from their competition in the great staple, would obtain far better prices, and hence become pros-

perous and rich much beyond their present condition.]

Then left alone in their glory, what a pretty little kingdom of "prerogatives" New England would make! And cut off from the monopoly of the great southern and southwestern markets, that old England would give from fifteen to twenty millions per annum for, would she not most likely go down as fast as she has gone up for the last twenty years? her millionaires become bankrupts, and the general prosperity of the country mildewed and blasted forever. Is this state of things desirable? If not, wherefore make such a tremendous hazard for a contemptible ism! that is at war with common sense, the common laws of the country, and above all, the clearly expressed laws of God? Arrest then the mad career of your fanatics—peaceably if you can, forcibly if you must; for what right have they to judge their fellow servant? "to his own master he standeth or falleth!"

And can they be so stupid as to suppose that through their abusive vituperation, and the misrepresentations of the Holy Scripture I have cited, "which is so plain, that a wayfaring man though a fool need not err therein," that they will ever induce the South to give away their property and reduce their delicately raised families to poverty? Why, such an idea is as absurd as a moon hoax! and it seems to me, none but a moonstruck ninny could entertain such a sheer piece of nonsense for a moment.

They may continue to boast through the newspapers of the number of slaves they aid in disobeying and running away from their masters every year; but they should remember, whether they do this directly, or indirectly by their money and advice, it is a violation of all laws, human and divine, hence theft, and as deserving the penitentiary as it would be had they aided in dispossessing the owner of any other property. Why God so ordained I know not, but since it is found so plainly written in the Statute Book of Heaven, it cannot be expected that such a palpable violation is to be winked at in these days of gospel light. "What God has sanctified, let no man call common or unclean." "God's ways are not men's ways, neither his thoughts their thoughts." He stays not to reveal his entire government to man, nor to account for his acts. His servants will hear his voice and obey, believing it will all result for the best in the end.

I once asked one of our most intelligent abolition brethren, why it was that his society were so anxious to detain the free negroes in this

country, where their very color enslaved them ?—why not send them to Liberia, where they might, if they have the talent and virtue requisite, in time, build up a great and flourishing country, like the United States—and where their example might ultimately civilize and christianize the whole African race?—that this would be an object worthy the philanthropic and philosophic christian.

He replied: They wished to keep them here till all their "breth-

ren in bonds" in the South were emancipated!

I asked him how he expected to effect this-that the simple deten-

tion of the free negroes here was not sufficient?

He replied: If moral suasion in addition to this proves unavailing, they would raise an army of free negroes—I beg pardon—"our free colored brethren," who would be joined by their white brethren of the North, and that they would march an army of five hundred thousand strong on to Mason and Dixon's line, with Banners emblazoned in

Golden Capitals-Freedom to the Slave!

I asked him—From his knowledge of the Southern character, if he supposed he would find them sucking their fingers on his arrival upon Mason and Dixon's line?—or whether it was not more probable he would find himself confronted with another pepper and salt army in point of numbers equal to his own?—say two hundred thousand picked negro fellows, armed to the teeth, officered by white men, flanked on either side with a hundred thousand mounted riflemen, and in the rear supported by a hundred thousand infantry and artillery, with Banners emblazoned with Golden Capitals—Freedom to the Penitentiary convicts, Irish catholics, foreigners in general, and all poor white operatives—these fine houses and lots, bank stock and money, and every thing you can lay your hands upon, are yours—we want nothing ourselves but the extermination of our enemies, and that we will have, or die in the ditch!

Now the war begins! The commanding general orders his black troops to open the ball: There is the enemy—slaughter every devil of them, or by the gods, we will put every one of you to death upon the spot! The negro slave is in the habit of obeying the white man's voice, and that he would do up the matter secundum artem we have no reason to doubt; especially, after the illustrious example we have in old father Abraham's slaves in the xiv. chap. Gen. 14 verse.

Now fire and faggot devastate the land: every principal city and town sacked and burned: every free negro put to death, sold to the highest bidder, or expelled the country: and every demagogue abolitionist, whether of Church or State, hung up between heaven and earth by the heels!

With such an army, which would be daily increasing, any General, that could not cut a double swath through to Canada and back,

ought to share the same fate.

Here ends your abolition, my friend, do you like it? I have since learned, my venerable friend has joined the peace society, and lectures as stoutly as he ever did on abolition. May God grant him a happy deliverance from his former great error, for he is a great and good man, with the exception of this monomania.

But to return. After the experience the South has had, they would be stupid indeed, if they do not lay aside all party divisions, unite as one man, and never allow themselves to rest for a moment till they achieve every amendment to the constitution proposed in this little book-here lays their only security. And, indeed, I may add, the only security of the North. For if these amendments, which justice and safety demand, are cheerfully conceded, brotherly friendship will be restored; prosperity will continue its rapid strides in every direction; the oppressed of all countries will find a home and plenty here, under the shadow of this first God-like form of government ever established on the face of this globe, "where all can eat of the fruits of their own fields," "and worship under their own vine and fig tree, none to molest or make afraid." And this great country will soon become not only the greatest, but the most powerful known-the wonder and admiration of both God and man. But if folly and madness prevail, division will ensue, then collision, bloodshed, devastation and destitution, till the country is torn into fragments, and each ruled by some military despot "with a rod of iron!"

God ordained and established the Church as a light to the worldmade it subject to the civil authority to keep it at its legitimate business; and hence, intended it as a blessing to mankind. But what has been its course? Alas! what? Why, through the agency of ambitious priests, with Rev'd. at the head, and D.D. at the tail of their cognomen-which I look upon as little short of blasphemy, and especially the prefix; and the latter should never be granted to a person short of sixty years of age, if at all. Whoever heard of the Rev. Jesus Christ, D.D., or Peter, or Paul? none at all! They needed no such artificial aids to give force and effect to their preaching! "Woe be to those who seek honor one of another, and seeketh not alone that honor which cometh from God." This passage is especially addressed to clergyman, and if they be wise, they will heed its admonition-I say through the agency of ambitious priests, leagued with unprincipled or crazy-headed demagogues, leaving their legitimate business, or rather making it subservient to their nefarious ends and aims-the honor, glory, and power of this world! and hence what has been called THE CHURCH OF GOD, has been marked with fraternal blood! from the earliest periods to the present day, till it would be difficult for the philosopher, were it not for the few "who have not bowed the knee to Belial," "keeping their garments unspotted from the world "-to decide whether it has indeed been a curse or a blessing to mankind! And if ever this great and happy country is torn into fragments and deluged in fraternal blood, the cause will readily be traced to this same source!

For a few centuries past, God in his mercy has divided and subdivided the church into a great number of sects, and this has made its power direct for evil comparatively small, and hence, the people have had an opportunity to breath free air!—but indirectly, its power is still very great; especially, when it can conjure up some fanatical Idol to gull the people with, so as to draw largely upon their devoted purse and adulation.

"As face in water answers to face, so does the heart of man to man"—hence, I would no sooner trust the Protestants, were they all united under one head, than I would the Catholics—for they are men of like passions, and apparently have no more the fear of God before their eyes. Indeed, they are less to be trusted—for they have children to follow them and to share in their ill-gotten honor, power and glory. No, "keep them divided, and you will keep them comparatively pure."

Our clergymen should "know nothing save Christ and him crucified;" leaving politics and all secular matters to the PEOPLE: not even vote; for they cannot vote without taking sides; and when this is once known, their preaching will do but little good to those of opposite

opinions. "Christ's kingdom is not of this world!"

Preach nothing but the pure, unadulterated Gospet—nothing more nor less—and, like leaven, it will have its proper influence on government, laws, and every institution: this, and nothing short of this,

will satisfy God at the Bar of Judgment!

Now one word to that portion of our clergymen, of all denominations, who disclaim all connection with the abolitionists, and who, whether called or volunteered, having enlisted under the Banner of the Saviour, and publicly professed to take the word of God for their guide, and, consequently, solemnly bound themselves to preach the truth, the whole truth, and nothing but the truth, "keeping nothing back," are they not aware that the sins of omission as well as commission applies to themselves as well as other people, and to be punished accordingly? And are they not sensible that had they "cried aloud and spared not," and kept nothing back of what God has said upon this subject, abolitionism, with all its evil consequences, would have been sent back to the Gulf from whence it emanated, long ago? And would it not be well, even at this late period, to begin "to do works meet for repentance," before it is forever too late? If they will but show half the zeal in the service of Christ and the Holy Book that the abolitionists show in opposition, or in another service, they may yet prevent the direful consequences I have taken the trouble to set in order before them, and which are as sure to occur as effect to follow cause, if they neglect their duty, while "watchmen upon the wall-towers of Zion."

It is fair to infer that society was similarly infested in the days of the Apostles—but did they hesitate to proclaim the truth and rebuke sharply? Regardless of the "loaves and fishes," and honors of office, they had respect to the "recompense of reward," reserved for the faithful hereafter. The fear of God rather than man influenced them, and "while preaching to others, they were careful not to become castaways themselves" through neglect of duty.

Again, is it not likely when these sad reverses begin to be realized, the people will begin to look for the "whys and wherefores?" And when they shall have discovered the Institution of Slavery was established and made common to Christendom by the Fiat of Omnipotence, and not a solitary word is said against it, fairly and properly construed, from Genesis to Revelations, will they not be disposed, in their grief

and vexation, to hold their unfaithful teachers accountable, and give them a foretaste of that punishment reserved for "blind leaders of the blind?" It will hardly avail to tell them, you are the direct descendants of Apostles through the Puritans, the Popes, or Purgatory; if they manifest their usual good sense in their private matters, they will be very apt to look and see if you have followed in the footsteps of your illustrious predecessors, and "judge the tree by its fruit." "Judgment must begin at the House of God"—the Church.

"As you sow, so shall you reap! If ye do well ye shall receive

well; if evil, evil!" "Verbum sat sapienti."

AMOR PATRIE.

#### REFLECTIONS.

It seems to me, there never were a people more mistaken as it regards results, could they have their way, than the people of the North, both as to their own best interests, those of the South, and indeed those

of the negro slave.

Let us suppose the Southern States had been settled by free white inhabitants, as they most ardently desired, instead of slaves for operatives. Is it not morally certain, had it so resulted, they would have grown their own provisions, manufactured their own clothing, &c., instead of purchasing almost their entire supplies from their Eastern and Western neighbors? Unquestionably.

Now had this been the case, what would have been the condition of the North, compared to what it is under a more advantageous state of things? Would it not approach nearer that of the Canadas than its present wealthy and prosperous condition? I think so.

Both East and West have enjoyed for a very long time almost a complete monopoly of supplying the South and Southwest, free of duties, with their provisions, clothing, carriages, furniture and agricultural implements, to say nothing of the thousand and one non-enumerated articles, including wooden clocks, wooden nutmegs, &c., almost at their own prices! nor of the unrestricted carrying trade by their ships and steamers. All these advantages they have enjoyed and to which they are indebted for their present prosperity, and for their future prosperity, if they don't "pull the house down over their own heads," or allow their fanatics and aspiring demagogues to do it for them. But where is their gratitude for these great and especial privileges? and how do they treat the South? "They have got fat and now they kick!!"

Notwithstanding the sedition in New England and that which they have sown in the Middle and Western States, it is not disputable, however much they may dispute it, for their present prosperity over and above the Canadas, they are much more indebted to the existence and extension of slave labor in the South than to any and all other causes. Still they abuse and grossly insult the very hand that feeds

them !

Now suppose the South should adopt their very sage (!) advice, and emancipate all their slaves, what would in all probability be the consequence? Why, from the experience we have had before our eyes in St. Domingo and Jamaica, the negroes would perform just labor enough, in addition to what they could rob from the whites, to live a lazy, dancing, dissolute, savage life, till the whites, finding it impossible to live among them, would abandon every thing and fly with their families to the free States; then the negroes would fall upon and butcher one another! "What a pretty spectacle this would be to set before the King." And would their abolition advisers be found ready with open arms to give their white colored brethren aid and comfort in the shape of house-room, food and raiment? Perhaps they might allow them the crumbs that fall from master's table! and perhaps now and then some good nice, young, old, fat, lean sheep (!) "killed to save its life," and furnished by the lowest bidder to feed the poor old public poor upon-Wilmot proviso-that they would black their master's boots, and "do other works meet for repentance" for not obeying their mandate before! Perhaps they might say grace over the crumbs and the fragrant viands, and tell them that " God is merciful to the penitent !"

It may be said a standing army might be established to compel the negroes to work. But this could not be done over such an expansive country. And if possible, the expense would be *impossible*, unless the North would bear it. But if possible, would this kind of slavery be

more tolerable than the present?

What a pity it is the South are so ignorant and besotted that they cannot see their own best interest, and turn themselves out of doors for the benefit of their wise, loving, Northern brethren's self-righteousness and their idol, Abolitionism! which was set up by the Church for them to worship, as the golden calf was set up for the worship of the Israelites. But if they keep on with their "moral suasion" there

is no knowing what wonders they may work yet!

Suppose Kentucky should take the advice of her great Philosopher, Cassius M., and abolish slavery, would this clear the ground of them, and fill their places with white, industrious inhabitants, like those of Ohio? Hardly, I think. In the first place, neither the free nor the slave States would permit such a multitude to come among them; and if they could be sent to Liberia, or elsewhere, their places would not be filled with white servants. First, because the people of the North don't like the manners, customs, pistols, and dirks of the Kentuckians. And secondly, would the people go from the North to purchase second handed lands at from ten to twenty dollars per acre, when, in any of the western States or Territories, they can get any quantity of the very best new lands at Congressional price? Before the Kentuckians make the move they had better sit down and count the cost.

Fanatics, both foreign and domestic, when put hors du combat by those who understand the Bible, sacrilegiously appeal to the Declaration of Independence, as though it was paramount to God's word and fiat! and argue as lustily as though they had the Bull by the horns!

Our Declaration of Independence is a pretty piece of poetry, and answered admirably well the object of its generation: That the people of this country were born free and equal, and entitled to all the rights and privileges of those left behind on the little Island, neither law nor equity can deny—and it was for these, and only these, that our fathers contended; but being denied, no alternative remained but vi et armis, to divide the paternal estate; which, after a long and bloody struggle, through the providence of God, our father! they not only achieved, but made permanent, and handed down to their children a glorious inheritance!

It will be well here to notice, that there were a plenty of dough-faced wiseacres in Britain in those days, like the present here, who, while goading the colonies to distraction, exclaimed—O, they dare not dissolve! If they do, we will set their negroes upon them and cut their throats! or as the Devil told Eve, if she ate the forbidden fruit, she should not surely die! But Burke had the sagacity to inform them, if they proceeded on that supposition, they would find in the end, they had reckoned without their host! Let our Solomons learn wisdom!

But to return. From the Declaration of Independence to pretend that all men, in the universal sense, slaves and all, are born free and equal, is not only an absurd inference, but an assertion contradicted by all history, sacred and profane, from the remotest ages to the present day. For example—Will any one pretend to say, that the slaves, born in Abraham's house and bought with his money, were free and equal with Isaac, the heir apparent? Every person is born as free and equal as the mother that bore him; this is all that history asserts; consequently, all that truth can allege. If any one enjoys privileges above this, they are acquired or bestowed, not an inherent right! Any thing beyond this may do to sing, but not to preach! God has said in the 21st Exodus, 4th ver.—The children shall be his master's. Why? because the mother belonged to the master, in fee.

God's fiat is another thing, altogether, to the dictum of men; however high their pretentions. He did not spare the violators of his laws in ancient times, under any pretext, much less will he in these days of Gospel light. Let the people, therefore, beware, before mischief be done!

Much speculation has obtained first and last among learned philosophers as to the origin of the negro race. Some suppose them a race created especially for servants—to prevent a superior race reducing to servitude their own brethren, by their cobweb laws, to the most abject poverty-stricken servitude imaginable, as they do, for instance, all over Europe at the present day—and that there is no more reason in supposing that they sprang from the same pair with the white race, than to suppose the Jackass and Arabian steed sprang from the same pair; for these are not more dissimilar. And that that passage of scripture which says, "All nations of the earth were created of one flesh and blood," proves nothing; as animals with equal propriety might have been added, for they are flesh and blood, as well as other folks."

Others suppose them an *Hybrid*, and that the old legend solves the problem. To wit:—"That a little daughter Canaan, lost upon the Red sea, was found by an Ourang-outang, who, fond of his little protegé, collected for her the various fruits of the forest, and in every way

in his power administered to her comfort and happiness—this won her affections; and in process of time, their habits becoming greatly assimilated, the negro was the result. And as proof of this, that the uncultivated negro, taken from the wilds of Africa, approaches as near the Ourang-outang as to our species. Moreover, that it is the only explanation that can be given to the 9th chap. Gen. 25th ver. which

otherwise remains unexplained."

With all these speculations, however, I have nothing to do. My knowledge of the negro extends not beyond the limits of my own country—here I find him in a comparatively highly cultivated and civilized state—a good servant—very unlike most white hirelings, compelled by their necessities to serve their affluent brother. If kindly treated, he is generally faithful and affectionate, and serves his white master with delight. And be his origin what it may, his introduction into the civilized and christian society of a superior race, has greatly improved his condition; and by the occasional admixture of a little white blood, has in many instances become almost as shrewd and cunning as his wooden-nutmeg brethren; and in some few instances seems practically to understand the true intent and meaning of the old Latin proverb: "Rem facias rem, recte, si posses; si non,

quocunque modo, rem," as well as the best of them.

A highly civilized, intelligent and refined society, cannot exist without servants of some kind-and the difference between purchasing and hiring, is just about the difference between buying and hiring a horse; the former is generally the best used. The Deity, knowing the nature of man, doubtless well understood this-else perhaps he would not so unequivocally established the Institution forever. our brethren of the free states would begin even now to keep God's commandments, and buy a number not to exceed the white members of their families, and at any age not above twenty years, then educate them—then the South could follow their example without the fear of incendiary pamphlets being sent among them-and I am sure no christian negro, if he read and understood the Bible, could disobey and run away, or in any way unfaithfully serve his master. How much more christian this course would be, than, while living in open violation of God's laws, trying to make a virtue for themselves by denouncing in the most savage manner their Southern brethren who keep them, by buying as God has ccommanded.

The South have emancipated more than a hundred millions worth of negro property—many of whom have gone to Africa to civilize and christianize their colored brethren. All these could have been sold for money; and had these Southern masters had a little wooden nutmeg spice in their composition, doubtless they would have availed themselves of the *lucre*, and then perhaps come North and turned Abolitionists, and after a few lusty grunts and groans, would have been deemed by their brethren entitled to the chief seats in the "Syna-

gogue of Satan."

But what have abolitionists done? but distract the peace and quiet of this country, and now by their emissaries in Congress, endangering the very existence of this Union! Echo asks, WHAT?

If Government should so order, negro servants might be directly imported from Africa, in our National ships in time of peace—a christian service—in a far more comfortable condition than any European emigrants come here, and delivered to the purchaser at cost and charges—provided the purchaser would agree to re-deliver them to government to be sent back, the men at fifty years of age, their wives, if any, at whatever age, when, in their highly cultivated state, their influence would be felt. Perhaps the South would come into the arrangement for peace sake—if so, it would be but a short time before as many would be going back as coming forward, and then, with what gigantic strides would civilization and christianity walk over that benighted region! What a glorious object for America; and she alone should have the glory of doing it—God has most bountifully blessed her; let her show her gratitude by being a blessing to Africa.

Negroes brought from Africa, it is true, would not be worth one-fourth of one raised in this country; but then again, they would not cost one-fourth as much. But away with such mercenary calculations. Any man, that has no other standard to measure his actions than dollars and cents, is a worshipper of the Golden Calf—an idolator!

Let it not be forgotten, that the free states were all once slave states; but the knowing ones, supposing it would be much more easy to establish peculiar privileges for themselves and their children, in the absence of wealthy, intelligent, and independent farmers, who might veto their usurpations—made a virtue of FRAUD, and "prospectively" robbed them of their property! Monarchy, or high usurping aristocracy, cannot live along side of the independent farmer or

planter, who own their own servants.

Suppose Fanny Wright had persuaded the South to abolish matrimony, and her societies had opened their batteries of "Moral Suasion" (!) her fanatics no doubt, would have found it quite easy, simply by consulting the records of divorces, even in the little State of Connecticut, for the last thirty years, to have found abundance of material, of abominable abuses of husbands to their wives, to have made a volume quite equal to that put forth by the American Anti-slavery Society of NewYork, 1839—and made it appear as the general character of the Northern, or free States; and raised all the ignorant fanatics of the South against "the awful tyrants of the North!" But enough of this humbug! Let the people be enlightened.

God never would have authorized slavery, had it not been intended as a blessing to mankind. And if it does not so result, it is the fault of man, not the institution. I think I have already shown this, as it regards the slaves, and the people of the North; and I think I shall show, if the people of the South do not participate in the blessing, it is their own fault, not the Institution, and they need blame no one but

themselves.

If southern gentlemen would be more enterprising, look after their business themselves, introduce science into every thing, feed, clothe and house their people superbly, then make them work fifty per cent more, which they would do cheerfully-and then not do near so much as a northern white laborer—then divide their labor into scientific farming, manufacturing, and planting on their rich bottom lands; then they would make within themselves their own provisions and clothing, and the large amount of cotton, sugar, rice, tobacco and hemp they would have annually to sell, would bring in large quantities of money from all quarters, which would give impetus to every enterprise, and with their own operatives, they could beat the world in every department of industry and improvement, and would soon be quite as prosperous as their northern neighbors, which are this day the most flourishing part of the world. But if they will sit down, talk politics, drink mint julips, and leave the negroes to bask under the shady trees, and what little they make, let it be taken away for Yankee notions, they will turn the blessing of God into a curse, will be a mock and a by word to all christendom, and will have more reason to curse their own "masterly inactivity," than the hardness of the times. "As you sow, so shall you reap."

With due deference to the opinions of all honest and good men, however much they may differ with me in opinion, and utter contempt for those of the self-righteous, selfish, unprincipled demagogue, whether of Church or State, who hesitates not to pervert God's Word, however plain, under the guise of mock-heroic philanthropy, misleading the people to their destruction for their own selfish aggrandizement! and after the deed is done, then crying aloud, "O, the people are not fit for self-government!"-I hesitate not to say, maugre the opinions of all these, God grant the institution of slavery, regulated by the principles of the gospel, may ever exist in at least half of the United States. For I feel well assured, after the study I have given this subject, that if ever any thing could be considered as demonstrated without a practical test, it has been demonstrated that had it not been for southern slaveholding states, even had we started with a republican form of government, the people would have been cheated out of their liberty at last! without being bought or selling themselves to their masters.

The privileged orders having the making and administration of the laws, it is perfectly in accordance with human nature, and all experience, to weave them over the people, as the spider weaves his web, taxing and voting themselves and their sons after them, high salaries, special privileges, and perpetual offices, till the poor farmers and mechanics, and all other laboring people, entangled in their meshes, would not know which way to turn! and if they became restive under the oppression, the cry would be, law and order! law and order!! law and order!!! "Frequent rotation in office is the salvation of the Republic."

Thank God that there was such a place as the South, where the sages maintained and enforced liberal principles, while the northern laboring men, encouraged by such powerful aid, selected their own leaders, hurled back the aspiring demagogues and political fanatical priests, and achieved for themselves a glorious victory. This glorious

position they may ever maintain, if they continue to go shoulder to shoulder with their southern brethren.\*

It is amusing to see these fanatical priests and Wilmot Proviso fraternity, attempting to gull the South with their moral suasion! "O for a thousand pair of asses' ears to deck our sage men's heads with!"

They will assume any guise, or disguise, even that of an angel of light, like the parent of the Society, to curtail the power of the South, so that they may get both Houses of Congress into their own hands, then all the offices of government, then the privilege of taxing the South ad libitum, and then, perhaps, they would consent to live in peace, provided always, that they can have these privileges secured to them and their posterity by law and order. As to the Jure Divino, they can find or make passages of Scripture enough to establish that, by the grace of God, at the shortest possible notice. They can just as easily find—"Topnot come down," as "Let those upon the house-top not come down."

"When crazy theorist, their addled schemes, Unseemly product of dyspeptic dreams, Impute to *Thee!* as courtesans of yore, Their spurious bantlings laid at Mar's door "—

But enough.

"Their lust is murder! and their infernal joy Is to tear their country, and their kind destroy."

Deus vobis bene faxit.

#### AMOR PATRIÆ

P. S. By way of retaliation for attacks made on the South by Northern fanatics, it is often said by Southern men that the Yankee planters are the hardest masters. This simply means, the Yankees feed and clothe well, and then make their negroes work as white men work at the North, and conse-

quently these Yankee planters always get rich.

The writer could mention hundreds of instances that have come within his knowledge, but will name but three. Dr. Rogers, of Georgia, went from Connecticut, and when he arrived in Savannah, had but three dollars in his pocket—he is now supposed to be worth half a million. He is pointed out as a hard master, but the writer has been present when neighboring negroes have begged them to buy them, and has heard the Doctor say—"But you know I am called a hard master?" The negroes replied—"We know you make your people work, Sir, but you feed and clothe them."

Mr. Tillotson also went from Connecticut, and with little means, and now

makes four hundred hogsheads of sugar per annum, in Louisiana.

Judge Morgan went from Boston, began cotton planting in Upper Louisiana, with but very little means, and is now worth more than half a million of dollars. In a word, the negroes prefer these hard masters for their masters, and the Southern girls prefer them for their lords and masters; and I commend the good judgment of both, and shall continue to do so, till my Southern brethren learn to manage their affairs like-wise. I introduce these gentlemen, simply to show, that it is not the Institution, but the sad management of the Institution that does the mischief. Had my Southern brother

<sup>\*</sup> Note. It has been intimated to me, that "secret service money" has been furnished our abolitionists, for a long time, to carry on their nefarious war! That our form of government is an eye-sore to foreign despots, as well as domestic, is more than likely; and that they would like to see it involved in civil war, and "the experiment" fail! is equally unquestionable. Let the people see to it.

bestowed the same attention, as his Northern brother, the Southern would be

the richest and most prosperous part of the country.

The above gentlemen, had they remained at the North, instead of being rich planters, would doubtless be poor men, if not poor free laborers for others, at this very time. But now they are all highly respectable and intelligent gentlemen, have greatly improved the condition of the negro, and all in consequence "of the accursed, blighting effects of Slavery."

The truth is, the Southern planter is the only true keeper of God's commands in this particular—the only true friend to Africa and the African race; and it is the North, and not the South, that lies under the condemnation, and must so remain, till they "do works meet for repentance." "Thief crying

thief," won't do-that trick is too old.

The writer wishes it to be distinctly understood, that he has no feelings of revenge to gratify, against any class of his fellow-citizens. It is an ism, and an ism alone, which if allowed to go on unarrested, is sure to deluge this our beloved country in suicidal and fraternal blood, that he wishes to rebuke, and that sharply too; because it is his right and his duty to himself, his posterity, and his country, to do so. But against his abolition brethren, and especially those who have been—through a perversion of God's Word, and the abominable falsehood repeated over and over against the South, and passed from mouth to mouth, by designing, unprincipled demagogues—misled into this blasphemous error, he has not the least unkind feeling. May God grant, they may be delivered from this fatal blindness, before it is forever too late.

I will take occasion here to add, before closing, that if half the reports be true, as to the gold in California, that country will never be a highly refined, intelligent, enterprising christian country—but on the contrary, it will become the most abominably dissipated, filthy, idle, savage hole on the face of God's earth, in time—if the inhabitants are not allowed to own their own servants. To hire is, and ever will be, impossible, as long as gold abounds. Hence, if there ever was a necessity for owning one's own servants—and refined society cannot exist without servants of some kind—there certainly is in California.

I use here, in the conclusion, the word servant in place of slave, for, on reflection, it is the most, if not the only proper term. It is derived from the Latin word Servus, which purely means a servant belonging to his master—in contradistinction to minister, mercenary, hireling and domestic—each of which terms, having its peculiar application. Moreover, in the word slave, there is something odious; and as many persons are influenced by sounds, it should be stricken from our language, or at least from common use. The term slave, owes its origin to the Sclavonians, who were seized and sold throughout Europe, and reduced to the vilest, most vindictive, cruel servitude and oppression, imaginable. But that state of things long ago ceased to exist; let the term therefore, by which it was known, cease also.

I have now, gentlemen, finished my task, after a patient investigation of this great subject, for more than ten years, during which time, I have read and listened to much, if not all that has been said and written, pro and con, in the course of my summer tours through every State in this Union, which would amount to more than fifty thousand miles; and not feeling satisfied with the treatment of this most fatal disease upon the body politic, I took the Bible in hand, and with the patience and perseverance of a lawyer, critically examined every page from Genesis to Revelations; and I must confess, if I ever was astonished at any thing, I certainly was at the blasphemous use that men, professing better things, had made of this Holy Book!

There is an old proverb, that—"There cannot be much smoke without some fire,"—or in other words—"Truth enough to make a lie out of!" But in this case I have found an exception to these rules. After the atmosphere of this happy country has been made foul by the pestiferous, pestilential breath of crazy-headed, or knavish abolition fanatics, "with tongues set on fire

of hell!" not a spark of the fire of truth has been found, or can be found, au-

thorizing their nefarious proceedings, in the Bible!

I here present you with the result of my labors-A LITTLE PAMPHLET; divested of all the chaff of verbage, covering the whole subject in a condensed form, so that all can find time to read it; and still, so lucid and conclusive, " That a wayfaring man, though a fool, need not err therein."

I feel that I have now done my duty as a citizen; and if you will take the necessary steps to place a copy of this little pamphlet in every family, of these, still, United States, come what may, you will at least have the conso-

lation of knowing, that you have done yours.

As under our much loved and admirable form of government, all power rests with the PEOPLE, it is above all things, of the utmost importance, that the people should be enlightened, and kept enlightened, especially upon all

great national subjects.

As it is, this unique subject, although the greatest in importance and consequences that ever agitated the country, is not allowed, in the free states, to be spread before the people, by the Press, or by the Pulpit, although the latter are most solemnly bound to God, and their country, to proclaim to the people the truth, the whole truth, and nothing but the truth. No, "while Balial has his thousands, not one true prophet is to be found in all Israel!" it is, after the people have had their pure minds perverted by the foul-mouthed, "fiery-flying" fanatics through the land, brazen-faced demagogues upon the floor of Congress rise and assert, that a majority of the people of the North are with them in their depredations upon the rights and interests of the South! But enough.

I am willing to superintend the printing, and will furnish, to any Government agent, a million, or any number of copies they may think proper to order, at a price per copy, too insignificant to mention here. Or if this proposition does not suit, I will make a present of it to government, if they will obligate themselves to put it into every house; for I am sure, it will never find its way there, unless by their authority-notwithstanding it is of far more import to the free States, than to the Southern-and even if it could, it would not have a tenth part of the force and effect it would have with it. YOU ARE THE GUARDIANS:-Preserve this land of Washington from discord,

and destruction, or its blood may be required at your hands.

AGAIN, ADIEU.

AMOR PATRIÆ.

P. S. As it was in the contest between the Colonies and Great Britain, it should ever be remembered: It is not those who demand their rights, but those who withheld them, that are the disunionists. Never allow a territory or State, south of 36 30, ever to come into this Union, denying to its citizens the right of owning their own servants, as long as this privilege exists in any portion of these States. Any Southern man, that will not be firm in this to the very letter, regardless of party, deserves to be sent to Purgatory in irons, without grace. You have God and his Bible with you; hence if you are firm, courageous, united and persevering, you have nothing to fear. the tug of war must come, it better come now, than when the South is less

prepared for it—and she is growing comparatively weaker every day.

Doubtless every "done Brown" trick imaginable, will be attempted, in the introduction of new states south of 36 30. Constitutions not objectionable may be presented, and the next year after admission, changed by a called convention! Therefore let it be understood, whenever this takes place, such State forfeits her right to send Senators and Representatives to Congress, and reverts to a territory. If the squatters don't like the conditions, let them re-squat upon their own side of the line. The South must manage to keep up a positive equilibrium in the Senate, even if they have to divide some of their largest States. The little States of Delaware and Rhode Island should be annexed to Maryland and Connecticut. There is no justice in these mere counties having as much influence upon the Senate floor as New York and Virginia. "The North are resolved upon humbling the South!" But I am inclined to think, when they get through with their humbling process, there will be but little left north of Mawhen they get through with their humbling process, there will be but little left north of Ma-

son and Dixon's line, worth the humbling.

As you love this Union, and value its prosperity and perpetuation, use your influence by petition and otherwise, to have a copy put into every family by order of Congress. Each member has a number.