

nied the poor white men when in the iron grip of the rich corporations, where they are held by the relentless "slavery of wages."

A man acting for himself and in the interest of his family must have feelings of humanity for his servants. Their welfare and happiness are indissolubly linked with his, aside from his accountability for his acts to his God. Corporations have no souls, and no God to worship except Mammon. They have no ear for the misfortunes or ills of an employee, no physician for sickness, no priest for the dying, nor coffin for the dead. All these the slave has.

Truly the relentless thirst for gold over the road to wealth crushes to death like a worm the poor laborer beneath its tread. There is no provision in the charter of a trust company for care of life or soul of a laborer, and his condition is disguised in the (unknown to him) glorious privileges of independence, liberty, and freedom. What a mockery are all these human rights to a family perishing in a hut by a coal mine for want of clothing and food, with no ministering hand! And yet all the wealth in the world was obtained from the earth by the miner and farmer.

God in the beginning proclaimed the relations and the obligations between master and bond servant in Holy Writ, and he will judge them by their deeds; but God hath not, nor hath man defined the humanities inseparable between a trust company and its employee, except by injunctions and courts and bayonet rule.

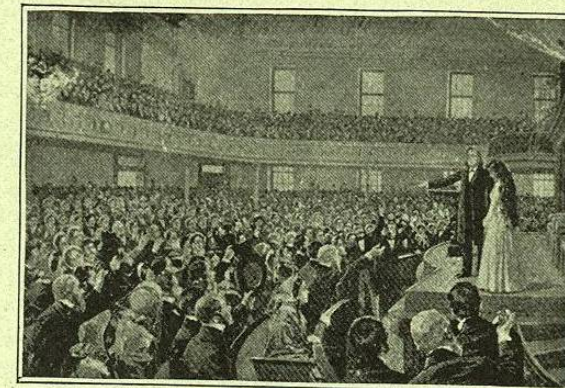
Bad as it is, some may be inclined to believe that Betty, under her indenture, had more privilege and enjoyment than most of the white laborers in the employment of many monopolies.

In connection with this indenture is presented the picture of the Rev. Henry Ward Beecher selling slaves on his theatrical pulpit stage in Plymouth Church, Brooklyn, to raise money, and fire the Northern hearts against the South.

The audience is large, and their countenances express delight at this fine scene of buffoonery, which was then considered *one of the "eight great personal events of the nineteenth century,"* and hence worthy of preservation. When passion shall have subsided, and calm judgment presides, it will perhaps be regarded as an act of charlatany unworthy of so great a man. These great personal events are said to be:

- When Jenny Lind sung in Castle Garden.
- When Henry Ward Beecher sold slaves in Plymouth pulpit.
- When the Prince of Wales was in America.
- When Henry Clay bade farewell to the Senate.
- When Grant went around the world.
- When Lincoln was first inaugurated.
- When Kossuth rode up Broadway.
- When Mackay struck the great bonanza.

I regarded Mr. Beecher an orator, and have listened to his discourses on theology to his congregation with admiration; but his attacks on slavery were made perhaps with as little knowledge



of the condition of the bondsmen as that distinguished kinswoman of his, Mrs. Harriet Beecher Stowe, has shown in her ideal novel, "Uncle Tom's Cabin." They produced a diseased state of public sentiment, and Demos, turned loose, strained the ties of love and kindred relations that bound the States by the compact, and precipitated secession and war on the South.

If slavery be considered a wrong, and no doubt it was, then, in justice to all concerned in its establishment in the United States and to the condition of the slaves in 1861 and the means resorted to for their liberation, it becomes a matter of impartial consideration, and when that day comes, the South will stand before the world vindicated, and the verdict will be both parties guilty, as will be shown hereafter.

Slavery was only made *possible* by bringing in ships negroes from Africa; and that was mainly done by the people of Old England, New England, and New York City. They were large

ship owners. They sent their vessels for slaves, and obtained them by theft, by capturing them in the midnight glare of burning villages, or by purchase. *They owned them all.* They were indeed inhuman slave dealers. They sold some of them to all the thirteen colonies, and to the several States formed of them under the constitution, and they continued this slave trade *legally* until 1808, and illegally until 1862. (See "American Slave Trade," by J. R. Spears.)

In Old England the question of slavery was discussed calmly, with justice and common sense, and they arrived at an equitable decision—viz., that the government should compensate the owners for their property rights in persons held to labor or (in language undisguised) in slaves, and, as I have already stated, \$100,000,000 was appropriated to purchase them and set them free, an act of justice to the owners.

In this land of freedom the pious people of the North (I speak plainly) sold their slaves to the planters in the South, and, with the slave money in their pockets, rejoiced that they were not like the people South, and as Pilate did (figuratively) they took water and washed their hands before the people, saying: "We are innocent of the sin of slavery now!"

Next, from causes already stated, like the crusaders to the Holy Land, the fanatical crowd came down South, and took the slaves that they once owned and sold from the purchasers, and forced the States to set them free without compensation. By this act they took over \$3,000,000,000 worth of private property from the owners—the greatest robbery ever committed on earth.

In the common courts of the country it has been adjudged, I believe, that the thief is a greater criminal than the receiver of the stolen property; but when the thieves steal the same property a second time, what should the sentence of the court be? Of that crime the North stands convicted.

There is a higher power than any established by man.

"God moves in a mysterious way
His wonders to perform."

In days of old he arraigned nations before his august court, and they lived or perished at his will. The day is not far distant when the South, at his command and in his own way, will arise from their down-trodden condition, to the surprise of their op-

pressors. Her fields will blossom as the rose, the busy hum of industry will be heard in the land, and the commercial sails of the world will ride on the waters of the Gulf of Mexico and the Caribbean Sea, plying to South America and the Orient through the canal that will connect the two great oceans. What position then will the New England States hold in the general prosperity of the States? Then it will be seen, "Vengeance is mine; I will repay, saith the Lord." And even now along the Atlantic seaboard great steamers go North mainly laden with articles made from wood, lumber, pig iron, cotton goods, fruit, and the great metropolitan hotels and the people generally depend on the fields and gardens of the South for their vegetables half the year; and so it goes on in arithmetical progression of increase.

Leaving out the negroes, the South has a homogeneous population; the solidarity of the nation will rest on her. In 1861 there was less than *one* foreigner to the hundred in the population of North Carolina, while in the West it ranged from *thirty* to *sixty* per cent. (See census reports.) The cities of Chicago and New York contain a population which will be found to be a conglomeration of all the peoples on the face of the earth—with their political ideas, their morality, their vices, their language, and their religion—and on no question will they agree unless purchased for a price, as a business transaction, for money, and "the love of money is the root of all evil," and the history of Rome will be repeated.

Historians estimate the number of slaves carried from Africa to the Americas and the West Indies Islands to have been from eight to twelve millions, out of which number about five hundred thousand died or were killed at sea, and their bodies were thrown overboard. And now let the *sin* of slavery rest on the North or the South, as it will finally be declared by the consensus of public opinion, when investigation discloses and proclaims the horrible cruelty of the Northern slave owners who brought them here, and contrast it with the amelioration of their condition and their advancement in intelligence and morality acquired by the teaching of the best men and women in the South. This opinion will be recorded.

The negro, as sold by his first owner, was a stupid animal speaking a jabbering lingo; he was now taught and trained in civilization until he was adjudged by the North, when set free,

capable to perform all the duties pertaining to the high official positions to which the United States government did appoint him or his brother negroes elected him. Yes, under the teachings and training of their owners on the plantations and in the cities, while slaves, they were converted from fetichism to Christianity, and from cannibalism to gentility of living, and their beastly nature curbed by moral surroundings and force of example; and now, to humiliate the Southern people, who were disfranchised, political plans were arranged to have negro Senators elected instead of whites, and from Mississippi two negroes were occupying at different periods seats in the United States Senate chamber. Their names were Revels and Bruce. The latter I have seen riding through my plantation. From Senator he became Register of the Treasury of the United States, a position long held by my friend, Gen. W. S. Rosecrans, United States army.

Out of the three million soldiers that were in the United States army, there were not as many discharged soldiers holding office in the South in 1869 as there were ex-slaves out of the four hundred thousand negro men eligible to office. This indicates either the soldiers' unfitness for office, or that the selection of negroes was made to humiliate the people of the South.

It may be asked: Whence came Christianity among the slaves? Did it come by nature? No, nature is uniform in her laws, and developed no Christianity among the negroes in Africa, or elsewhere when left to themselves; hence it came by teaching, for on Sundays the master and mistress, nurse and children, in the carriage were always escorted to church by the young men on horseback, dressed in their clean and best attire, where all worshiped together in the Lord's house. Also, on many plantations, clergymen were maintained with ample compensation by two or three neighboring planters to preach the gospel to their people.

Whence came qualifications for business, unless taught by their owners? Reading, writing, and arithmetic do not come by birth, and the peasant and the prince alike have to study to comprehend even "the rule of three."

It is not pleasant to refer to the want of information among the common people in the North and West in regard to the real relation of the bondsmen to their owners, or to the ignorance of the masses of the nations of Europe on this question. In Europe they had a foretaste of freedom in 1848; but slavery in the United

States was a sealed letter to them all. For the North there is this excuse: the almost nonintercourse between the North and the South precluded personal observation, and they were taught in the schools, in the lecture room, from the rostrum and the pulpit, by the press in every village, town, and city all over the land, to believe the fabulous accounts of the ills of slavery to be true, and that the slave owners were cruel, illiterate, uncultured, and had "plantation manners," unfit for association with the immaculate people of the North. The populace of the North learned nothing from the utter failure of the advent of John Brown in Virginia, where slaves fled from him with horror and left him to his deserved fate; on the contrary, he was by the North held up as a saint who gave his life for freedom's cause.

Far and wide the abolition and free-soil party preached a crusade against the people of the South to liberate the slaves, and Mr. Beecher's picture shows to what low means they stooped to awaken enthusiasm for their cause. It spread to Europe, and when they commenced the war the illiterate masses there joined in the crusade against the South, as they did to rescue the holy sepulcher from the hands of the infidel, on which occasion, Proctor in his "History of the Crusades" says, "the Welshman forgot his hunting, the Scot his companionship with vermin, the Dane his carouse, and the Norwegian his raw fish," in their fanatical desire to reach Jerusalem; and so again the Welshman, the Scot, the Norwegian, the Dane, the German, and the rest of Europe came over here to enlist as substitutes in the Federal army in its crusade against the institution of slavery which was founded by their ancestors.

Herod the Great, an Idumean, to secure the throne of Jerusalem to the Idumean line of Jews, murdered his wife, the beautiful Mariamne, and his two sons by her. They were handsome, had been educated in Rome, were very accomplished, and beloved by the Jewish people; but as they were, through their mother, of the Asmonean line of Jews, Herod condemned them to death to secure the succession as he desired. When the war between the States ended, the white people of the Confederacy were in the way of the line of succession of the radical party to maintain office; so they were disfranchised, and a new race was made citizens to take their place: they were the late negro slaves, the pets and "wards of the nation!"

Now, when it was told to Augustus Cæsar that Herod had murdered his two sons by Mariamne, he said that "it was better to be one of Herod's *pigs* than one of his sons;" and so when the white people of the South were politically murdered, many of their friends said: "It were better to be a '*ward of the nation*' than a son of the Confederacy." These cruel proceedings have been condemned by all the civilized nations of Europe, and will be condemned by the impartial historians of the North when passions shall have subsided.

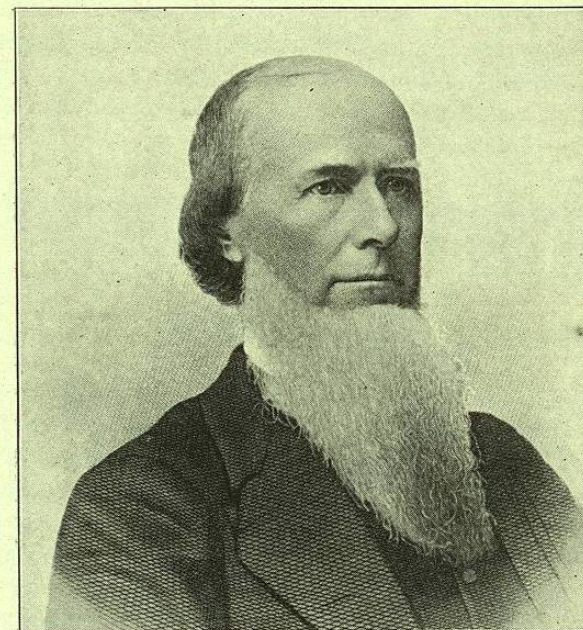
The enslaving of the negro race in the colonies—and which was largely confined to those called Southern, and almost entirely to them after the ending of the slave trade—placed the white people of the colonies on a higher and broader plane and released them from the daily struggle after the "almighty dollar."

The busy minds of the Northern people were constantly more and more given to trade and traffic, while those of the South turned to the enjoyment of a home life; freed from restraint and care, they practiced the amenities of social life, with honor, truth, and charity to all. Strange as it may appear, a civilization—based on slave labor, that was tolerant in religion, that encouraged freedom of thought, led their minds to the contemplation of the rights given man by his Creator when he breathed the breath of life into his body as he came into this world—resulted in prompting these men to embody their views on this question of divine right in the Mecklenburg Declaration, made in Mecklenburg County, N. C., May 20, 1775, and which was substantially expressed again, July 4, 1776, in the Declaration of Independence, read in Philadelphia.

And so it was from the thoughtful minds of these quiet slave owners came these two proclamations: that man was indued, or born, with certain "inalienable rights" derived from his Maker—namely, "life, liberty, and the pursuit of happiness." These were some of the developments of a *civilization* based on slavery.

To secure these rights unto themselves, after the Confederation, they framed the Constitution of the United States, but unfortunately it was established on a compromise that was left for futurity to interpret; and disagreement on this matter led to secession as a solution and last resort.

Passing by the particular events of the war between the States, it may not be unprofitable to inquire what was the difference in



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