

THOS. J. LEMAY, PROPRIETOR.  
TERMS.  
Subscriptions, three dollars per annum—cash in advance.  
Persons residing without the State will be required to pay the whole amount of the year's subscription in advance.  
RATES OF ADVERTISING.  
For every square (not exceeding 16 lines this size type) first insertion, one dollar; each subsequent insertion, twenty-five cents.  
The advertisements of Clerks and Sheriffs will be charged 25 per cent. higher, and a deduction of 50 per cent. will be made from the regular prices for advertisements by the year.  
Letters to the Editor must be post-paid.

General Agency and Commission Business.  
The subscriber offers his services to the public, as a General Agent and Commission Merchant.  
RUFFIN TUCKER  
Raleigh, July 31st, 1839. 32 6w

Dr. Wm. Evans' Celebrated Camomile and Aperient Anti-Bilious Pills.  
For Consumption, Coughs, and Colds, nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all diseases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, flurid appetite, heartburn, general debility, bodily weakness, chlorosis or green sickness, flatulency, hysterical faintings, hysterics, headaches, hiccup, sea sickness, nightmare, rheumatism, asthma, tic douloureux, cramp, spasmodic affections, and those who are victims to that most excruciating disorder Gout, will find relief from their sufferings, by a course of Dr. Evans' medicine.  
WM. M. MASON & CO., Raleigh, Agents

Dr. W. Evans' Soothing Syrup For Children Teething.—Prepared by Himself.  
TO MOTHERS AND NURSES.  
The passage of the Teeth through the gums produces trouble and dangerous symptoms, as is known by mothers that there is great irritation in the mouth and gums during the process. The gums swell, the secretions become profuse, the child is seized with frequent and sudden fits of crying, watchings, starting in the sleep, and spasms of peculiar parts; the child shrieks with extreme violence, and thrusts its fingers into its mouth. If these precursory symptoms are not speedily alleviated, the process becomes a source of great suffering to the mother, and the dissolution of the infant. If mothers who have their little babes afflicted with these distressing symptoms, would apply Dr. William Evans' Celebrated Soothing Syrup, which has preserved thousands of infants when thought past recovery, and which suddenly attacked with that fatal

A Real Blessing to Mothers.  
Dr. W. Evans' Celebrated Soothing Syrup, For Children Cutting their Teeth.  
This infallible remedy has preserved hundreds of children, when thought past recovery, from convulsions. As soon as the Syrup is applied to the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, there is no danger of their getting the Syrup into their eyes. Parents should never be without the Syrup in the nursery, where there are young children; for if a child wakes in the night with pain in the gums, the Syrup immediately gives ease by opening the pores and healing the gums; thereby preventing convulsions, fevers, &c.  
Proof Positive of the Efficacy of Dr. Evans' Soothing Syrup.  
To the Agent of Dr. Evans' Soothing Syrup, Dear Sir—The great benefit afforded to my suffering infant by your Soothing Syrup, in a case of protracted and painful dentition, most convince every feeling parent how essential an early application of such an efficacious medicine is to relieve the infant of its suffering. My infant, while teething, experienced such acute sufferings, that it was attacked with convulsions, and my wife and family supposed that death would soon release the babe from anguish till we procured a bottle of your Syrup; which was soon applied to the gums, a wonderful change took place, and after a few applications the child displayed obvious relief, and by continuing in its use, I am glad to inform you, the child has completely recovered and no recurrence of that awful complaint has since occurred; the teeth are emanating daily and the child enjoys perfect health. I give you my cheerful permission to make the above statement, and will give any information in this circumstance.

WM. JOHNSON.  
A gentleman who has made trial of Dr. W. Evans' Soothing Syrup, in his family, (in case of a teething child,) wishes to state that he found it entirely efficacious in relieving the child of the pain, and preventing the consequences which sometimes follow. We cheerfully comply with his request. [N. York Sun.  
We believe it is generally acknowledged by those who have tried it, that the Soothing Syrup for Children Cutting Teeth, advertised for the purpose for which it is intended. Highly respectable persons, at any rate, who have made use of it, do not hesitate to give it the sanction of their names. [Boston Traveller.  
A severe Case of Teething with Summer Complaint.  
suffered by the infallible American Soothing Syrup of Dr. W. Evans. Mrs. M. Thompson, residing at No. 8, Madison street, called a few days since a medical officer of Dr. W. Evans, 100 Chatham street, N. Y., and purchased a bottle of the Syrup for her child, who was suffering excruciating pain during the process of dentition, being momentarily threatened with convulsions, its bowels were exceedingly loose, and no food could be retained on the stomach. Almost immediately on its application, the alarming symptoms entirely ceased, and by continuing the use of the Syrup for the gums, the bowels in a short time became quite natural. At a tribute of gratitude for the benefit afforded the child, the mother came of her own accord, and freely sanctioned publicity to the above. Pray be particular in applying at 100 Chatham street, as there are several counterfeit advertisements. No other place in the city has the genuine for sale.  
Important to Mothers.—Children generally suffer much uneasiness from the cutting of their teeth. Whatever dangerous or fatal symptoms attend this process of nature they are produced invariably from the highly irritated and inflamed condition of the parts—therefore the principal indication of cure is to subside the inflammation, and to soothe, soothe, and relax the gums. If that is effected the infant is preserved from subsequent fever, inflammation, spasmodic cough, watchings of tendons, cramp, convulsions, and displaying their fatal consequences. If mothers, nurses, or guardians have their children teething with painful and protracted dentition, and this notice attracts their attention, they should not be deterred from purchasing a bottle of EVAN'S SOOTHING SYRUP for Children Teething, the incomparable virtue of which, in completely relieving the most distressing cases (when applied to the infant's gums as directed) is invaluable. The remedy has restored thousands of children when on the verge of the grave, to the enjoyment of their dear and distressed parents, attacked with that awful and most distressing malady—convulsions.

AGENTS.  
Wm. M. Mason & Co. Raleigh.  
S. Hall, New York.  
J. M. Haden, New York.  
F. D. Mechem, Washington.  
F. S. Marshall, Washington.  
Spotswood & Robertson, Petersburg.  
C. Hall, Norfolk.  
A. Davis, Richmond.  
Lewis Johnson, Washington, D. C.  
Mortimer & Mawbray, Baltimore.

# RALEIGH STAR, And North Carolina Gazette.

VOL. XXX. "NORTH CAROLINA—Powerful in moral, in intellectual, and in physical resources—the land of our sires, and the home of our affections."  
RALEIGH, N. C. WEDNESDAY, OCT. 23, 1839. NO. 44.

State of North Carolina,  
HALLAM COUNTY.  
Superior Court of Law,  
April Term, 1839.  
Charlotte Alsbrook  
vs.  
Willis Alsbrook, Petitioner for Divorce.  
In this case, it appearing to the satisfaction of the Court that Willis Alsbrook is a non-resident of the State, it is therefore ordered by the Court that Publication be made in the Raleigh Star, for three months, notifying the said Willis Alsbrook that unless he be and appear at the next Superior Court of Law, to be held for the county of Halifax, at the Court House in the town of Halifax, on the fourth Monday after the fourth Monday in September next, and plead, answer or demur, judgment will be taken pro confesso as to him, and heard ex parte.  
Witness, Robert L. Whitaker, Clerk of said Court, at office the fourth Monday after the fourth Monday in March, A. D. 1839.  
ROBT. L. WHITAKER, C. S. C.  
Price Adv. \$7 50. 97 3m.

PETERS' PILLS.  
"The true Riches of Life is Health."  
We know that health and the ability to labor constitutes the wealth of the great mass of the people in this, as in most other countries. To preserve therefore, that health by natural means is a grand, moral and political scheme, to fulfill which requires our utmost attention. The unprejudiced popularity and universal approbation which this medicine has achieved throughout the United States, the Canada, Texas, Mexico and the West Indies fully justify Dr. Peters in warmly and conscientiously recommending them to the special attention of the afflicted.  
Dr. Peters has spent much time in experimenting with different vegetable medicines, for diseases of the liver, and now offers his vegetable Pills, as the best, most convenient, and cheapest medicine that can be prepared for general use.  
One great quality of his vegetable Pills is that they have the alternative principle combined with their cathartic, or operative qualities, so that they not only cleanse the stomach and bowels by purging, but also regulate the liver, change the morbid secretions, strengthen the digestive organs, purify the blood, invigorate the circulation, and give tone and energy to the nervous system. They are mild and pleasant in their operation, and convey almost immediate conviction of their utility from their first dose. They can be taken by the sick, by the nervous, by the aged and the feeble, the infirm, the nervous and the delicate, are strengthened by their operation, because they clear the system of bad humors, quiet nervous irritability, and invariably produce sound health.  
The vegetable Pills are a true remedy for the most common diseases of the stomach and bowels, all bilious complaints, fevers of all kinds, and taken at the commencement will invariably check their progress, and save the patient from a protracted and dangerous sickness. They are invaluable in nervous and hypochondriacal affections, loss of appetite, and all complaints to which the female sex are so much subject. They operate as a mild and speedy purge, and are a safe and certain remedy for worms in children.  
Extract of a letter from Mr. Gurney of New Orleans, La., Oct. 9, 1837.—"I have received much assistance in my practice, especially in jaundice and yellow fever, from the use of Peters' Pills. I prescribe them in all cases of jaundice, I prescribe one hundred boxes in a month."  
Extract of a letter from Dr. Prichard of Hudson N. Y., June 3, 1836.—"I was aware that Dr. Peters was one of the best chemists in the United States, and felt assured that he would come to my aid in the most judicious manner. I have prescribed his vegetable Pills fully respond to my expectations. They are indeed a superior medicine, and reflect credit alike upon the chemist, the physician, and the philosopher."  
Extract of a letter from Dr. Waines, of Cincinnati, Feb. 9, 1838.—"Your Pills are the best in their operations, and yet most powerful in their effects, of any that I have ever met with in a practice of eight and twenty years. Their action on the chyle, and hence on the impurities of the blood, is evidently very surprising."  
Extract of a letter from Dr. Scott of Baltimore, Dec. 17, 1838.—"I am in the daily habit of prescribing the (Peters) Pills; and they in nearly all cases answered my purpose. I have discarded other medicines, some of them very good ones, in their favor."  
Augusta, Ga. Feb'y 10, 1839.  
To Dr. Peters, Sir—Five or six years since I was afflicted with a bilious fever, and during the time could find nothing, though I had applied to every thing, that gave me any thing like permanent relief. At length, however, your pills were recommended to me, by one of our best physicians, and I am most grateful and happy in being able to state, that I had scarcely used two boxes when I found that they had restored me to perfect health. Since then, various members of my family have used them with equal success, and consequently I feel it my duty to apprise you of the fact, and to request of you to publish this certificate, as I am anxious to do my good effects in cases of dyspepsia, sick head-ache, bilious fevers, and other diseases, produced by inactivity of the liver. They are a safe and mild aperient, being the best article of the kind I ever used.  
THEODORE JAMES.  
Charlotte, N. C., Jan. 1, 1837.  
Dear Sir—I have made frequent use of your pills in the incipient stage of bilious fever, and obstinate constipation of the bowels, and in giving my testimony of their good effects in cases of dyspepsia, sick head-ache, bilious fevers, and other diseases, produced by inactivity of the liver. They are a safe and mild aperient, being the best article of the kind I ever used.  
J. D. BOYD, M. D.  
Mechlenburg co., Va. Feb. 27, 1837.  
Having used Dr. Peters' pills in my practice for the last 13 months, I take pleasure in giving my testimony of their good effects in cases of dyspepsia, sick head-ache, bilious fevers, and other diseases, produced by inactivity of the liver. They are a safe and mild aperient, being the best article of the kind I ever used.  
GEORGE C. SCOTT, M. D.  
The following is from a highly respectable Planter of Burke county, Ga. July 10, 1837.  
Peters' Pills. I have given them a fair trial; nearly three dozen boxes have been used on my plantation the last year—their administration has been attended with more success than any medicine I have ever used, and I take pleasure in recommending them to my friends and neighbors; they are handy, safe, and efficient, and need but a trial to be approved.  
HENRY P. JONES.  
Communication received from the eminent Dr. J. H. Irwin of Florence, Ga. March 13, 1839.  
Dr. J. P. Peters, My Dear Sir—On the night of the 11th instant, I was called in great haste to the house of a fellow citizen (Mr. Lee) where I found his son—a child of six years old, laboring under a most alarming attack of Cynanche Tracheitis (Croup) and apparently beyond the aid of remedy. By the greatest good fortune, however, I had in my pocket a broken box of your pills—two of which I administered, with such an immediately happy effect, that in a few minutes my patient was at ease, and out of danger. This case, in connection with my name as your service—and I have the pleasure to be able to inform you that your inestimable medicine is such great favor with the family here, that I believe there is not one of them who does not use it in his private practice. It is most respectfully,  
J. H. IRWIN, M. D.  
These extraordinary and justly celebrated

Pills, are sold in Raleigh by Williams & Haywood and W. M. Mason & Co., and throughout the United States, the Canada, Texas, Mexico, and the West Indies.

FAMILY GROCERIES, &c.  
LAWRENCE & CHRISTOPHERS  
Are now receiving their Fall and Winter Goods, which will render their assortment quite complete. They consist in part of the following articles.  
Champaigne Wine  
Madeira do  
Sicily M. do  
Teneriffe do  
Port & Claret do  
London Porter do  
Champaigne Brandy  
Cognac do  
Wine, Robert L. Whitaker, Clerk of said Court, at office the fourth Monday after the fourth Monday in March, A. D. 1839.  
ROBT. L. WHITAKER, C. S. C.  
Price Adv. \$7 50. 97 3m.

Baking Establishment.  
THE subscribers have established, in connection with their Family Grocery and Provision Store, a BAKERY, at which they will be prepared, in a day or two, to furnish Loaf Bread, Crackers, &c. Those who wish a regular supply of Bread will please give notice of the quantity required.  
LAWRENCE & CHRISTOPHERS.  
Raleigh, Oct. 8, 1839. 42 3 v.

NOTICE.  
THE Subscriber has resumed the Oyster business, and is now receiving a large supply of Oysters that can be procured at Petersburg. All orders promptly attended to. He returns his thanks for the liberal patronage he has received and hopes for a continuance.  
THOS. WOOD  
NEAR FISHMARKET, BALDWIN.  
Petersburg, 30th Sept. 1839. 42 4w

AMERICAN ANNUALS for 1840.  
THE GIFT—Edited by Miss Leslie, containing nine highly finished Engravings on Steel.  
THE VIOLET—a pretty little Book six engravings, edited by Miss Leslie.  
THE RELIGIOUS SOUVENIR—Edited by Mrs. L. H. Sigourney, enlarged, superbly bound in embossed Morocco, with gilt edges.  
We invite all those that want to get something in the way of Presents to call and examine the above Works. They are just received at the North Carolina Book-store, and for sale by  
TURNER & HUGHES.  
Raleigh Oct. 5th, 1839. 42

Something Extra.  
F. HALL & Co. are now opening a fresh and beautiful assortment of Goods in their line of clothing, in part of the most fashionable, French, and Saxon Beaver HATS, from the most approved Manufacturers in New York, and Philadelphia, and which, in point of beauty and excellence, cannot be surpassed. Also, Fur Seal and other CAPS, some of which are very superior. Light and heavy CLOTHS, manufactured by Miles, and the best of the kind in Philadelphia—together with a general assortment of water proof and RAIL ROAD COATS and HROGANS—WOOL HATS, &c. all of which will be sold at prices which cannot fail to give satisfaction, to those disposed to purchase.  
Call at the Sign of the Large Black Hat.  
Daily expected a fine lot of Fashionably cut and well made CLOTHING for Gentlemen's wear.  
F. HALL & Co.  
Raleigh, October 2, 1839. 42

ODE.  
BY E. F. HATFIELD.  
Air—"Bruce's Address."  
Friends of Freedom! swell the song,  
Young and old, the strain prolong,  
Make the Temp'rance army strong,  
And on to victory.  
Lift your banners let them wave,  
Onward march a world to save;  
Who would fill a drunkard's grave,  
And hear his infancy?  
Shrink not when the foe appears;  
Spurn the coward's guilty tears;  
Hear the shrieks, behold the tears  
Of ruin'd families!  
Raise the cry in every spot—  
"Fouch not—Taste not—Handle not!"  
Who would be a drunken sot,  
The worst of miseries?  
Give the aching bosom rest,  
Carry joy to every breast,  
Make the wretched drunkard blest,  
By living soberly.  
Raise the glorious war-note high—  
"Fouch not—Taste not—Handle not!"  
Let the echo reach the sky,  
And earth keep jubilee.  
God of mercy, hear us plead,  
For thy help we intercede;  
See how many bosoms bleed!  
And heal them speedily.  
Hasten, Lord, the happy day,  
When, beneath thy gentle ray,  
TEMP'rance all the world shall sway,  
And religion triumph.

For the Star.  
TO THE REV. MR. A. \*\*\*\*\* OF NEW YORK.  
Dear Sir:—I presume the curses and congratulations, consequent upon the result of the recent elections have subsided. In the absence of more interesting matter, I propose calling your attention, sir, and that of the public to a few thoughts on the mooted questions of slavery and abolition. Much has been bitterly said on the subject of slavery, and still more on the vexed question of Abolition. I have traveled extensively through slaveholding and free States, and have made my observations on the state of society in each, and shall examine the subject calmly and dispassionately. There are three species of slavery existing in the United States:—  
Political, social and domestic.

Political slavery consists in belonging to a party or leader; and he who sustains men instead of measures, is a political slave. Social slavery consists in servitude to a master without any of the immunities or privileges of domestic slavery; servitude prompted by necessity (which knows no law) without any protection or exemption from service, unless there be a cessation of wages. Such is the slavery of the free States. Domestic slavery consists in servitude without stipulated wages, save only food, raiment and protection, which will be rendered by the master on the score of interest, leaving humanity out of the question. The immunities of domestic slavery are unknown to the social system.

Of the three kinds of slavery described above, that of the social system is evidently the worst. There is a manifest difference between slavery and the abuses of slavery, and in arguing the question of the morality of slavery, this difference should be borne in mind. I do not intend to argue the morality of the abuses of slavery, but the thing itself distinct from the abuses.

The mildest form of expression used by abolitionists relative to domestic slavery, is that it is a MORAL EVIL. That is, it is a thing or system some standard of right must be fixed. If slaveholders fix this standard, of course we might expect it to embrace slavery as morally right; if abolitionists vice versa.

The Almighty, in his kindness, has condescended to fix, unalterably, a standard of morality, which determines the character of all actions. The moral law of God, *alias* the ten commandments, is the standard, and it was written on stone to show its lasting and indestructible character. Let us examine this law and see if we find in it any recognition of slavery.

"Thou shalt not covet thy neighbor's house, his man servant, his maid servant, his ox or his ass." Exodus 20, 17. Here we find servants classified with other species of property, and that by the moral law of God, which never will be abrogated!! Let us now look at the history of some of the prominent men of ancient times. For instance, take "a preacher of righteousness" before the flood, Noah. "And Noah awoke from his wine, and said, cursed be Canaan, a servant of servants shall he be unto his brethren." Gen. 9, 25. How plain and emphatic the language. After this, Noah died aged nine hundred and fifty years. But Noah might have been a "preacher," and yet a wicked man? Well, we will call your attention to one whose upright course procured for him the proud appellation of "Father of the faithful!!"—I mean Abraham. He was a large slaveholder, if slavery consists in holding men and women as property. In the covenant of circumcision, we read "He that is born in thy house, and he that is bought with thy money, must needs be circumcised." Gen. 17, 18.

It seems that Abraham bought some servants with his money. This implies a right to buy, and a right to sell, implies a right to sell. I think we may infer, safely, that buying and selling servants or slaves in Abraham's time was not considered a moral evil. In addition to those bought by Abraham, he had many others for Abimelech gave him "man servants and maid servants," besides other species of property, such as "sheep and oxen," &c. Gen. 20, 14.

recognition of slavery, but the doctrine of unqualified submission is taught, and that by the angel of the Lord; there can be no deception here.

Much has been said against owning men as species of property. Let us hear Moses the Lawgiver, on this point. In some cases they not only served forever, but their masters brought them before judges, and to the "door post, and bored through their ear with an awl." Ex. 21, 6. The bare relation of such an act now, would cause some tender hearted female abolitionists to faint into hysterics; and a master of the present day, should he so far forget himself as to "bore an awl through his servant's ear," would be damned above ground; and the abolition trumpet, with its thousand tongues, would blow it abroad to the ends of the earth.

But hear Moses still further. "If a man smite his servant 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." 21, 20, 21. Here, then, we see smiting with a rod recognised by Moses; and also, in certain cases, the life of the servant placed in the hands of the master. The reason given, you have just read "For he is his money."

What will our abolitionists do with the old Testament saints? Noah put the yoke of servitude upon the neck of his son, Abraham bought (and I suspect) sold slaves. Moses gave authority to bore their ears, &c. If slavery is a moral evil now, it was then; for the standard of morality was the same then as now. The fact is, many men are wise above what is written, and often run before they are sent. The application can be made hereafter.

Let us now look at the New Testament a moment, and then pass on.  
First, let it be remembered, that Christ came "not to destroy the law but to fulfill." This simple fact is sufficient to convince any candid mind that Christ did not entertain such a horrid idea of slavery as some of the nineteenth century abolitionists.

To determine the morality or immorality of a thing or system some standard of right must be fixed. If slaveholders fix this standard, of course we might expect it to embrace slavery as morally right; if abolitionists vice versa.

The Almighty, in his kindness, has condescended to fix, unalterably, a standard of morality, which determines the character of all actions. The moral law of God, *alias* the ten commandments, is the standard, and it was written on stone to show its lasting and indestructible character. Let us examine this law and see if we find in it any recognition of slavery.

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In the battle of the Kings, when Lot (Abraham's nephew) was taken captive, "he armed three hundred and eighteen trained servants, born in his house, and pursued them to Dan and rescued his nephew." Gen. 14, 14. So, then, we find the father of the faithful in possession of servants, "born in his house," given him as a present, and bought with his money. In all, I guess, not less than one thousand; quite a respectable number, even for a Mississippi planter for the present day.

If it be contended, that Abraham and Noah were fallible, and liable to err, I now call your attention to the unerring testimony of the Angel of the Lord, who found a runaway servant in the wilderness, sitting by a fountain on the road to Shur. "And he said, (the angel) Hagar, Sarai's maid, whence comest thou? 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, & submit thyself under her hands." Gen. 16, 9. Here there is not only the

signers were pledged to sustain that declaration. Did they abolish slavery? Did they lose their lives in attempting to do it? Did they spend their fortunes in attempting to change the black skin to the white, or the white to the red? Did they sacrifice their honors in attempting to make the deformed straight or the straight deformed? Let their conduct be exhibited before a candid world, on the subject, as the best explanation of their meaning.

For arguments sake, let us admit that slavery is a moral evil. Is not abolition a greater evil? If it can be shown that abolition is an evil at all, then it is evident from the doctrine of Paul that we are not to engage in it; for no man has a right to do "evil that good may come." God forbid that we should attempt so hazardous a thing. Mr. Clay's late speech on the subject is entitled to a weekly perusal on the subject. It is unanswerable. Every man ought to know that the divine system of government under which he lives is a moral and not im-moral, having attached thereto a mediator. Every human scheme or system should imitate as high as may be, the system that may be justly termed the perfection of every model combined. What could be worse than the immediate emancipation of two millions of slaves, totally unfit for self government? Admitting slavery to be wrong it is evident that the slaves need training, ere they are prepared for freedom. Every political pedlar in the land ought to know that intelligence and virtue are necessary to the existence of free governments. Without them, man is unprepared for liberty, and liberty in an ignorant and vicious people would be a more galling curse than the worst manacles worn by slaves. A despotism is certainly best for ignorant and vicious people. Then, if slavery must be abolished, it must be done under a system of mediation, after the slave shall have been prepared for the enjoyment of liberty. The only people the Almighty ever attempted to liberate were so totally unqualified for the enjoyment of liberty, that he kept them marching to and fro in the wilderness under wise and judicious instructors for forty years; and knowing that liberty without a qualification to sustain and enjoy it, was worse than bondage, he suffered their carcasses to fall in the wilderness and their bones to bleach the untrodden waste over which they passed.

Again, Immediate abolition cannot be disconnected from an amalgamation. If we have a right to restrain at all, we have a right to restrain and make slaves "free and equal" with the white population, then they must be eligible to the Judgeship of the land, and to senatorial and Presidential dignity; and who is prepared to say, in these degenerate days of political vasa-lage, they would not be elected by the triumphant democracy of numbers?

Again, If by one mighty effort at Legislation or revolution, slavery is abolished, and the slaves constituted free men, then it follows that they would have a right to the hearts and bodies of our fair daughters, provided they could prosecute to a successful termination their suits at the insane court of Cupid. The blind deity might, in a fit of delirium, transfix a barbed arrow in the breast of the wooer and the wooed, which would so fascinate them the one with the other, that a union of the most intimate character would be inevitable. Would not evil result from this? No derangement of society ensue? I trust there is some redeeming spirit.

Again, Admitting slavery to be an evil, who knows but that God intends to bring good out of it, and therefore permits it? He permitted Joseph to be sold into Egypt for the preservation of his father's ancient house. Can we say that God does not intend by the means of slavery and the slave trade, to christianize, civilize, and save the millions of Africa? He may intend it. Shall we be so rash as to attempt to thwart Him in his benevolent design? I trow not.

Again, Abolitionism has already placed an additional rivet in the manacles of the slave, and given his chain another wind. Is this not evil? The privileges of the slave, since this agitation commenced, have been curtailed a hundred per cent. Is this not evil? The cause of humanity has been wounded; the wound will not, cannot heal for the next fifty years. Is this not evil? If the abolitionists persist in their madness, it will lead to the destruction of the entire slave population. Will there be no evil in this? If yes, then what becomes of the doctrine of Paul in relation to doing "evil that good may come?" The whole scheme is preposterously absurd; and must have originated amongst those poor debased beings who are pressed down in the dust by the galling yoke of the social system of slavery, whose horrors are in comparison with domestic slavery as two to one. Society cannot be constituted on any other principle than that one part must serve the other. Numberless reasons might be given in support of the idea. Then give me the system of domestic slavery, with its protection, in preference to the social system with its show of liberty, without any protection.

The abuses of slavery may be many and cruel, but not necessarily connected with it, though growing out of it. I would that they were fewer. Every philanthropist wishes they were fewer; but since the abolition mania, "eternal vigilance" is the price of our preservation. Upon the heads of those reckless beings who made it necessary, be the alarming consequences. Having thus, sir, briefly glanced at the subject, I subscribe Yours, &c.  
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Here, then, are seven particulars which might be swelled to seven hundred, in which it is clear that all men were not born free and equal.

Again, It will be recollected that "lives, fortunes, and sacred honors" of the

signers were pledged to sustain that declaration. Did they abolish slavery? Did they lose their lives in attempting to do it? Did they spend their fortunes in attempting to change the black skin to the white, or the white to the red? Did they sacrifice their honors in attempting to make the deformed straight or the straight deformed? Let their conduct be exhibited before a candid world, on the subject, as the best explanation of their meaning.

For arguments sake, let us admit that slavery is a moral evil. Is not abolition a greater evil? If it can be shown that abolition is an evil at all, then it is evident from the doctrine of Paul that we are not to engage in it; for no man has a right to do "evil that good may come." God forbid that we should attempt so hazardous a thing. Mr. Clay's late speech on the subject is entitled to a weekly perusal on the subject. It is unanswerable. Every man ought to know that the divine system of government under which he lives is a moral and not im-moral, having attached thereto a mediator. Every human scheme or system should imitate as high as may be, the system that may be justly termed the perfection of every model combined. What could be worse than the immediate emancipation of two millions of slaves, totally unfit for self government? Admitting slavery to be wrong it is evident that the slaves need training, ere they are prepared for freedom. Every political pedlar in the land ought to know that intelligence and virtue are necessary to the existence of free governments. Without them, man is unprepared for liberty, and liberty in an ignorant and vicious people would be a more galling curse than the worst manacles worn by slaves. A despotism is certainly best for ignorant and vicious people. Then, if slavery must be abolished, it must be done under a system of mediation, after the slave shall have been prepared for the enjoyment of liberty. The only people the Almighty ever attempted to liberate were so totally unqualified for the enjoyment of liberty, that he kept them marching to and fro in the wilderness under wise and judicious instructors for forty years; and knowing that liberty without a qualification to sustain and enjoy it, was worse than bondage, he suffered their carcasses to fall in the wilderness and their bones to bleach the untrodden waste over which they passed.

Again, Immediate abolition cannot be disconnected from an amalgamation. If we have a right to restrain at all, we have a right to restrain and make slaves "free and equal" with the white population, then they must be eligible to the Judgeship of the land, and to senatorial and Presidential dignity; and who is prepared to say, in these degenerate days of political vasa-lage, they would not be elected by the triumphant democracy of numbers?

Again, If by one mighty effort at Legislation or revolution, slavery is abolished, and the slaves constituted free men, then it follows that they would have a right to the hearts and bodies of our fair daughters, provided they could prosecute to a successful termination their suits at the insane court of Cupid. The blind deity might, in a fit of delirium, transfix a barbed arrow in the breast of the wooer and the wooed, which would so fascinate them the one with the other, that a union of the most intimate character would be inevitable. Would not evil result from this? No derangement of society ensue? I trust there is some redeeming spirit.

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