THE DAILY PITTSBURGH GAZETTE.

PITTSBURGH, FRIDAY MORNING, OCTOBER 21, 1859.

VOLUME LXXII---NUMBER 270

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FIFTH STREET. ALOVE SMITHTING SLAVERY DEPINED. Dr E. D. M'Maeter has written an article in reply to a criticism by Dr. C. Hodge in the Princeton Retire, upon his speech in the late

R. ERRETT & CO.,

Princeton Retriew, upon his speech in the late General Assembly.
You object to my speech, that its decirins on slavery is upsound.
1. First. You can that I insist on making a distinction between slavery and slaveholding, which in the nature of the case is untenable.
This is an entire unisrepresentation. So far from insisting on this distinction, I have not where made it. On the dontrary, I agree with you that the distinction is untenable, and that the consequences you draw from it to whow this.

by that beautiful maxim of elarery, Partus so hibitions of it in these and mo-quitur ventrem. Neither is ever conceived or gamined States.

of as the owner of his apprentice, or of his child.

Leite two authories, releated from many others, to show the distinction which I take het were the cast of stavery and that of mere involuntary servitude, is one which commends itself to the purplet in the cast of stavery and that of mere involuntary servitude, is one which commends itself to the purplet in the cast of stavery and that of mere involuntary servitude, is one which commends itself to the purplet in the cast of the ca

Bigest, 296.

Here the distinction is made in express terms between the cheracter of slave and that of an involuntary servant. Of course this distinction could not be maintained if slavery is nothing but involuntary servitude, the obligation to service not conditioned on the will of the servant.

My objection to your definition is sustained by the almost universal reproduction of slavery, in the kirongest terms, by the whole civilized and Christian world. For if it he true that slaver y is nothing but involuntary servitude, that is, the obligation to render service not undultioned on the will of the servant, then slavery is a condition, or relation, of men, found in the law of mature, and as innocent as that of an approutice to his master, or of a child to his father. But by the highest authorities, ethical and legal, political and ecolesisstical, ancient and modern, and by the moral judgment of mankind, it has has been held that slavery, originated in lawless violence, can afterwards have a legal existence only by positive law legalizing the so called light of property acquired by this lawless violence, or by custom having the force of such law; and that it is not founded on the law of nature, but is contrary to natural law, and in violention of natural justices and buneantly. If slaves whatever. All the other slaves, or assume, ton that it is not founded on the law of nature, but is contrary to natural law, and in violention of natural justices and buneantly. If slaves whatever. All the other slaves, or assume, ton this is the lawless whatever. We have a careful and slavery or give the same or equivalent terms, the situate of slaves, or assume, ton that it is not founded on the law of nature, but is contrary to natural law, and in violentian or the same or equivalent terms the status. Upon a careful and slaborate extension of natural justices and buneantly. If slaves, the contract of slaves, or assume, the status, Upon a careful and slaborate extension of natural justices and buneantly. If slaves, the contrac

Mor. Plai. Be. III. Ch. III.

The legal authorities are very full and graphed. The koran Civil Law gives of slavery this defaultion: "Slavery lethal constitution of the law of nations by which, contrary to nature, any one is subjected to the dominion of another." Bervitus ext constitution for the law of nations by which, contrary to nature, any one is subjected to the dominion of subjective."

Blackstone eage: "Pare and proper slavery does not, nay, cannot, exist in England. "This change of the same of things, and the subject of natural law that such a state-should subsistance of natural law that such a state-should subsistance where." Because of the such of the slavery lay hand graphed by Justinian, namely: captivity, a man's sale of himself, and hereditary descent, and affirms that "all of them are bullt upon takes foundations." Of the last in particular he capt: "This, being this there are in the such of marking the capt: "This, being this there are in the such of marking the capt: "This, being this the such of marking the capt: "This, being the substent of our breathers. I have a law of England abbors and one's self-capt on the two former rights, must fall together with them. If neither captivity nor the sale of one's self-capt, by the law of nature and reason, reduce the parent to slavery, much less can they reduce the offspring." He adds. "Upon these principles the law of England abbors and one's self-capt where the substance of strengy so that when an attempt was made to introduce it by stande, I Edw. VI. c. 2, which obtained that all vagabonds should be made claves, the sprinciples the parent to slavery, so that when an attempt was made to introduce it by stande, I Edw. VI. c. 2, which obtained the substance of strengy; so that when an attempt was made to introduce it by stande, I Edw. VI. c. 2, which obtained that all vagabonds should be made claves, the sprinciples the principles the law of England abbors and original way in which it was in subset the form of the principles of the substance of strengy

sw; and that it is not founded on the law of nature, but is contrary to natural law, and in violation of natural justice and bussaity. If slavery so the innocent thing which your definition on the one of the same which your definition to the codes of nine of the slave States, the soundemend in the strongest terms by the universal voice of humanity? Let us hear some if the utterances of this voice.

The testing of the status of the same or equivalent terms the status; Upon a careful and elaborate camination of the codes of nine of the slave States, under the laws of the other slave States, Judge Strong, of Pennsylvauniversal voice of humanity? Let us hear some of the utterances of this voice.

The testimony of thical writers against slavery is uniform and depisive. I need not quote them. Even the Epicurean place-man Paley, with his low-principled theory of morals, was not lost to the common instincts of humanity, and blind to the common instincts of humanity, and blind to the plainest axions of morality; and he stigmatizes slavery as "this of morality; and he stigmatizes slavery as "this odious institution," and expresses the bop that the American Revolution might "accelerate the fall of this abominable the in always was taken in all the earlient of slavery notwithetanding, his very practical mind recognized elavery to be a very different thing from what his definition of slavery notwithetanding, his very practical mind recognized elavery to be a very different thing from what his definition makes it. Mor. Phil. Bk. III. Ch. III.

The tegal authorities are very full and explicit.

The Roman Givil Law gives of slavery this

The Court of King's Bench, Lord Mansfield Chief Justice, in the celebrated case of Somrer-test vs Steurs, which has ever since settled the law in England concerning slavery, says: "The slave of stavery is of such a nature that it is in capable of being introduced on any reasons, moral or political, but only by rostitive law."

Shavery is so adjourthal nothing can be suffered to support it but positive law."—20 Howell's State Triels, 79

The Supreme Court of the United States, to the state of slavery is deemed to be a mere municipal regulation, toroded upon, and Honted by the range of, the ferritorial isws."—16 Peters, 1011, 612.

The Supreme Court of Louisians, in Lumaford vs. Copullion, says: "The relation of owner and stave is, in the States of this Union in which it has a legal existence, the creature of municipal thaw."—14. Martin, 402.

The Court of Appeals of Kentucky, in Ranian vs. Lydik, says: "Sheery is sanctioned by the hard of the Court of Appeals of the court, forgets the imperturbable coolness of the sone of more involuntary servitude, not of the judicial charactor, and betrays "Gellaga" which perhaps our rewerable Goneral Assembly could not sanction, and with patrictic indignation of the court, forgets the imperturbable coolness of the perhaps our rewerable Goneral Assembly could not sanction, and with patrictic indignation of the court, forgets the imperturbable coolness of the perhaps our rewerable Goneral Assembly could not sanction, and with patrictic indignation of the court, forgets the imperturbable coolness of the perhaps our rewerable Goneral Assembly could not sanction, and with patrictic indignation of the perhaps our rewerable Goneral Assembly could not sanction, and with patrictic indignation of the perhaps our rewerable Goneral Assembly could not sanction, and the breathing of its food upon its soil, and the breathing of its food upon its soil, and the breathing of its food upon its soil, and the breathing of its land to the court of the court of the court of the court of the court o

This is an entire misterprecontation. So ter from instance on the consequences out that reliance of the consequences out that reliance the consequences you that the distinction is untrashing the consequences of the consequence of the consequence

2 Second, You object to my definition of the term streety.

Whenever I have written or spoken on the value worth while, on a question such as this, to the street, the value of a doulou, as consistent with the divine law, to make slavery, during the true difinitions of the term relevery and its to be true difinitions of the term relevery and its to be true difinitions of the term relevery and its to be true difinitions. The true difinitions of the true difinitions of the true difinitions, the state of a doulou, as consistent with the divine law must condemn, is to bring the cause I have been continced that, among honest part a logometry, which would be brought to an and, if the debramate would define their terms, and adher to their difinitions.

You object to my definition, and adept what is in substance that of Paley and others, that "six-very is nothing but involuntary serviced to the servant."

With great respect for your authority, it seems to me that this is no definition at all, any more than it would be a definition at all, any more than it would be a definition of a logro to say, "a negro is nothing but a man, that is a rational animal." All real definition the differential is wanting. It is no definition the differential is definited in the differential is definition.

By the act of Congress of the 2.1 of March, differential is definition.

By the act of Congress of the 2.1 of March, differential is definition, and the differential is definited in the differential is definit

which makes the servant to be property; that is, real estate, or a chattel. This is a question which can be decided only by the usage of our

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