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MISCELLANY.

From the Knoxville (Tenn.) Presbyterian Witness.

LETTER FROM DR. ROSS.

HUNTSVILLE, Ala., July 14, 1856.

BROTHER BLACKBURN: I am filled in my New York speech, that the slavery in question has done and will accomplish good. Your very kind and courteous disagreement on that point, I will make the occasion to say something more thereon, without wishing you, my dear friend, to regard what I write as inviting any discussion.

I said that agitation has brought out, and would reveal still more fully, the Bible, in its relation to slavery and liberty—also, the infidelity which long has been, and is now, leaving, with death, the whole Northern mind. And that it would result in the triumph of the true Southern interpretation of the Bible; to the honor of God, and to the good of the master, the slave, the stability of the Union, and be blessing to the world. To accomplish this, the sin per se doctrine will be utterly demolished. This doctrine is the difficulty, in every Northern mind, (where there is any difficulty about slavery,) whether they confess it or not. Yes, the difficulty with every Northern man is, that the relation of master and slave is felt to be sin. I know that to be the fact. I have talked with all grades of Northern men, and come in contact with all varieties of Northern mind on this subject.

And I know, that the man who says, and tries to believe, and does, partially in sober judgment, believe, that slavery is not sin, yet, in his feeling—in his educated prejudice, he feels that slavery is sin.

Yes, that is the difficulty, and that is the whole of the difficulty, between the North and the South, so far as the question is one of the Bible and morals. Now, I again say, that that sin per se doctrine will, in this agitation, be utterly demolished. And when that is done; when the North will know, and feel, fully, perfectly, that the relation of master and slave is not sin, but sanctioned of God, then, and not till then, the North and South can, and will, without anger, consider the following questions: whether slavery, as it exists in the United States, all things considered, be or be not, a great good, and the greatest good for a time, notwithstanding its admitted evils? Again: whether these evils can, or cannot, be modified and removed? Lastly, whether slavery itself can or cannot pass away from this land, and the world? Now, sir, the moment the sin question is settled, then all is peace. For these other questions belong entirely to another category of morals. They belong entirely to the category of what is wise to realize good. This agitation will bring this great result. And therefore, I affirm the agitation to be good.

There is another fact, also the result, in great measure, of this agitation, which in my view, proves the agitation to have been, and to be of great good. I mean the astonishing rise, and present stability of the slave power of the United States. This fact, when examined, is undeniable. And it is equally undeniable, that it has been caused in great part, by the slavery agitation in all its bearings. It is a wonderful development made by God. And I must believe he intends, thereby, either to destroy or bless this great Union. But as I believe he intends to bless, therefore I am fortified in affirming the good there has been, and is, in this agitation. Let me bring out to view this astonishing fact.

I. Twenty-five years ago, and previous, the whole slaveholding South and West had a strong tendency to emancipation, in some form. But the abolition agitation then began, and arrested that Southern and Western leaning to emancipation. Many people have said, and do say, that that arrest was, and is, a great evil. I say it was, and is, a great good. Why? Answer: It was, and would now be, premature. Had it been carried out it would have been, and would now be, evil, immense, inconceivable—to master, slave, America, Africa, and the world; because neither master, slave, American, Africa, the world, were, or are, ready for emancipation. God has a great deal to do before he is ready for emancipation. He tells us so by this arrest put upon the tendency to emancipation years ago. For he put into the hearts of abolitionists to make the arrest. And he stopped the Southern movement, all the more perfectly, by permitting Great Britain to emancipate Jamaica, and letting that experiment prove, as it has a perfect failure, and a terrible warning. JAMAICA IS DESTROYED. And now, whatever be done with its negroes, must be done with the full admission that what has been attempted was in violation of the duty Britain owed to those negroes. But her failure in seeing and doing her duty, God has given to us to teach us knowledge; and, through us, to instruct the world, in the demonstration of the problem of slavery.

2. God put it into the hearts of Northern men—especially abolitionists—to give Texas to the South Texas—a territory so vast that a bird, as Webster said, can't fly over it in a week. Many in the South did not want Texas. But many longer-headed ones did want it. And Northern men voted, and gave to the South, exactly what these longer-headed Southern statesmen wanted. This, I grant, was Northern anti-slavery fatuity, uttered unaccountable, but that God made them do it.

3. God put it into the hearts of Northern men—and especially abolitionists—to vote for Polk, Dallas and Texas. This gave us the Mexican War; and that immense territory, its spoils. A territory which, although it may not be favorable for slave labor, has increased, and will, in many ways, extend the slave power.

4. This leads me to say that God put it into the hearts of many Northern men, especially abolitionists, to believe what Great Britain said, namely, that free trade would result in slave emancipation. But lo! the slaveholders wanted free trade. So Northern abolitionists helped to destroy the tariff policy; and thus to expand the demand for, and the culture of cotton. Now, see the gold of California has perpetuated free trade, by enabling our merchants to meet the

enormous demand for specie created by free trade. So, California helps the slave power. But the abolitionists gave us Polk, the Mexican War, and California.

5. God put it into the hearts of the North, and especially abolitionists, to stimulate the settlement of new free States, and to be the ardent friends of an immense foreign emigration. The result has been, to send down to the South, with railroad speed and certainty, corn, wheat, flour, meal, bacon, pork, beef, and every other imaginable form of food, in quantity amazing, and so cheap, that the planter can spread wider and wider the culture of cotton.

6. God has, by this growth of the North-west, made the demand for cotton enormous in the North and Northwest. Again, He has made English and French experts, men, to procure cotton somewhere else than from the United States, and fasten it on the East Indies; Egypt; Algeria; Brazil; God has thus given to the Southern planter an absolute monopoly. A monopoly so great, that he, the Southern planter, sits now upon his throne of cotton, and holds the commercial scepter of the world. Yes, it is the Southern planter who says today, to haughty England, go to war, if you dare! He sits on the throne of the cotton-bag, has triumphed at last over him who sits on the throne of the wool sack. England is prostrate at his feet, as well as the abolitionists.

7. God has put it into the hearts of abolitionists to prevent half a million of free negroes from going to Liberia; and thereby the abolitionists have made them consumers of slave products to the extension of the slave power. And by thus keeping them in America the abolitionists have so increased their degradation, as to prove all the more the utter folly of emancipation in the United States.

8. God has permitted the anti-slavery men in the North, in England, in France, and everywhere, so to blind themselves in hypocrisy, as to give the Southern slaveholder his last perfect triumph over them. For God tells the planter to say to the North, to England, to France, to all who buy cotton: "Ye men of Boston, New York, London, Paris—ye hypocrites—ye men of me as a pirate, a kidnapper, a murderer, a demon, fit only for hell—and ye ye buy my blood-stained cotton. O ye hypocrites, ye Boston hypocrites—why don't ye throw the cotton in the sea, as your fathers did the tea? Ye Boston hypocrites—ye say ye had been in the days of our fathers, ye would not have been parties with them in the blood of the slave trade? Where, ye are witnesses unto yourselves that ye are the children of them who, in fact, kidnapped, and bought in blood, and sold these slaves in America! For now, ye hypocrites—ye buy the blood stained cotton in quantity so immense, that ye have run up the price of slaves to be more than a thousand dollars, the average, of old and young! O ye hypocrites—ye denounce slavery then ye bid it live, and not die, in that ye buy sugar, rice, tobacco, and above all, cotton! Ye hypocrites—ye abuse the devil, and then fall down and worship him! Ye hypocrites—ye New England hypocrites—ye Old England hypocrites—ye French hypocrites—ye Uncle Tom's Cabin hypocrites—ye Beecher hypocrites—ye Rhode Island Conscience hypocrites. O ye holy twaddle stinks in the nostrils of God, and He commands us to lash you with my scorn, and His scorn, so long as ye gabble about the sin of slavery, and then bow down to me, and give and spin cotton—and thus work for me as truly as my slaves. O ye fools and blind—fill ye up the measure of your folly and blindness, and shame. And this ye are doing. Ye have, like the French infidels, made reason your goddess, and are exulting her above the Bible. And in your unitarianism and neology, and all modes of infidelity, ye are rejecting and crucifying the Son of God!"

Now, my brother, this controlling slave power, is a world wide fact. Its statistics of bales, counts by millions. Its tonnage counts by hundreds of thousands. Its manufacture is reckoned by the workhouses of America and Europe. Its supporters are numbered by all who must thus be clothed in the world. This tremendous power has been developed in great measure by the abolition agitation controlled by God. I believe, then, as I have already said—that God intends one of two things. He either intends to destroy the United States by this slave power—or he intends to bless my country and the world by the unfoldings of his wisdom in this matter. I believe he will bless the world in the working out of this slavery. I rejoice, then, in the agitation which has so resulted, and will so terminate, to reveal the Bible, and bless mankind. Your affectionate friend, F. A. ROSS.

REV. A. BLACKBURN.

MR. SHERIDAN BUYS A SORREL COLT.

Among the gentlemen who appeared at the police office on Tuesday, was a little bullet-headed Milesian, by the name of Patsey Sheridan. Mr. Sheridan was boiling over with passion. He was in a complete rage—so much so that his hair stuck up like the quills of a porcupine. He approached Justice Parsons and asked for vengeance.

"What is your trouble, Mr. Sheridan?"

"I will tell you, sir. A week ago I bought the finest sorrel colt you ever placed your two eyes on."

"Well, has somebody stolen him?"

"Not a bit of it. I wish they had—bad luck to his front door."

"Whose front door—the sorrel colt's?"

"No, sir, the blackguard who gave me the advice."

"And who was he?"

"A dirty thug by the name of Scott—You know Scott—the villain who robbed the pedlar three years ago, coming next Mechanics."

"Well, what of Scott?"

"I will tell your honor the moment I

catch my wind. The curse of Cromwell fall on his cradle."

"Never mind all that. Come to the point. What did Scott do?"

"I'll tell you what he did. Well, as I said before, I bought a sorrel colt about six weeks ago, the day that Finnegan sued McGarry for driving a pitchfork into his flannel. Well, there was only one fault about the colt, and a devil of a bad one it was."

"What was it?"

"He'd kick like a Jackass. Five weeks ago he gave Jack Brady a lift at carried him over McGarry's fence."

"Well, go on with the story, and for the present drop all extraneous matter."

"Well, sir, the sorrel colt would kick, and that was his only fault."

"Who do you wish to complain of, Mr. Sheridan—Scott or the sorrel colt?"

"Be jabbers, did you ever hear the likes of that? Of Scott, to be sure—why wouldn't I?"

"Well, what has he done?"

"Well, Phellion. I called on Scott, and I tells about the sorrel colt, and about his kicking the stable down twice a week."

"And what did Scott say?"

"He says he can cure my horse of the habit less than a day, and I says, if you'll do it I'll give you the best ten dollars in all Albany, and he says, enough, I'll do it—saying which, he takes a little powder out of a vial and hands it to me, saying, Patsey, says he, lake that and mix it up with a peck of wet bran, and feed it to him to-night. Do this, and to-morrow morning will find him as quiet as a horse as there is between here and the next place."

"Well, did you follow his directions?"

"Of course, I did."

"And did it cure him of the kicks?"

"And why shouldn't it, seeing it was a shilling worth of arsenic mixed with wet bran?"

"Do you mean to say that the horse is dead?"

"A course, I do; and he killed him, the dirty blackguard."

On the strength of this testimony, Justice P. issued a warrant, and had Mr. Scott arrested. He is now in jail. Before he is done with Sheridan, he will discover that a shilling worth of arsenic will not only reform the habits of a sorrel colt, but the behavior of one of the most unmitigated scamps in all Albany.

RELIGION BEFORE POLITICS.

In our judgment there is no baser abuse of trust, no more flagrant violation of Christian principles and duty, than that which is disclosed when a minister of the gospel converts his pulpit, or the editor of a religious paper converts his press into an engine of political influence. The pastor has been inducted into his office to minister in holy things, to bring the news of salvation to perishing sinners, and to publish the doctrines of the cross from the sacred desk on the Sabbath day. To hear such messages of grace the people repair to the house of God, and sit with attentive ears and prayerful hearts. The father who gives his children a stone when they ask for bread, or a serpent when they ask for fish, is not a more heartless person than the man who from the pulpit preaches party politics in the hearing of his hungry people. He is false to his ordinary vows, false to his civil contract with his congregation, false to the souls of his charge and false to his own soul. He refuses to submit to the instruction of his Master or to be guided by his example. And the course he has pursued is not only wrong in itself, but it has in it an element of meanness, from which every man of a high sense of honor shrinks instinctively. He takes them at a disadvantage, and when they are trusting him implicitly as their religious teacher and guide, he seeks to pervert their minds to his own views of a subject on which he has no right to instruct them. If successful in perverting them, he seduces them by the power of his office and the hold he has on their affections, rather than by the weight of his arguments. The political pastor is in our view much less worthy of respect than the fox-hunting parsons of England. Neither of them has much religion to speak of, but the latter makes no profession of love for souls; and the former has more love for votes. The fox-hunter makes the ministry a means of living, and the other makes it an instrument of gratifying his own unhallowed ambition.—N. Y. Observer.

RICE, RICE.

25 CASES, just in. For sale by T. C. & B. G. WORTH.

LIME, HAIR, PLASTER & CEMENT. CONSTANTLY ON HAND, and for sale by GEORGE HOUSTON.

SUBSCRIBERS TO IRVING'S WASHINGTON, will please call and get their copies at S. W. WHITAKER'S, July 31.

ANDREW S. KEMP, ATTORNEY AT LAW, ELIZABETHTOWN, N. C. Will attend the County and Superior Courts of Bladen, Robeson, Columbus and Sampson. June 12.

CO-PARTNERSHIP NOTICE. THE undersigned have purchased the Drug Establishment of Messrs. C. & D. DuPre. They will continue the Drug business in its various branches under the firm of W. NEARNS & CO. WALKER NEARNS, J. L. NEARNS, N. D. May 22.

THE NORTH CAROLINA MUTUAL LIFE INSURANCE COMPANY, RALPHIGH, N. C.

THE above Company has been in operation since the 1st of April, 1855, under the direction of the following Officers: Dr. Charles E. Johnson, President, Wm. G. Haywood, Vice President, Wm. H. Jones, Treasurer, Perrin Huebner, Attorney, Dr. Charles E. Johnson, Medical Director, Dr. Wm. L. Moore, Dr. R. B. Howard, J. Hermon, General Agent.

This Company was organized giving advantages to the insured over any other Company. The 5th Section gives the Husband the privilege of insuring his own life for the sole use of his wife and children, free from any claims of the representatives of the husband or any of his children.

Organized on a purely mutual principle, the life members participate in the whole of the profits which are declared annually. Besides, the applicant for life, when the annual premium is over \$30 may pay one-half in Advance.

All applications for insurance made to the Company will be promptly and cheerfully attended to, and the death of the party insured.

Slaves are insured for one or five years, at rates which will enable all slaveholders to secure life insurance against the uncertainty of life.

Slaves insured present a new and interesting feature in the history of North Carolina, which will probably be the subject of the next number of the paper.

The last four months operation of this Company shows a favorable amount of business—more than the Directors expected to do the first year—having already issued more than 200 Policies.

Dr. Wm. W. HARRIS, Medical Examiner, and Agent, Wilmington, N. C.

All communications on business of the Company should be addressed to JOHN G. WILLIAMS, Secy., Raleigh, N. C., 1855.

PROSPECTUS OF THE "SOUTHERN SENTINEL," A Democratic and Miscellaneous Journal, to be published weekly, at Wilson, N. C.

THE existing condition of political parties, and of partisan strife, naturally suggests the establishment of such a journal as the "Southern Sentinel," to be published weekly, at Wilson, N. C.

The "Southern Sentinel" will be published weekly, at Wilson, N. C. It will endeavor to present to the public a fair and impartial view of the political and social condition of the South, and to give to the friends of the Democratic faith, a voice in the political arena.

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THE TRI-WEEKLY COMMERCIAL is published every Tuesday, Thursday and Saturday at 85 per annum; payable in advance.

BY THOMAS LOHMEYER—Editor and Proprietor. Corner Front and Market Streets, WILMINGTON, N. C.

RATES OF ADVERTISING. 1 square 10 cents per week, 3 months, \$4 00 6 months, \$7 50 1 year, \$12 00 2 squares 15 cents per week, 3 months, \$6 00 6 months, \$10 00 1 year, \$15 00 3 squares 20 cents per week, 3 months, \$8 00 6 months, \$12 00 1 year, \$18 00 4 squares 25 cents per week, 3 months, \$10 00 6 months, \$15 00 1 year, \$22 00 5 squares 30 cents per week, 3 months, \$12 00 6 months, \$18 00 1 year, \$25 00 6 squares 35 cents per week, 3 months, \$14 00 6 months, \$20 00 1 year, \$28 00 7 squares 40 cents per week, 3 months, \$16 00 6 months, \$22 00 1 year, \$30 00 8 squares 45 cents per week, 3 months, \$18 00 6 months, \$25 00 1 year, \$32 00 9 squares 50 cents per week, 3 months, \$20 00 6 months, \$28 00 1 year, \$35 00 10 squares 55 cents per week, 3 months, \$22 00 6 months, \$30 00 1 year, \$38 00 11 squares 60 cents per week, 3 months, \$24 00 6 months, \$32 00 1 year, \$40 00 12 squares 65 cents per week, 3 months, \$26 00 6 months, \$35 00 1 year, \$42 00 13 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