

in 1832, moved to gradually emancipate the slaves of Virginia by *giving* freedom to all after reaching a certain age, through an Act of the Legislature to be submitted to the people for adoption. This Act was within *two votes* of being adopted by the Legislature, when the continued *interference and zeal* of the abolitionists from Boston who were wintering in Richmond, disgusted some of the members so much that they defeated the bill. So much for Puritan intermeddling in Virginian affairs! It is known that Henry Clay was in favor of gradual emancipation in Kentucky. But such noble-minded men in the South were not brusque enough for the venal and hot-headed demagogues of Massachusetts, whose cheap philanthropy looked to abrupt abolition without preparation for it, or compensation to the landowners. In other words, though their part of the Union was as guilty of the wrongs of slavery as ours (for their people had bought and sold slaves), they were eager to put other people's chattels in the public road, and keep theirs untouched—or, rather the money equivalent—the same in substance. Ministers disgraced their pulpits by lying tirades against the conduct of Southern slave-owners.

By the well-informed, the subordination of the blacks in the South was known to be, with few exceptions, a mild form of servitude. The slaves were well fed, well clothed, and well housed, and had their gardens, fowls, etc., by which to make something for themselves. It was to the interest of their masters to take care of them, and they did. The negro slaves were indeed better off than many tramps, laborers, and labor seekers amongst the whites of the present time. Even Charles Sumner admitted, on an estate near Nashville, that were he convinced that slaves generally were as well to do as those around him, he "would have cause to change his opinion as to slavery." Well, they were generally just as well off—admitting some abuses of negro-traders and a few vile persons, to constitute exceptions. Indeed, the negroes were in the main satisfied with their lot! The writer can call to mind estate after estate in Virginia where the master, his family and servants, *were all happy*. It was the general lot of all, and there was

but a small margin of profit, such was the expense of providing for so large a number. But the taxes were light, our magistracy dignified and inexpensive, and a wholesome order prevailed throughout the state. Unpretending gentlemen set good examples in every neighborhood. And *such* is the society—the society that furnished Washington, Jefferson, Madison, Munroe and Marshall to our American history, that Mr. Hamilton would feign describe as "the proud southern oligarchy," whose "overthrow" he seems to enjoy. What glory can he find in the stealing of \$4,000,000,000 worth of negroes—using them as the flank of a repression party for thirty years, and paying their former owners nothing for them, or any damages for scattering their labor to the winds?

That the war and even subsequent spoilation proved a money-making job for the abolitionists is plain (too plain for the *entsagen* of history), but how can this add any eclat to "that beautiful nigger agony and civil war of theirs," as Carlyle called it? The least known portion of modern history is that which might be written to disclose the economical laws, sound order and general happiness of black and white during the continuance of negro slavery. The most glaring shame known in American history is to be found in the abolition, without compensation, of slavery in the United States, and the pensioning of the troops of the abolishing side, without one cent of expenditure out of the general revenues for the wounded and helpless of the other side. That a great deal more of ill-gotten wealth was accumulated by some abolitionists, through exaggerated statements and the appropriating of our improved negroes to their political purposes, than their forefathers made in the transportation from the coasts of Guinea, is conspicuously evident. Their zeal, too, was in proportion to their profits.

But wrong runs into wrong. They have subjected most of the people to the idolatry of gold and a dependence upon money-changers. In the transition from African slavery to this new slavery of the American people, where is the general good to be found? Even in our prostration from war and other causes, we of the South have done more for the negro, educationally and otherwise, than any socie-