

THE CHARACTER AND INFLUENCE
OF
ABOLITIONISM;
A Series Printed at the First Presbyterian
Church of Springfield, N. Y.
On Sunday Evening, December 6, 1860.
BY
REV. HENRY J. VAN DYKE.

SERMON.

"Let as many servants as are under the yoke serve their own masters worthy of it; but let them not despise them, because they are brethren; but rather let them serve, because they are faithful, and beloved partakers of the benefits." These things teach and exhort.

"If any man touch another, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is given you?"

"I am a proof, bearing nothing but doing about us, and in strips of words whereof though easy, strife, scuffles, evil murmurings.

"For every dispute of men of corrupt minds, and destitute of the truth, supposing that gain is gallows; from such withdraw yourself."

[From First Epistle to Timothy—Chap. 5, vs. 1-10.]

I propose to discuss the character and influence of abolitionism. With this view, I have selected a text from the Bible, and purpose to adhere to the letter and spirit of its teaching. We acknowledge in this place but one standard of morals, but one authoritative and infallible rule of faith and practice. For we are Christians here; not Papists to bow down to the dictation of any man or church; nor heathen philosophers, to grope our way by the feeble glimmerings of the light of nature; nor modern infidels, to appeal from the written law of God to the corrupt and tickle tribunal of reason and humanity; but Christians, on whose bosom is inscribed this on-line challenge: "To the law and to the testimony—if they speak not according to this word it is because there is no light in them."

Let me direct your special attention to the language of our text. There is no dispute among commentators—there is no room for dispute—as to the meaning of the expression "servants under the yoke." Even Mr. Barnes, who is himself a distinguished abolitionist, and has done more, perhaps, than any other man in this country to propagate abolition doctrines, admits that "the addition of the phrase 'under the yoke'" shows undoubtedly that it (i.e., the original word *duodecim*) is to be understood here of slavery. Let me quote another testimony on this point from an eminent South divine—I mean Dr. McKnight—whose exposition of the epistles is a standard work in Great Britain and in this country, and whose associations must exempt him from all suspicion of pro-slavery prejudices. He introduces his exposition of this chapter with the following explanation: "Because the law of Moses—all now Israels to be made a slave for life without his own consent, the Judaizing teachers, to allure slaves to their party, taught that under the gospel like-wise involuntary slavery is unlawful. This doctrine the apostles condemned here, as in his other epistles, by enjoining Christians slaves honor and obey their masters, whether they were believers or unbelievers, and by assuring Timothy, that if any person taught otherwise he opposed the wholesome precepts of Jesus Christ and the doctrine of the gospel, which in all points is conformable to godliness or sound morality, and was puffed up with pride, without possessing any true knowledge either of the Jewish or Christian revelation." Our learned Scotch friend then goes on to expound the passage in the following paraphrase, which we commend to the prayerful attention of all whom it may concern:

"Let whatever Christian slaves are under the yoke of nobodies pay their own masters all respect and obedience, that the character of God whom we worship may not be calumniated, and the doctrine of the gospel may not be even spoken of as tending to destroy the political rights of mankind. And those Christian slaves who believe in masters, let them not despise them, fancying that they are their equals because they are their brethren in Christ; for, though all Christians are equal as to religious privileges, slaves are inferior to the r. masters in station—Wherefore, let them serve their masters more diligently, because they who enjoy the benefits of their service are believers and beloved of God. These things teach, and exhort the brethren to practical them. If any one teach differently by scriptur

that under the gospel slaves are not bound to serve their masters, but ought to be made free, and does not confess to the wholesome commandments which every Lord Jesus Christ, and to the doctrine of the gospel which in all points is conformable to true morality, it is puffed up with pride, and knoweth nothing either of the Jewish or the Christian revelations, though he pretends to have got hold of them, and is tempted to be wise about the commandments and deities of words, which afford no foundation for such a doctrine, but are the scorns of envy, contention, evil speaking, unwise sophistry that the truth is not sincerely maintained, keep disputing heralded for century to come, by men wholly corrupted in their minds and deafness of the true doctrine of the gospel, who never whatever goodness most measure to the last, but belittle it with all sorts of pride, numbers, trifling, threat, and do not associate with them."

The以上, as thus represented by an American divine, is easily understood by comparing it with all the other commandments of the law, and the commandments of the gospel. These commandments of the gospel, which are the chief pillars of the entire system of abolitionism, are, however, violated for that very reason, that they are not sincerely maintained, and are not held in high estimation in regard to our day.

VALLEY SPIRIT.

CHAMBERSBURG, PA.

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In the premises. Before entering upon the discussion of the doctrine, let us define the terms employed. By abolitionism we mean the principles and measures of abolitionists. And what is an abolitionist? He is one who believes that slaveholding is sin, and ought therefore to be abolished. This is the fundamental, the characteristic, the essential principle of abolitionism: that slaveholding is sin; that holding men in involuntary servitude is an infringement upon the rights of man, a heinous crime in the sight of God. A man may believe, on political or commercial grounds, that slavery is an undesirable system, and that slave labor is not the most profitable; he may have various views as to the rights of slaveholders under the Constitution of the country; he may think this or that law upon the statute books of Southern States is wrong; but this does not constitute him an abolitionist, unless he believes slaveholding is morally wrong. The alleged sinfulness of slaveholding, as it is in the characteristic doctrine, is the strength of abolitionism in all its ramified and various forms. It is by this doctrine that it lays hold upon the hearts and consciences of men, that it comes as a disturbing force into our ecclesiastical and civil institutions, and by exciting religious animosity (which all history proves to be the strongest of human passions) imparts a peculiar intensity to every contest into which it enters. And you will perceive it is just here that abolitionism presents a proper subject for discussion in the pulpit—for it is one great purpose of the Bible, and therefore one great duty of God's ministers in its exposition, to show what is sin and what is not. Those who hold the doctrine that slaveholding is sin, and ought therefore to be abolished, differ very much in the extent to which they reduce their theory to practice. In some, this faith is almost without works. They content themselves with only voting in such a way as in their judgement will best promote the ultimate triumph of their views. Others stand off at what they suppose a safe distance, as Shemel did when he stood on an opposite hill to curse King David and rebuke the sin and denounce divine judgments upon the sinner. Others, more practical, if not more prudent, go into the very midst of the alleged wickedness, and teach "servants under the yoke" that they ought not to count their own masters worthy of all honor; that liberty is their inalienable right, which they should maintain, if necessary, even by the shedding of blood. Now, it is not for me to decide who all these are the trust to their own principles. It is not for me to decide whether the man who preaches this doctrine in brave words, amid applauding multitudes in the city of Brooklyn, or the one who, in the stillness of night, and in the face of the law's terror, goes to practice the preaching at Harper's Ferry, is the most consistent abolitionist and the most heroic man. It is not for me to decide which the most important part of the tree; and if the tree be poisonous, which is the most injurious—the root, or the branches, or the fruit. But I am here to-night, in God's name, and by His help, to show that this tree of abolitionism, evil, and only evil, root and branch, flower and leaf, and fruit; that it springs from, and is nourished by, an utter rejection of the Scriptures; that it produces no real benefit to the enslaved, and is the fruitful source of division, and strife, and infidelity, in both church and State. I have four distinct propositions on the subject to maintain—four theses to nail up and defend:

I. Abolitionism has no foundation in the Scriptures.

II. Its principles have been promulgated chiefly by misrepresentation and abuse.

III. It leads in multitudes of cases, and by a logical process, to utter infidelity.

IV. It is the chief cause of the strife that agitates and the danger that threatens our country.

I—Abolitionism has no foundation in Scripture.

Passing by the records of the patriarchal age, and waiving the question as to those servants in Abraham's family who, in the simple, but expressive language of Scriptur, were "brought with his money," it comes at once to the tribunal of that law which God promulgated amid the solemnities of Sinai. What said the law and the testimony to that peculiar people over whom God ruled, and for whose welfare he has assumed the responsibility? The answer is in the 25th chapter of Leviticus, in these words:

"And if thy brother shall trespass by thee, wax poor, and be sold unto thee, then shalt not adopt him to serve as a bond servant, but as a hired servant; and a sojourner he shall be with thee, and shall serve thee unto the year of jubilee; and thou shall let him depart from thee, both he and his wife free with him."

So far, you will observe, the law refers to the children of Israel. So, by process of analogy, we would, in course of time, come to the right to be done at the present moment. But, as every one who has any knowledge of the true doctrine of the gospel, who never whatever goodness most measure to the last, but belittle it with all sorts of pride, numbers, trifling, threat, and do not associate with them."

"Both thy bondmen and the bondswomen which thou shouldest have shall be of the household that are around about you. Of them shall ye buy bondmen and bondswomen—Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you which they beget in your land; and ye shall be your possession. And ye shall be your possession; and they shall be your bondmen forever."

There it is, plainly written in divine law. No legislative enactment, no statute framed by legal skill, was ever more explicit and incapable of perversion. When the abolitionist tells me that slaveholding is sin, in the simplicity of my faith in the Holy Scriptures, I point him to this sacred record, and tell him in all candor, as my text does, that his teaching blasphemous the name of God and His doctrine. When he begins to talk about questions and strifes of words, appealing to the Declaration of Independence, and asserting that the idea of property in man is an enormity and a crime, I still hold him to the record, saying, "Ye shall take him as an inheritance for your children after you to inherit him for a possession." When he is so wran—as he always does if his opponent quotes Scripture, (which is the greatest test to try the spirits whether they be of God)—the very spirit of Ithuriel to reveal their true character,) when he gets angry, and begins to pour out his evil surmises and abuse upon slaveholders—I obey the precept which says, "from such withdraw thyself," comforting myself with this thought: that the wisdom of God is wiser than ours, and the kindness of God, kinder than man. Philosophers may reason and reformers may rave till doomsday, they never can convince me that God, in the Lexical law, or in any other law, sanctioned sin; and, as I know from the plain passage I have quoted, and many more like it, that He did sanction slaveholding among his ancient people, I know, also, by the logic of that faith which believes the Bible to be His word, that slaveholding is not sin. There are even even among professing Christians, and not a few ministers of the gospel, who answer this argument from the Old Testament Scripture by a simple denial of their authority. They do not tell us how God could ever or any where countenance that which is morally wrong, but they content themselves with saying that the Lexical law is no rule of action for us, and they appeal from its decisions to what they consider the higher tribunal of the gospel. Let us, therefore, join issue with them before the bar of the New Testament Scriptures. It is a historic truth, acknowledged on all hands, that at the advent of Jesus Christ slavery existed all over the civilized world, and was intimately interwoven with its social and civil institutions. In Judea, in Asia Minor, in Greece, in all the countries where the Saviour and his apostles preached the gospel, slaveholding was just as common as it is to-day in South Carolina. It is not alleged by any one, or at least by any one having any pretensions to scholarship or candor, that the Roman laws regulating slavery were even as mild as the very worst statutes which have been passed upon the subject in modern times. It will not be denied by any honest and well informed man that modern civilization and the restraining influences of the gospel have shed ameliorating influences upon the relation between master and slave, which was utterly unknown at the advent of Christianity. And how did Jesus and his apostles treat this subject?—Masters and slaves met them at every step in their missionary work, and were even present in every audience to which they preached. The Roman law which gave the full power of life and death into the master's hand, was familiar to them, and all the evils connected with the system surrounded them every day as obviously as the light of heaven; and yet it is a remarkable fact—which the abolitionist does not, because he cannot, deny—that the New Testament is utterly silent in regard to the alleged staleness of slaveholding. In all the instructions of the Saviour—in all the reported sermons of the inspired apostles—in all the epistles they were moved by the Holy Spirit to write for the instruction of coming generations—there is not one distinct and explicit denunciation of slaveholding, nor one precept requiring the master to emancipate his slaves. Every acknowledged sin is openly and repeatedly condemned, and in unmeasured terms. "And if thy brother shall trespass by thee, wax poor, and be sold unto thee, then shalt not adopt him to serve as a bond servant, but as a hired servant; and a sojourner he shall be with thee, and shall serve thee unto the year of jubilee; and thou shall let him depart from thee, both he and his wife free with him."

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A lodgment in every part of the known world, so that by its universal diffusion among all classes of society it might quietly and peacefully modify and subdue the evil passions of man. In this manner alone could its object—a universal moral revolution—have been accomplished.—For it had forbidden the evil, instead of subverting the principle; if the slaves had been suffered to work their way quietly, as the light and dew of the morning, into the structure of society, both North and South, how different would have been the position of our country this day before God! How different would have been the privacies enjoyed by the poor black man's soul, which in this bitter contest, has been too much neglected and despised. Then there would have been no need to have converted our churches into military barracks for collecting firearms to carry on war upon a distant frontier. No need for a sovereign State to execute the fearful penalty of the law upon the invader for doing so much as honestly to carry out the teaching of abolition preachers, who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, while they touch them not with one of their fingers: No need for the widow and orphan to weep in anguish of heart over those cold graves, for whose dishonor and desolation God will hold the real authors responsible. No occasion or pretext for slaveholding States to pass such stringent laws for the punishment of the secret intermediary and the prevention of servile

slaves, had but followed Paul as he did Christ, and, instead of hurling thunderbolts and executing wrath against slaveholders had sought only to bring master and slave to the fountain of Emmanuel's blood; if the agonies of the blessed Gospel had only been suffered to work their way quietly, as the light and dew of the morning, into the structure of society, both North and South, how different would have been the position of our country this day before God! How different would have been the privacies enjoyed by the poor black man's soul, which in this bitter contest, has been too much neglected and despised. Then there would have been no need to have converted our churches into military barracks for collecting firearms to carry on war upon a distant frontier. No need for a sovereign State to execute the fearful penalty of the law upon the invader for doing so much as honestly to carry out the teaching of abolition preachers, who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, while they touch them not with one of their fingers: No need for the widow and orphan to weep in anguish of heart over those cold graves, for whose dishonor and desolation God will hold the real authors responsible. No occasion or pretext for slaveholding States to pass such stringent laws for the punishment of the secret intermediary and the prevention of servile

We pause not now to comment upon the admitted fact, that Jesus Christ and his Apostles pursued a course entirely different from that adopted by the abolitionist, including the learned author himself, nor to inquire whether the teaching of abolitionism is not as likely to produce strife and bloodshed in these days as in the first ages of the church. What we now call attention to, and protest against, is the imputation here cast upon Christ and his Apostles. Do you believe the Saviour sought to incarnate his religion into the earth by coaxing into its real design, and preserving a profound silence in regard of one of the very worst sins it came to destroy? Do you believe that when he healed the centurion's servant, (whom every honest commentator admits to have been a slave,) and pronounced that precious eulogy upon the master, "I have not seen so great faith in Israel"—do you believe that Jesus suffered that man to live on in sin because he depressed the consequences of preaching abolitionism? When Paul stood upon Mars' hill, surrounded by ten thousand times as many slaveholders as there were idols in the city, do you believe he kept back any part of the requirements of the gospel, because he was afraid of a tumult among the people? We ask these abolition philosophers whether, as a matter of fact, idolatry and the vices connected with it were not even more intimately interwoven with the social and civil life of the Roman empire than slavery was? Did the Apostles abstain from preaching against idolatry? Nay, who does not know that by denouncing this sin they brought down upon themselves the whole power of the Roman empire? No master covered the bodies of the Christian martyrs with pitch and lighted up the city with their burning bodies, just because they would not withhold or compromise the truth in regard to the worship of idols. In the light of that fierce persecution, it is a profane trifling for Dr. Wayland, or any other man, to tell us that slavery existed but as the final despot of the enslaved, but as an important and necessary process in their transition from heathenism to Christianity—a wheel in the great machinery of Providence, by which the final redemption is to be accomplished. However this may be, one thing I know, and every abolitionist might know if he would, that there are Christian families at the south in which a patriarchal fidelity and affection subsist between the bond and the free, and where slaves are better fed and clothed and instructed, and have a better opportunity for salvation, than the majority of laboring people in the city of New York. If the tongues of abolition had only kept silent these twenty years past, the number of such families would be tenfold as great. Fanaticism at the North is one chief stumbling block in the way of the Gospel at the South. This is one great grievance that presses to-day upon the heart of our Christian brethren at the South. This, in a measure, explains why such men as Dr. Thornewill, of South Carolina, and Dr. Palmer, of New Orleans—an whom genius and learning and piety would adorn any State or station—are willing to secede from the Union. They feel that the influence of the Christian ministry is hindered, and their power to do good to both master and slave crippled, by the constant agitations of abolitionism in our national councils, and the incessant turmoil excited by the unconstitutional dogma, that slaveholding is sin.

I shall not attempt to show what will be the condition of the African race in this country when the Gospel shall have brought all classes under its complete dominion. What civil and social relations will sustain in the times of millennial glory, I do not know. I cordially embrace the current opinion of our church that slavery is persisted and regulated by the divine law under both Jewish and Christian dispensations, not as the final despot of the enslaved, but as an important and necessary process in their transition from heathenism to Christianity—a wheel in the great machinery of Providence, by which the final redemption is to be accomplished.

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VALLEY SPIRIT.
CHAMBERSBURG, PA.

Wednesday Evening, Jan. 16, 1861.

GEORGE M. WILFORD,
Editor and proprietor.

NEWS OF THE WEEK.

Secession Propounding.

NO HOPE FOR THE COUNTRY.
CIVIL WAR IN PENNSYLVANIA.

Congress is doing nothing to save the Union and the Republican Legislature over the country are helping them. They would rather submit to the humiliations of seeing Abe Lincoln take his seat as President of half the United States than repeat their Personal Liberty bills. There is no book done in the North and none in the South. The Republicans are demanding war while the President is striving hard to avoid bloodshed.

Four States have now seceded from the Union—South Carolina, Dec. 20; Mississippi, Jan. 9; Florida, Jan. 10 and Alabama, Jan. 11. All the other Cotton States are preparing to follow. Fifteen States are likely to be out of the Union by the 4th of March.

All the United States forts and arsenals in Louisiana have been seized by the forces of the State. There was no opposition except at Baton Rouge, where Major Harbin, in command of two companies of soldiers, refused at first to surrender. Six companies of State troops were displayed, and after a conference between the Major and the Governor the former gave up the arsenal.

All the Southern Officers in the Army and Navy, with a few exceptions, have resigned and tendered their services to their respective States.

The South Carolina Convention passed resolutions recommending to all the States of the South the assembling of a Convention to form a Constitution for a Southern Confederacy.

The President has made a formal order directing the heads of the various departments to withdraw all their advertising patronage from the *Confederate* newspaper. The immediate cause of this act is supposed to be the seizures of that journal regarding the sending of troops to Charle-

The Baltimore *Clipper* says that the petition to Congress, urging the adoption of Mr. Crittenden's compromise measures, from that city, had a list of names 500 feet long, containing about 10,000 signatures. Over \$30,000,000 were represented by the parties signing the petition.

Memorials have been presented in the Legislature of Pennsylvania praying for the repeal of the laws which stand in the way of the execution of the Fugitive Slave law. These memorials have attached to them 36 feet of signatures, embodying the names of over ten thousand persons.

The resolutions of Senator Walsh, in our State Senate, proposing to repeal the obnoxious provisions in the act of 1850 and the Pendleton Code were voted down, all the Black Republicans voting against them, and the six Democrats of the Senate in their favor.

Mr. McClure, violently opposed all proposition for compromise and advocated secession. The speech of Mr. McClure has the more significance from his recent visit to Springfield, Ill.

The State of Georgia has captured all her Forts and Arsenals, and they are now garrisoned by the State Troops.

The steamer Star of the West went to Charleston with troops was fired upon by the State batteries. A shot was fired across her bows to bring her to, but she still proceeded on her course, until she was fired upon, and two or three shots struck her, when she put about and went to sea. She returned to New York on Sunday morning last and disengaged her troops. Her sides show the mark of Cannon balls.

The sloop-of-war Brooklyn, ordered to Charleston, was yesterday reported as being at the bar at that port.

The present Congress is fast diminishing in numbers by the withdrawal of members from the seceding States.

Senators Brown and Davis, of Mississippi, will take their leave of the Senate tomorrow, and the Senators and Representatives of Alabama and Florida will be likewise.

Senator Toombs has left Washington, with his family for Georgia. He does not intend to return. Georgia, he says, will be out of the Union in less than ten days.

A resolution was introduced into the Legislature of Massachusetts, on the 10th inst., authorizing the order military means and forces of the State to aid the General Government.

The Legislature of Virginia passed the Secession bill with amendments to refer its action relative to secession back to the people. The enthusiasm is greater than ever at Richmond. The slaves are gathered the hill facing the 10th of February for holding the Convention.

There was a Cabinet meeting last night till a late hour on the difficulties brought by Major General Scott. Major Anderson there is no room to move the gunboats that are planned to float the slaves.

Business盛況, the time and money spent on the rebellion, the amount of money collected by the railroads and banks.

The Poverty of the South.

A few weeks ago we published an editorial article with a view of removing from the Northern mind the erroneous impressions which Republican papers and orators have created in regard to the value of the South to the Union. The poverty of the South is the tone that Northern Republicans politicians are everlasting piping until it has become as vapor in the one "the old cow died on." In their zeal for the cause of sectionalism they are ever swaggering and boasting of the superiority of the North over the South, and would fain make people believe that the South grows nothing but "niggers," that they consume more than they produce and have long ago eaten their masters out of house and lands, and that the South is only kept up by the alms bestowed upon it by the North. There are many sap-heads in the community who really believe all this. They never examine for themselves but make up their opinions from the twaddle of some abolition scribbler who would prepare their minds for a second John Brown raid on the South. If they can only make it appear that our brethren of the South are debased and in poverty they think they have performed a noble deed; or if they can assist, in any way, in stealing a negro from them their happiness is complete. What advantage, we would ask, can any one in the North derive from engendering such unfriendly feelings? Does it make the North happier or more prosperous?

Must the business of the country be destroyed—must the Union be dissolved—rather than give up the gratification the North seems to find in heaping insult and injury on the South? This is all wrong—wrong to the North as well as the South—and yet it is the course pursued by the Republican party aided now and then by some scion of Democracy whose political principles have been corrupted by reading the New York *Tribune* and kindred prints. The Union Meetings held over the country show that the business men, who are the men that get them up, understand their interest and know the fallacy of the doctrines disseminated against the South by the abolitionists and their aids and abettors in the Democratic party. The business men know the wealth and resources of the South and they know too that the North will be the gainer by keeping up reciprocal trade between these two portions of our country.—Had they the settlement of the difficulties in their hands they would not only save the Union but restore peace, happiness and prosperity, to the whole country before the end of another week. This, unfortunately for the country, the Republican party will not permit. The crazy whims of fanatics and the trap of politicians have obtained ascendancy in the North and it will not budge an inch to save the business of the country from ruin and the Union itself from dissolution.—

These are the disunionists—this the true disunion party. It is their unconstitutional laws against the rights of the South, and their malignant abuse of her people and their institutions, that have brought this trouble on the country, and they would still go further and involve the nation in war if they thought they could thereby do the South additional injury.

A writer of this class over the signature of "J"—the N accidentally omitted—undertakes to show, in one of our town papers, that the little bellicose State of South Carolina is not equal to the great State of Pennsylvania which he admits is "the first State in the Union." After a laborious effort at figure-work he makes known the result, which nobody ever questioned, that "the resources of South Carolina cannot compare with our State!" This is as false a specimen of the "mountain in labor bringing forth a mouse" as mental imbecility ever attempted. Having made this axiom in statistics "clearly evident" he should next demonstrate that it was Jonah that swallowed the whale and not the whale that swallowed Jonah. This proposition would be on a par with the one he has made so "clearly evident," and by the same wonderful process of reasoning, he had so creditably displayed, he could, no doubt, as "clearly" demonstrate the one as the other. We might not have felt any suspicion called in question the veracity of this "J." However odd may be the North had we found it in a respectable journal. However odd have been its halting elements and it might

have sounded there, with all its ridiculous blunders and misrepresentations unhesitatingly by us. But its appearance in a paper making some slight pretensions to being Democratic demands of us to apply the mirror to the poison intended to be infused into the public mind. For the purpose of crying down the South, or displaying his own ignorance, (we hardly know which, as he does not even do Pennsylvania justice in the amount of her products) this abolition Democrat jumbles up a mass of opinions and arrives at the conclusion that South Carolina is "your times" behind Pennsylvania and therefore she is of no consequence to the Union. This doctrine will sound new and strange to the Democracy of Franklin county and must diminish confidence, if less were possible, in the source from whence it emanates. Let us examine a few of his blunders—we do not intend taking up all of them as the whole article is a tissue of stupid blunders from beginning to end, and would be disgrace to the master in arithmetic. He starts out by making it appear that South Carolina is larger than Pennsylvania by giving the number of acres of improved and unimproved land in farms. This is done evidently for the purpose of deception—to create the impression that South Carolina is greater in territory than Pennsylvania and therefore ought to equal her in products. Now any school boy could have informed him that Pennsylvania is nearly twice as large as South Carolina. In extent of territory Pennsylvania has 47,000 square miles while South Carolina has but 28,000. In the number of acres of improved land Pennsylvania more than doubles South Carolina—the former being set down at 8,628,619 acres and the latter at 4,072,651 acres. Is it fair—is it honest to offset the total "cash value of farms" in Pennsylvania against those of South Carolina? This astute dealer in statistics next takes up the live stock and displays about as much intelligence as the horses and mules he is writing about. He values the horses and mules of Pennsylvania at \$352,657, when it would, perhaps, not be far short of their value to rate them at an hundred times that amount. He commits the same ridiculous blunder, by taking the number of horses, &c., in the State for their value, with the live stock of South Carolina. He puts down the value of Oats raised in Pennsylvania at \$646,144 and that of South Carolina at 999,646 while South Carolina raised only a little over two million bushels and Pennsylvania over twenty-one million. This is arithmetic with a vengeance! We might suppose this to be a typographical error did not every item in the statement exhibit the same stupidity. The next blunder we shall notice is one that was evidently made wilfully. He puts down the quantity of Sugar made in South Carolina at 77 hogheads when the statistics of that State show it to be 671 hogheads of 1000 pounds each. He commits a like error in relation to the Cotton of that State by valuing it at \$36 a bale of 400 pounds. We hope this valuation will not create a panic in the Cotton market. Lincoln prices are low enough in all conscience without pretended Democrats striving to bring them down lower. Notwithstanding the low price of everything we find Cotton quoted, at Charleston and New Orleans, last week, at 18 cents a pound, making the price of a bale of Cotton \$52 instead of \$36. We might go on pointing out blunders ad nauseam, but the above will suffice to show the bungling character of the whole article, and relieve us from giving it the importance of a more extended notice.

In our recent article on the South we undertook to show that, in business point of view, it was important for the North to preserve the Union and re-establish friendly business relations with the South. We presented a few statistics to show that the Southern States were not as poverty-stricken as was generally represented in the North, and not likely to starve if they left the Union. We made no comparison with the view of showing that Southern were superior to Northern Slaves. We fully desired to establish their wealth and prosperity in a proper light by taking the great and flourishing State of Pennsylvania as a standard for comparison. Our reader will admit of no other comparison being placed upon it and this should have satisfied any thoughtful man as much as not an army going to surround a fortification. In this view the purpose of our article was to show the South in her natural elements and it might

of this abolition writer, which we admit is a bad one, and supports a comparison between the leading Agricultural products, and Domestic Manufactures, of South Carolina and Pennsylvania—keeping in mind that South Carolina is one half smaller than Pennsylvania—and how do they foot up?—

Pennsylvania.

Wheat 15, 207, 601 bushels at	915,007,001
10 cents a bushel	915,007,001
Corn 19, 866, 314 bushels at 10	9,017,607
cents a bushel	9,017,607
Oats 21, 500, 166 bushels at 10	4,601,400
cents a bushel	4,601,400
Potatoes Sweet 4, 172 bushels	31,800
at 60 cents a bushel	31,800
Potatoes Irish 8, 900, 723 bushels	2,002,218
at 60 cents a bushel	2,002,218
Bacon 6, 201 bushels at 80	44,164
cents a bushel	44,164
Rice 2, 826, 625 pounds at 10	322,003
cents a pound	322,003
Domestic Manufactures—value of	749,181
	749,181
	2,000,000
	2,000,000

SOUTH CAROLINA.

Wheat 1, 086, 277 bushels at	81,063,277
91 cents a bushel	81,063,277
Corn 16, 271, 454 bushels at 10	8,132,277
cents a bushel	8,132,277
Oats 2, 222, 155 bushels at 10	2,002,481
cents a bushel	2,002,481
Potatoes Sweet 4, 337, 469	34,597
bushels at 60 cents a bushel	34,597
Potatoes Irish 16, 694 bushels at	821,620
60 cents a bushel	821,620
Bacon 1, 026, 900 bushels at 80	7,900,633
cents a bushel	7,900,633
Rice 159, 980 615 pounds at 5	67,100
cents a pound	67,100
Cotton 300, 601 bales, of 400	800,600
lbs. each, at 18	800,600
cents a pound	800,600
Domestic Manufactures, value of	18,616,832
	18,616,832
	2,000,000
	2,000,000

In the above estimate we quote Sugar at 10 cents a pound. We are well aware it is too high, but it is the price fixed upon it for Pennsylvania Sugar by "J" and we give him the benefit of his Pennsylvania rates—what is saved for the goose is saved for the gander. The other priors are also his, blunders corrected. If we throw into the account the Iron of Pennsylvania—her great boast—estimated by "J" at \$2,372,467, we still have a balance on the above items in favor of South Carolina of \$418,476. When we add to this her exports, which are the wealth of a State—South Carolina exporting \$15,816,578 and Pennsylvania only \$1,148,261—we find she is not so useless in the Union as some abolition Democrats would try to make us believe. How much better it would be to preserve our business and social relations with her than to underurate her wealth and her worth and strive to drive her out of the Union.

Admirers of Jackson.

To a Democrat who is old enough to remember what transpired during the administration of Gen. JACKSON, it is both amusing and provoking to listen to the talk of some of our Republican friends. Scarcely a day passes without our hearing an old riever of JACKSON assert that if the old hero were now in the Presidential chair, the Southern States would not dare to attempt to secede. This complimentary reference to JACKSON is of course coupled with depreciatory remarks concerning Mr. BUCHANAN.

It is a great pity these old Federalists (converted into Republicans) did not appreciate Gen. JACKSON's public services at the time when they were rendered. In JACKSON's day, they were loud in their abuse of him. No epithet was too harsh for them to apply to him. He was a "military despot," a "tyrant" and even a "murderer." They proposed to march to Washington in force and encamp around the Capitol and the White House, and compel JACKSON, at the point of the bayonet, to reverse his policy. But now, when he is dead, and they think there is some political capital to be made out of the use of his name, we hear them "wishing JACKSON was president again!"

As JACKSON did not please these old Federalists when he was President, we very much doubt whether he would please them if he were President now. We are sure he would not better down Charleston without just cause and full authority. We did not better down when the single State of South Carolina undertook to do what all other States in the Union had to be unconstitutional—enforce a law of Congress; and certainly he would pass before doing it when South Carolina was president again!

As JACKSON did not please these old Federalists when he was President, we very much doubt whether he would please them if he were President now. We are sure he would not better down Charleston without just cause and full authority. We did not better down when the single State of South Carolina undertook to do what all other States in the Union had to be unconstitutional—enforce a law of Congress; and certainly he would pass before doing it when South Carolina was president again!

The Rights of the South.

We call home words importunate that was likely to bring about Carolina and the general government to blows, was the public property—the fort, &c. The fort are the property of the whole Union. They were built at the expense of the common treasury, and the jurisdiction of the State over the ground on which they stand was ceded to the United States. We believed it to be not only the right but the duty of the President to hold the fort till Congress shall pass an act to relinquish them. We said, at the same time, that the possession of those forts by South Carolina was essential to her existence as an independent nation, and that it would be absurd for her to claim to be entirely independent as long as they were garrisoned by United States troops.

And taking it for granted that the statesmen who were leading South Carolina out of the Union had sagacity enough to know how indispensable the possession of those forts was to her independence we anticipated an effort on their part to get possession of them by some means or other. We expected the secession shoe to pinch just where the pinches had come.

In our opinion South Carolina and all the Southern States have good reason to complain of the North. The Southern people have been wickedly injured and atrociously abused. We do not much wonder at their determination to cut loose from us. But we hold that South Carolina and some of the other Southern States that have seceded or are about to secede, have committed acts that are indefensible and inexcusable. They had no right to expect that the President would surrender the public property to them without being authorized to do so by Congress; they had no right to seize the forts and arsenals in the way they did, and South Carolina committed a flagrant outrage upon the flag of the United States when she fired into a vessel bearing it. In view of all that has occurred the President would perhaps be justified in sending a strong naval force to the South, with orders to recapture every fort that has been taken possession of by State troops. But as such a course on his part, though justifiable under the circumstances, might precipitate the country into civil war and render more difficult a reconstruction of our shattered Union, it is to be hoped the President will continue on in the moderate course he has thus far pursued, yielding no right that it is necessary to assert and doing no act which the seceding States can with justice complain of.

Our only hope of saving the Union is in avoiding the shedding of blood. The President has taken care to keep the general government on the right side in this respect. South Carolina has not acted her part with equal discretion. But forbearance on the part of the National Executive has not yet ceased to be a virtue, and we trust it will continue to be exercised so long as it promises the slightest good. We do not mean by this that the general government should yield its clear and unquestionable right to send additional troops to Fort Sumter, if it sees proper to do so. The vessel fired into by South Carolina had a right to go up to the fort, and if her presence under its walls is essential to the safety or the comfort of Maj. ANDERSON's command, no blame can be justly attached to Mr. BUCHANAN if he sends her up under the protection of guns enough to take her there in safety.

We would yield almost anything for the sake of peace, because we believe that civil war would be the direst calamity that could befall us. The impression is quite too prevalent at the North that it would be a holiday affair to prevent secession by force. The singular delusion prevails that the South is destitute of resources. These are great mistakes. It might not take long to subjugate South Carolina if she stood alone, though the work would be bloody. But he must be blind indeed who does not see that the Southern States are in a fair position to follow after South Carolina. It would be no hard matter for them with the people madmen by the unit, when they have, however, to

put as many as fifty thousand in the field in a short time. To conquer them would require enormous energies for years. Let us hope it is very doubtful whether we could accomplish it at all. Whatever may be the job which the God of Providence has given us, if we do it faithfully and self-sacrificingly it will be satisfactorily accomplished in the result.

The time to be made to make war upon the South, how rapidly concluding, left to take steps that once started, cannot be recalled. If we cannot get along peacefully under the bond of Union framed by our forefathers, let us frame one for ourselves. Secession is not a phantom. It is a real reality. The Union is broken. Instead of fighting over its fragments, let us all go to work to put it together again. Congress has lost much precious time; but the Republican members of that body, who have hitherto sat stolidly in their places and seen the links of the Union parting, no by one, may atoms for their part criminal indifference to their country's woes, by taking immediate steps to remove the causes which have led the South to believe that there is no longer any safety for her in the Union.

"The Raven Still is Sitting."

Three or four States have already dissolved their connection with the Union, and others are preparing to go out. Prompt action by Congress might have kept in those that have gone, and immediate action might prevent others from going. But our Black Republican Congress, like a bird of evil omen, is still sitting in the Capitol of the Nation, and taking not one step to prevent the total disruption of the Union.

COAWHIN, once one of the idols of the Whig party, and now identified with the Republicans, has called on them to make concessions that involve no dishonor for the sake of the Union. But the voice of that old leader of the Whig party falls unheeded on the ears of the apostate Whigs who make up nine-tenths of the Republican party.

CRITTENDEN, another leader of the Whig party in its palmy days, and since identified with that portion of it which has embraced Know Nothingism, has also raised his voice for concession and harmony. But the contemptible political demagogues who manage the Republican party turn a deaf ear to his entreaties.

How different is the course of the Democrats. Even JEFFERSON DAVIS, while defending the right of a State to secede, and maintaining that under present circumstances it is the duty of the South to withdraw from the Union, declares that he is willing to abide in it if the North will concede even less than what his section has a right to under the Constitution. And BRECKINRIDGE, so lately and so fiercely reviled as a disunionist, would hold on to the Union if the North would yield up the South just one-fourth the unseated territory, keeping the remaining three-fourths herself.

But the political ravens sit in moody silence in the halls of Congress, while the country is splitting up around them. If they sit there in silence much longer, ABRAHAM LINCOLN will never act as President over more than eighteen or twenty States.

Hon. Robert McAllister.

This distinguished Democrat, who was a member of the Cabinet of President PINEKE, has written a letter on the present crisis. He reviews the causes that have fed to the present state of affairs, reciting grievances of both the North and the South, and recommends as a solution of the difficulty the withdrawal of the slavery question both from Congress and the local governments, until the people of a Territory shall form a State constitution, and also a modification of the fugitive slave law. He thinks division will be an obstructive of the interests of the South as of the North, and cautions the northern people to so act as to strengthen the conservative men of the South, who are making constant appeals to our ingenuity and power.

Mr. McAllister, as most of our readers are aware, is a native of New Jersey. His intellect is of a high order, and he has much executive experience. His influence in the South is great, and he will be a valuable ally if he can be induced to support the Union and assist in the restoration of the Union.

