The chapter which Miss Martineau devotes to the "Morals of Slavery," should rather be styled the morals of the community. The excesses to which she refers, and in some respects particularizes, are excesses not confined to the slave states, and which do not, in any state, result from slavery. We contend for the morality of slavery among us, as we assert that the institution has brought, and still continues to bring about the improvement of the negro himself; and we confidently challenge a comparison between the slave of Carolina, and the natives of the region from which hi.3 ancestors have been brought. No other comparison, with any other people, can properly be made. We challenge comparison between the negro slave in the streets of Charleston, and the negro freeman—so called—in the streets of New York. Compare either of these with the native indian, and so far as the civilized arts, and the ideas of civilization are involved in the comparison, you will find that the negro who has been taught by the white man, is always deferred to, in matters of counsel, by his own indian master. The nfgro slave of a Muscoghee warrior, to my knowledge, in frequent instances is commonly his best counsellor; and the primitive savage follows the direction of him who, having been forced to obey the laws of his creation, has become wiser in consequence, than the creature v/ho wilfully refuses.\* This subjection to the superior mind is the process through which every inferior nation has gone, and the price which the inferior people must always pay for that knowledge of, and obedience to, their duties, which alone can bring them to the possession of their rights, and to the due attainment of their liberties—these liberties always growing in value and number with the improving tastes and capacities for their appreciation. Show me any people, which, complying with this inevitable condition, has not improved! Show me one, refusing to comply, which has not perished! Look at tho history of man throughout the world, with the oyo of a culm, unselfish, deliberate judgment, and say if this bo not so. Regard the slave of Carolina, with a proper roforenco to tho condiiion of tho cannibal African from whom ho has boon rescued, and say if his bondage has not increased bin value to himself, not loss than to his master. Wo contend that it found him a cannibal, destined in his own country to cat his fellow, or to bo oaten by him;—that it brought him to a land in which he suffers no risk of lifo or limb, other than that to which his owner is equally subjected;—that it incicascs his fecundity infinitely beyond that of the people from which ho has been taken—that it increases his health and strength, improves his physical symmetry and animal organization—that it elevates his mind and morals—that it extends his term of life—that it gives him better and more certain food, bettor clothing, and more kind and valuable attendance when he is sick. These clearly establish tho morality of tho slave institutions in tho south; and, though they may not prove them to bo as perfect as they may bo made, as clearly maintain their propriety and tho necessity of preserving them. Indeed, tho slaveholders of tho south, having tho moral and . animal guardianship of an ignorant and irresponsible people under their control, are the great moral conservators, in one powerful interest, of the entire world. Assuming slavery to be a denial of justice to the negro, there is no sort of propriety in the application of the name of slave to the servile of the south. He is under no despotic power. There are laws which protect him, *in his place,* as inflexible as those which his proprietor is required to obey, *in his place. Providence has placed him in our hands, for his good, and has paid us from his labor for our guardianship\** The question with us is, simply as to the manner in which we have fulfilled our trust. How have we employed the talents which were given us—how have we discharged the duties of our guardianship? What is the condition of the dependant? Have we been careful to graduate his labors to his capacities? Have wc bestowed upon him a fair proportion of the fruits of his industry? Have we sought to improve his mind in correspondence with his condition? Have we raised his condition to the level of his improved mind? Have we duly taught him his moral duties—his duties to God and man? And have we, in obedience to a scrutinizing conscience, been careful to punish only in compliance with his deserts, and never in brutality or wantonness? These arc the grand questions for the tribunal of each slaveholder's conscience. He must answer them to his God. These are the only questions, and they apply equally to all his other relations in society. Let him carefully put them to himself, and shape his conduct as a just man, in compliance .with what he should consider a sacred duty, undertaken to God and man alike.