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toward a positive good theory:

Jenkins

John C. Calhoun, 1837: But let me not be understood as admitting, even by implication, that the existing relations between the races in the slaveholding states is an evil:—far otherwise; I hold it to be a good, as it has thus far proved itself to be to both, and will continue to prove so if not disturbed by the fell spirit of abolition.

We now believe it has been a great blessing to both of the races—the European and African, which, by a mysterious Providence, have been brought together in the Southern section of this Union. The one has greatly improved, and the other has not deteriorated; while in a political point of view, it has been the great stay of the Union and our free institutions, and one of the main sources of the unbounded prosperity of the whole.

Comparative Statements

Theodore Parsons, 1773: It is evident beyond all controversy, that the removal of the *Africans* from the state of brutality, wretchedness, and misery in which they are at home so deeply involved, to this land of light, humanity, and christian knowledge, is to them so great a blessing.

Personal Slavery Established, 1773: [Their removal compelled them] to the enjoyment of a more refined state of happiness, than the partiality of fate had assigned them in their native state.

Henry E. Holder, 1788: [Their removal was] a species of dispensation of Providence in their favour, to bring them to a better state of civilization than they could attain to in their domestic residence; and such it must undoubt-