

slave code, and numerous others which might be mentioned, are a species of viler oppression than that exercised on the part of England, which led our revolutionary fathers to rebel against Britain; and I hope and believe the day is soon to dawn when the people will rise in the might of their sovereignty, and hurl the tyrant from his throne and trample his unholy sceptre in the dust! [Applause.]

The sixth and last reason which I shall announce as influencing my vote on this question of emancipation is:

Because, for the above and for other reasons, the system of slavery, in its aggregated existence and influence, is in contravention of the principles and teachings of Christianity—the purest law of right and morality that has ever blessed the world.

This branch of the subject was very ably discussed by the gentleman from Talbot (Mr. Valliant) who opened the debate upon this subject. But I may be pardoned a brief reference to some of the points which have already been brought forth in the discussion.

I know that the apologists of the system contend that American slavery was permitted, if not ordained by Providence, as a means of civilizing and christianizing a savage race. Now, Providence permits, in one sense of the word, everything that happens in the universe. He permits murder. Does that legalize it? But they contend that it was ordained by Providence.

Sir, an Apostle has said "shall we do evil that good may come? God forbid," and I take it for granted that what God prohibits in his creatures, as morally wrong, he will not sanction in his own conduct. I am willing to admit, sir, that some good has accrued to the African because of his advent to our shore; that the picture is not all dark and gloomy, unilluminated by a single ray of relief. No, there are fugitive lights that flit athwart this dark panorama revealing here and there a Christian blossom, even in this sterile thorny soil. 'Tis only this, sir, that has enabled Christian civilization to tolerate the exhibition so long.

But to return to the point: while I deny that God does evil that good may come, acting upon the principle that the end justifies the means, I do admit that "He maketh the wrath of man to praise Him," and oftentimes brings good out of evil, and I contend further that whatever good has accrued to the negro from his residence in our land, has been wrought by the Almighty upon this principle, and in spite of the general principles and legislation of slavery, which imposes restrictions upon the intellectual and religious cultivation of the negro, which amount almost to an absolute prohibition. Why, sir, a meeting for prayer and religious instruction cannot, by the laws of the State of Maryland, be held in our State by negroes, except under restrictions, which I have known practi-

cally to close their churches for months together. The last Legislature of Delaware, among many other acts that a few years more will consign to immortal shame, exceeded in this respect all former Southern *Christian patriotism and chivalry*, and virtually turned a whole Christian community out of church, and, so far as they had the power, consigned them to the tender mercies of the evil one. And yet gentlemen plead for slavery because of its civilizing and christianizing influence! Why, sir, slavery has been exerting its boasted and beautiful philanthropy upon the poor negro for about two centuries; the champion heralds of this great work of Christian mercy and redemption have sounded aloud the trumpet through all the land proclaiming:

"The year of jubilee is come;  
Return ye ransomed sinners home!"

And the whole South unites with a voice like the sound of many waters, in singing the doxology over an Africa, *redeemed by slavery* from intellectual and moral darkness; and yet when we ask them to let the oppressed go free, they answer: "O, no; they are not prepared for freedom yet; let's *civilize* them first." In the name of common sense, what sort of a scheme of philanthropy is that which, when exerted on a race, in all the profusion of its potency, through about fifteen generations, fails to prepare them for the enjoyment of the first and simplest right which heaven bestows on man? Mr. President, we must dismiss this moral physician and call in another, who will *change the prescription*, or the patient will grow defunct with sheer old age, and the end of time will find the poor negro where slavery found him—ignorant, superstitious and depraved.

I know, sir, it is held, and justly so, that slavery was allowed under the Jewish theocracy; but it was with many palliating circumstances which rendered it much milder and more tolerable than the American system. These palliating circumstances have been largely referred to by my friend from Talbot (Mr. Valliant.) But I may be pardoned for introducing a few facts in this connection which refer to the same point.

Mr. BERRY, of Prince George's. Is not slavery also recognized in the New Testament?

Mr. TODD. I will come to that point presently.

They were permitted to hold property, as will be seen from Deut. 25, 49 and 1 Sam. 9, 10. They were allowed the free use of the products of their masters' farms and vineyards. To them and to the indigent were given, by divine enactment, all the harvests that grew every seventh or sabbatical year. Mr. Cobb, of Georgia, tells us, in the introduction to his great *South side view* work on slavery, that the slave of the Jewish dispen-