

I fear me, sir, such slips as these must tend grievously to weaken the effect of your arguments on the minds of English lovers of fair play.

We come now to the brief consideration of these arguments themselves. And here, too, one seems to recognise more than one fallacy of a nature to thwart very seriously the object you have in view. I will endeavour, for brevity's sake, so far as possible, to classify them.

First then, you appear to be the victim of some strange delusion, as to the position of the Confederate States with regard to their "peculiar institution." You speak (p. 1) of "the conclusion that slavery is . . . established by God *for all time*." In drawing the analogy between this and other Mosaic institutions, you say (p. 8)—

"Shall we say, then, with these things before us, "that the Bible sanctions private revenge, the right of "asylum for criminals, the exercise of a power of life "and death by parents over their children, or the "practice of polygamy; that it establishes these as "divine institutions intended for all time; and enjoins "*the revival of them, where they have been allowed to "fall out of use, in civilized and Christian lands?*"

You ask (p. 56), in speaking of S. Peter's words, "servants be subject to your masters"*—

"Is this an exhortation to modern society to *esta-*

* S. Peter ii. 18—24.