

A

COMPARISON

OF

SLAVERY WITH ABOLITIONISM;

TOGETHER WITH

REFLECTIONS DEDUCED FROM THE PREMISES,

TOUCHING THE SEVERAL INTERESTS

OF THE

UNITED STATES.

✓ BY  
AMOR PATRIÆ. *send.*

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## A COMPARISON

OF

## SLAVERY WITH ABOLITIONISM.

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To my venerable friend, LYMAN BEECHER, D.D. President of Lane Seminary, Cincinnati, Ohio, this epistle is most respectfully inscribed.

REVEREND AND VERY DEAR SIR :

Perhaps you may have noticed in the New York Observer, during the summer of 1847, several letters from the Rev. Mr. Sawtel, 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, my friend, 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 set 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 chap. 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 man-child 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*. "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 men-servants, 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 Mosse 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. 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.*" 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! 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 an abundance of proof extant to show, if *cavilers* will take the trouble to look after it.

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; especially the souls belonging to *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 for ever 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!* In ver. 44-46: "*Both thy bond-men and*



*thy bond-maids, which thou shalt have, shall be of the heathen 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.] 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 one over 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 ever 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.

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.

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 men-pleasers ; 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 Saviour 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*, ΔΟΥΛΟΣ, in contradistinction to ΜΙΣΘΟΤΗΣ, a *hired servant*. Collossians, chap. iii. ver. 22-24 : "*Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers ; 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.

(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 the *free-servant* as to those belonging to their masters ?)

Now, my dear sir, 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 *counter-teachers* 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 latches 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 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 brazenfaced 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 notwithstanding!*

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 we 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!* Had Louisiana a full representation for her colored population, instead of three-fifths, she would then have but six—still one less than Maine! *Is this fair?*) 2d. That it shall be *treason* for the people of any of 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's 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 prosperous 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 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.

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-towns 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 PATRIÆ.

## REFLECTIONS.

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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 slaves.

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 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 *crums* 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 madate before ! Perhaps they might say grace over the crums 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, 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 the 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 better sit down and count the cost.

God never would have authorized slavery had it not been intended as a *blessing to man*. 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, 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 and 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 juleps 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 that 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 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 the longest kind of ears to deck our sagemen's heads with!"

They will assume any guise, 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 Divines*, 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 housetop 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 tibi bena 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 consequently 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 one of the hard masters, but the writer has been present when neighboring negroes have begged him to buy them, and has heard the Dr. 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 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 *likewise*.

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.

ADIEU.