

that this substratum of oppressed society was frequently bursting forth into terrible and bloody violence? Does he remember to have read of one Spartacus, who himself a slave, at the head of an army of slaves, had at one time the proud city of Rome at his feet? Does his reading lead him to the conclusion that any State can endure, (amid other trials to which I admit that empire was subjected,) these ebullitions of bondmen bursting their chains, these outbursts of manhood nobly asserting itself in blood, if necessary? and that there will not a time come when the last outburst shall happen, and the fall succeed?

Does he not in his reading recognize the fact which we assert here today, that the licentiousness, the fatal luxuries, the high and riotous living of the *chivalry* of Rome, are conditions of society necessarily incident to any system of human slavery, and must, as surely as effect follows cause, lead to ruin? Does he not remember who it was that finally overran the Roman empire, blotted it from the map of the world, as it were? who it was that sacked the immortal city, mutilated its works of art, desecrated its temples, trampled under foot its sacred records, scattered to the winds its accumulated lore?—The Goths and Vandals,—to the Romans, barbarians—to the bondmen of centuries, avengers? Does the gentleman remember among others, Attila and Alaric.

“Nor blade of grass again was seen  
Where Alaric and his hosts had been.”

Hear also the further words put into the mouth of this barbarian by the poet—

“Not for myself did I ascend  
In judgment my triumphal car;  
'Twas God alone on high did send  
The avenging Scythian to the war  
To shake abroad with iron hand,  
The appointed scourge of his command.”

“With iron hand that scourge I reared  
O'er guilty king and guilty realm.  
Destruction was the ship I steered,  
And vengeance sat upon the helm,  
When lunched in fury on the flood,  
I ploughed my way through seas of blood,  
And in the stream their hearts had spilt,  
Washed out the long arrears of guilt.”

“Across the everlasting Alp  
I poured the torrent of my powers,  
And feeble Cæsars shrieked for help  
In vain, amid their seven billed towers.  
*I quenched in blood the brightest gem*  
That glittered in their diadem,  
And struck a darker deeper dye,  
In the purple of their majesty;  
And bade my northern banners shine  
Upon the conquered Palatine.”

This was a barbarian—to the Roman nation a slave; and this was the fate of the

civilized, christianized, chivalrous Roman nation, after years of oppressive slavery.

I am sorry to find that that gentleman, and that other gentlemen have perused history and recalled past events to so little purpose. The gentleman from Prince George's (Mr. Clarke) must have travelled through the past under a cloud more impervious than that which enveloped Æneas when he paid the visit to Dido to which he refers.

Mr. CLARKE. I did not refer to the visit to Queen Dido. I referred to the visit of Juno to King Æolus.

Mr. PUGH. I was under the impression that the gentleman also referred to the visit to Queen Dido. At any rate the gentleman will remember that Æneas was enveloped in a very mysterious cloud by Venus when she took him to see Dido; but I think that under which the gentleman has travelled through the past, must have been more impervious, for if my memory serves me, Æneas could see, although himself unseen. Gentlemen seem to have travelled through the past, either not seeing the facts, or without being profited by the sight.

Why have they failed to see—why do they now fail to see that though slavery has existed in some portions of the globe in all ages of the world—why have they failed to see that which is the *truth* attested by the facts throughout the *whole* record, that it has always been a point of serious weakness in the State, that it never had any other ground of support, but the false pride of those in power, but the assumed superiority of one race over another, or the still baser plea where equality was admitted, the uncertain chances of battle between equals—and furthermore, that it always led to enervation, licentiousness, premature disorder in the State and ultimate decay?

Mr. President, I repeat my admission, that the institution has existed in some form or other from time immemorial, even since the advent of the Saviour; but while I admit it I wish to call attention to the fact that all Christian nations, excepting Spain have abolished it, and also to call attention to the difference that exists in enlightenment and general civilization between the European nations that have abolished and the Asiatic nations that to some extent tolerate the system. I admit that it has not been considered unchristian by some expounders of the Scriptures, but at the same time I ask you to observe that this is not the only outrage against human nature committed in the name of the Lord. The bloodiest page of all history is the ecclesiastical page.

But, sir, while I admit these things I claim that there is nothing in the record to show that it is other than what it has shown itself to be to us,—dangerous and finally fatal to the State; that its fruit is as the fruit of all sin