

This is the system, this is the tone of feeling, which I fear in this day. This is the system which I desire emphatically to testify against.

Will our readers believe that after all this barge and orthodox talking, the American Messenger is dumb as an Egyptian mummy on the subject of the three-accursed peculiar institution? Yet such is the case. Not a reprobatory whisper does the cannie print breathe against the culminating turpitudinism of Dollar-Com, and a cogitate silence is preserved by the association whose organ it professes to be.

Without the most microscopic hesitation do we assert that the systems of Confucius, Zoroaster, Socrates and Mahomet, are less opposed to the genius and indoctrinations of Christianity, than is the system of slavery as currently manifested in the contiguous republic. With all their darkness, and all their errors, the great men above mentioned never promulgated the diabolical doctrine that rational creatures should be kept ignorant of sacred things so that they might the more easily be retained in bondage. Mahomet, we know, took anxious order that the Arabs under his sway should instruct their serfs in the Koran, equally with their own children. And as for the gentle, philanthropic, and almost evangelical Socinus, his check would have cums and with indignation at the idea of a tender maid being torn from her maddened mother's arms, and sold in the public shambles for the avowed purpose of prostitution.

The unargued truth is that neither Mahomet nor Socinus have any adherents in the United States, and consequently their errors may be cheaply and safely denounced. Soemms, it is true, has many disciples in the Union, but then these genitry never purchase the publications of the 'Tract Society,' and therefore may be petted and punned with impunity.

Widely different, however, stands the case so far as the dealers in live human flesh are concerned. A large percentage of them are 'sound in the faith,'—so far at least, as speculative religion is concerned. They are eloquent holders-forth at anniversary re-unions, take active part in prayer meetings, and make liberal investments in the religious books, provided always that such books are unexceptionable on the subject of enforced servitude.

Thriftly Jonathan could not thin for one moment of offending customs of such a mark and complexion. It would not pay. It would be heresy of the rankest odour against his metallic creed, the fundamental article of which is—'touch my cents, touch my soul!'

Hence the 'American Tract Society' promulgates a diluted, emasculated, and, as a matter of inevitable sequence, a spurious Gospel. Whilst enunciating the general proposition, 'thou shalt love thy neighbour as thyself,' it shirks from telling the Southern planter that the poorest, meanest, most trampled on African chattel is as much his 'neighbour' in the Scriptural sense of the expression, as the President of the United States himself.

The advocates of this nondescript and cowardly confederation plead that if they told the whole truth, their 'field of usefulness' would be greatly limited. By trampling upon the corns of the inromitters with slavery, they would drive them from their shop, and the upshot would be that so far as many were concerned a copious supply of sustentating truth would be cut off!

After a widely different fashion did the divine author of Christianity act and argue.

Of commanding influence were the Scribes and Pharisees in the Jewish community at the time of our blessed Redeemer's wand'ring sojourn—quite as much

so, to say the least of it, as are the Southern chivalry at the present day. Did the Great Teacher, however, on that account greet them with smooth phrases, and highly homed words? On the contrary did he not denounce the delinquents with all the withering energy which the Hebrew tongue could supply, and hold them up to justly merited reprobation? He did not content himself with preaching to them generalities, like the mealy-mouthed evangelists of Dollar-dom, but lashed them, even to madness, for their actings towards the poor, friendless and oppressed. "Ye devour widows' houses," exclaimed the uncompromising man of Nazareth, to the seeming purple-clad aristocrats. The "fathers and brothers" of the craven "American Tract Society" will complacently permit the "chivalry" to devour not only the houses of widows but the widows themselves, and sanctimoniously extend to the ruffian the hypocritical "right hand of fellowship."

And this amongst Yankees passes by the name of Christianity, in the year of grace and progression one thousand eight hundred and fifty six!—*Streetville Review* 29th Nov.

THE "CURSE ON HAM"

(From Teachings of the New Testament on Slavery By Joseph P. Thompson, D. D., New York)

Men who either do not read the Bible at all, or who read it very carelessly, are prone to speak of the posterity of Ham as doomed by Jehovah to perpetual slavery. What endless changes have been rung upon the "accursed seed of Ham!" But there is no such curse in the Bible, nor has any such curse ever been fulfilled upon the children of Ham, as such. Cuch was the oldest son of Ham, and his son was Nimrod, the mightiest name of that dim antiquity, and the founder of that Assyrian empire which for ages ruled all the eastern Asia, and which once and again carried terror into Palestine and Egypt. The growth of all this grandeur and power from cunes founded by a grandson of Ham, and peopled by his descendants—a power that shook the earth, and whose monuments outlast the ages—surely does not verify the curse of perpetual bondage said to have been pronounced upon the posterity of Ham. The fact is, that no such curse was ever pronounced.

Open the Bible at the 9th chapter of Genesis, and the 24th verse, and you there read that "Noah awoke from his wine, and knew what his younger son had done to him; and he said, cursed be Canaan; a servant of servants shall he be to his brethren."

Now Canaan was Ham's youngest son—as Ham himself was the youngest son of Noah—and the curse was pronounced upon Canaan by name, and is three times repeated. "You, my youngest son, have put me to shame before your brethren; you shall feel the punishment of this in the degradation of your youngest son; he shall be put to shame before his brethren, and his posterity shall feel in their bones the curse of their dishonoured ancestor."

Turning now to the 10th chapter of Genesis, [vv. 15-21,] we find the boundaries of Canaan's settlement accurately defined. It was the land afterwards so well known as the land of Palestine, reaching along the coast of the Mediterranean, from Sidon to Gaza, and eastward to Sodom and Gomorrah. None of the posterity of Canaan settled in Ethiopia. When, nine hundred years afterwards, the Israelites, the descendants of Shem conquered the land of Canaan, and made brewers of wood and drawers of water of all who were not slain in battle, then was fulfilled that old prophetic denunciation:

"Blessed be the Lord God of Shem, and Canaan shall be his servant." The only curse ever pronounced upon any of the posterity of Ham was fulfilled in the judgment of the Canaanites by the Israelites, about 1500 years before Christ. And this, like all slavery in the earliest times, was the enslavement of whites. The institution of slavery in the East was not based upon a distinction of colour.

If ever you hear a man, even though he be styled a Doctor of Divinity, justifying African slavery from the curse denounced upon Ham, do you advise him to go to the nearest Sabbath school, till he can read and understand the Bible.

SERVITUDE UNDER THE PATRIARCHS.

(From the same.)

As to the Patriarchs, the recorded fact that Abraham and Jacob had bond-servants, is no more evidence that God approved of Slavery, than the recorded fact that each of these patriarchs had two wives is proof that God approves of bigamy, or the record, twice made, and without censure, that Abraham equivocated about Sarah, is proof that the Bible sanctions lying.

When we shall see a modern slaveholder arm his 318 servants, and lead them hundreds of miles, over mountain, river, and desert, into a foreign and unsettled country, where no law or power can bind them to his service—when we shall see him thus heading his own trained and equipped household, for the rescue of an unfortunate kinsman, and dividing with them the spoils of war, we may begin to trace in that slaveholder some resemblance to the patriarch Abraham. (Gen. 14: 13-17.) Or when we shall see some modern planter commissioning his chief servant to go hundreds of miles beyond the reach of plantation laws, equipped with dromedaries and laden with jewels and gold—having every facility for escape—yet trusted to choose a wife for his master's son, and to negotiate the marriage-contract, (Gen. 24.), then again we may discern the features of patriarchal slavery in the slavery of modern times. How palpable it is that Abraham did not hold his servants as chattel-slaves. He was himself but a sojourner in the land of Canaan. No local law would guard his rights as a master.

But aside from the utter want of parallelism between domestic servitude under the patriarchs and modern chattel-slavery, shall we make no account of the greater light enjoyed in our times! It has been aptly said, that "if Abraham were now living among us, he would be put into the penitentiary for bigamy." (Rev. L. Bacon, D. D.) Shall we go back to study morality in the twilight of the patriarchal age? Those modern slaveholders who seek to cover themselves with the mantle of the patriarchs, remind one of the ignorant and superstitious peasantry of Italy, who, when their vines were blasted, offered a special prayer to the "most holy patriarch Noah," invoking his intercession, on the ground that he was the special patron of the vine, and familiar with its qualities. If we are to copy the patriarchs in points where their example is not commended or enjoined in the Bible, then let us have the "patriarchal institutions" entire—inebriety, equivocation, deception, bigamy, polygamy, as well as slavery. Nay, nay. It is the glory of the Bible that it is so great, so good, so true in itself, so in-tinct with the sense of justice and of right, that it can afford to record, without comment, the failings of the best of men, and leave us to judge these by its own infallible standard.

A Preacher's Methodism and Slave Whipping.

7. Slavery exposes its victims to the fury of unrestrained passion. A master in a violent passion may fall upon his slave, and beat him unmercifully without the slightest provocation, and the slave has no redress.

"The master is not liable for an assault and battery committed upon the person of his slave." (Wheeler.)

A Methodist minister, Rev. J. Boucher, relates the following incident:—

"While on the Alabama circuit I spent the Sabbath with an old circuit preacher, who was also a doctor, living near 'the horse show,' celebrated as Gen. Jackson's battle ground. On Monday morning early, he was reading Pope's Messiah to me, when his wife called him out. I glanced my eye out of the window, and saw a slave man standing by, and they consulting over him. Presently the doctor took a raw-hide from under his coat, and began to cut up the half-naked back of the slave. I saw six or seven inches of the skin turn up perfectly white at every stroke, till the whole back was red with gore. The lacerated man cried out some at first; but at every blow the doctor cried, 'won't you hush! won't you hush,' till the slave finally stood still and groaned. As soon as he had done, the doctor came in panting, almost out of breath, and, addressing me, said, 'Won't you go to prayer with us, sir?' I fell on my knees and prayed, but what I said I knew not. When I came out the poor creature had crept up and knelt by the door during prayer; and his back was a gore of blood quite to his heels."

Now this slave could not appeal to the law for redress or protection; and the same cruel beating might have been repeated every week until death had come to his relief, and the poor wretch must only bear it—that is all. He was wholly at the mercy of the passions of his master. (Lawrence, p. 74.)

Books on Slavery—(to be consulted).

1. Slavery and Anti-slavery, by W. Goodell, New York, p. 608—a complete history, and with reference to the churches, &c., &c.
2. The Slavery Question, by Rev. John Lawrence, Dayton; p. 224—(a complete *multum in parvo*.)
3. Teachings of the New Testament, by Rev. Joseph P. Thompson, D.D., New York—1856—p. 52—(most valuable.)
4. Scriptural views of Slavery, by Rev. Albert Barnes; p. 384. Philadelphia—1856—(an unanswerable book.)
5. The North and the South—A statistical view, &c.; p. 134—Jewett & Co., 1856—(This book is an authority to silence every pro-slavist.)
6. Key to Uncle Tom's Cabin—Jewett & Co., Boston, (and see Appendix to "Dred,"—both by Mrs. Stowe.)
7. The Shame and Glory of the American Baptists, &c., by Rev. Edward Matthews; p. 23—Bristol (Eng.) & London—(Why will not Regular Baptists of Canada read, confer, and reform.)
December, 1856.

NOTE.—Facts, etc., will be gladly received (postage prepaid).

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