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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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THE LIBERATOR

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Immortal souls in slavery! Subjects of the grace of God, and the purchase of the precious blood of Christ, in slavery! Beings capable of all the blessings of civil society, deprived of them all, to administer to the vices and pleasure of others! If this be mercy, what is not? Hail, ye sons of Benevolence! will you sing?

"That mercy to others show,
That mercy show to me!" SNETHIN.

A FAITHFUL APPEAL.

The following pungent essay should cause the ears of those to whom it is addressed, to tingle. Thanks be to God, that here yet remain a few in our land, who dare to denounce the inhuman practice of holding slaves, in terms of holy indignation. The present aspect of the churches, of all denominations, in the slaveholding States, is in the highest degree revolting and heterogeneous, and enough to clothe Piety in sackcloth. Nothing is more self-evident than that those who habitually and pertinaciously violate the ten commandments, have not the love of God in their hearts, but are supremely selfish. A Christian slaveholder is a *so-called* Christian; yet the churches at the south are filled with those who hold their own brethren and sisters in Christ, (which relationship they acknowledge at the communion table,) as their property!! and who do not hesitate to buy and sell, to whip and manacle, those for whom Christ has died! Even the pastors, with a few exceptions, are traffickers in the bodies and souls of men. These abettors of slavery are 'a mill-stone hanged about the neck of the church, from which she must be loosed, or she will be drowned in the depth of the sea.'

It is our wish to be understood as maintaining, that every owner of slaves is as really and truly a kidnapper as if he had stolen his victims on the coast of Africa. The sophistry of the world cannot rebut the charge. The people of this country, through Congress, have virtually passed [] SENTENCE OF DEATH upon every slave owner in the republic, by making the enslaving of human beings upon the coast of Africa a capital crime. For will any person of common sense pretend, that there is any essential difference between clothing men, women

and children to slavery in Africa, and pursuing the same conduct in our own country? Those who are born here, are as much entitled to their liberty as are those who are born in Africa: in both cases, the usurpation of their rights is equally atrocious, and ought to receive the same punishment, if the standard of justice be not a mere a reed bending in whatever direction blows the wind of public opinion.

If we can only succeed in purifying the churches from the guilt of slavery, the bloody system must soon totter to its fall. What is obviously the duty of religious journals at this juncture?

From the Cincinnati Journal.

THE PROPOSED CONVENTION.

I rejoice to hear of a convention of ministers in November next, for the purpose of devising and recommending to the General Assembly, some plan to prevent those collisions between our Missionary Institutions, and other embarrasments complained of. I hope the Lord in mercy will direct to some scheme which will remove difficulties, or we shall be convinced that no outward arrangement will relieve us. The latter appears to me the more probable result. Embarrasments, such as those which call for this convention, do not spring from the dust. Whatever be the second causes by which they are produced, the hand of the Lord is in them. 'Shall there be evil in a city, and the Lord hath not done it?' When we see our Missionary forces retreating before the enemy, or in confusion, beating down one another, have we not reason to fear that there is some forbidden thing in the camp for which the Lord is chastising us? We must know which our sins are, and we must repent and put them away, or all our arrangements for the removal of embarrasments will be useless. We may be chargeable with wrong views on some subjects in theology, with winking at other people's metaphysics and mistakes on the question whether missions are better conducted by voluntary association or by the church in her distinctive character. But it is for infamous sins, that the Lord is pleading a controversy with us. In our humble opinion, the following are at the bottom of all our troubles.

1. There is too much sectarianism among us.—Our professed object in the work of missions, is to send abroad the light of the gospel. But when we see the light shining in any other than our own candlestick, it kindles a spirit of envy and evil speaking. The disease lies too near our vitals to be cured by any ecclesiastical arrangement.

2. Our ecclesiastical judicatories, our ministers, our missionaries, and our missionary Institutions, are deeply involved in the work of enslaving their brethren, and countenancing the effort which is making to cut off two millions of strangers from the word of life. This is a serious charge, and if not supported, it ought to bring on the man who would make it, the highest censure of the church. But if true, it ought to be held up to the light, that all concerned may see it. Also, the proof is too easily made out. Look for a moment at these appalling facts. In addition to the sin of enslaving near two millions of strangers, and widows, and fatherless children, some of the States have enacted laws for punishing them when found assembled to hear the gospel. Some, under pain of fine and imprisonment, have prohibited Sabbath schools for their instruction. Six of the States have made it penal to teach colored people to read. A society of students in one of our Theological Seminaries has undertaken to convince the world, that it is both unnecessary and improper to teach them to read the word of life. One State has capped the climax, by enacting, that any one who will utter, print or publish, any thing calculated to make this oppressed people discontented with their hard lot, shall be put to death, or confined in the penitentiary for life. In the meantime what are we doing? Are we diligently using the means to bring the transgressors to repentance, to deliver the needy from oppression, and save their souls from decay? Or, are some of us at the head of this wickedness, and the rest looking quietly on?

What are the judicatories of our church doing? What has the General Assembly done? We shall endeavor to answer this question with the respect due to that venerable body. In some countries, questioning the infallibility of the church, would cost a man his head. But we are protestants. It is notorious that the assembly will not say, that discipline ought to be exercised on those who buy, sell or hold a slave for the sake of gain. Yet we know that no sin of long standing ever was, or ever will be, purged from a church, composed in part of insensible members, without the exercise of discipline. So determined is that body not to decide this question, that every effort to introduce it, has for many years past, proved abortive. Tell us now that the assembly has decided the principle that sla-

very is sinful, (see Digest, page 338, 347.) What is such a decision worth? Where is the slaveholder who hesitates to acknowledge, that, in principle, slavery is a damning sin? But, with the same lips, he will contend that the practice of it is a divine institution, and appeal to the history of Abraham and the writings of the Apostles to prove it. The assembly have done much to establish slavery. To quiet us on this subject, they point to neighboring churches where differences of opinion exist, notwithstanding which they live in charity and peace. And they tell us, 'this is according to the doctrine and practice of the Apostles;' and they recommend it to all conscientious persons to do the same. They call us against rash and imprudent occupations. They exhort us not to be cruel to our slaves, but to instruct and feed them well. They charge us not to sell our slaves to those who will deprive them of the blessings of the gospel; and not to sell them without their consent, provided they are in our communion. Thus they exhibit to the world the monstrous absurdity of an ecclesiastical body, greatly regulating sin, and showing their people how to practice it and yet be good christians. The truth is, the collected wisdom of the Presbyterian church cannot talk ten minutes in favor of the continuance of slavery, without talking nonsense, or heresy, or blasphemy. The assembly enjoin the exercise of discipline, 'if it shall ever happen that a christian professor in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will.' We never read this without feeling shamed. Some of the poor destitute know better than to refuse their consent. 'And some of them (ignorant things!) do not know that starvation and whipping are more sores than any that can be inflicted by a master on his slave.'

But the assembly justify slavery, that in the great day, no one will be judged for selling a brother or sister, unless the person sold shall have been brought to our church? The judge has told us that in that day he will say,—inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' The true account of this selling business is this—Judas sold the Saviour for thirty pieces of silver. And slave sellers sell his little ones, the members of his body, for some hundreds of dollars. And the difference is, our slave sellers are more skillful in making a good body and soul of their poor neighbors. And some of them have traded deeply in the members of the Saviour's body. Of course, an applicant for membership, or licensure to preach the gospel, though his hands were red with these sins, will meet no difficulty. He may avow it, that he has torn the wife from her husband. He may have smothered the sucking child from the breast of its weeping mother, to sell it with his hogs and cattle. He may have compelled the friendless stranger to work hard for him without wages. He may have done what he could to secure the endless oppression of them and their children. But slavery, it seems, is too delicate a subject to be touched. My soul, come thou not into their secret; unto their assembly mine honor be thou not united.

What are our inferior judicatories doing? I shall answer this enquiry by simply adverting to the fact, that most of them are composed wholly, or in part, of slaveholders, or those who are corrupted by their example. In many of those bodies, you may see members who have grown grey in the sin of enslaving the stranger, fatherless and widow. Some of them have acquired splendid fortunes by selling the bodies and souls of their poor neighbors. And some of them have traded deeply in the members of the Saviour's body. Of course, an applicant for membership, or licensure to preach the gospel, though his hands were red with these sins, will meet no difficulty. He may avow it, that he has torn the wife from her husband. He may have smothered the sucking child from the breast of its weeping mother, to sell it with his hogs and cattle. He may have compelled the friendless stranger to work hard for him without wages. He may have done what he could to secure the endless oppression of them and their children. But slavery, it seems, is too delicate a subject to be touched. My soul, come thou not into their secret; unto their assembly mine honor be thou not united.

What are our ministers doing? Alas! many of them are the slaveholders. And some of them stand between their slaves and the word of life, to prevent them from reading. In the mean time, the rest, with a few exceptions, are quietly looking on, and occasionally crying precedence when they discover symptoms of uneasiness among their brethren. I lately travelled through a slave region where the system is only maturing. I passed some splendid churches and large congregations of different denominations, but I could not hear of one flourishing Sabbath school for the instruction of the blacks. They are all dead or dying. The account was, that these things occasion so much opposition that it was considered most prudent to drop them. Yet professors generally admired Sabbath schools, and were occasionally sensible of the necessity of making to establish these schools throughout the Valley of the Mississippi, and to supply all the destitute with Bibles.

Within the last year, we have heard loud complaints by our slaveholding brethren, against those who, by printed resolutions and pamphlets, are declaring slavery a sin which calls for the exercise of discipline. It seems that in more regions than one,

they had hoped to abolish slavery until these important movements defeated their benevolent efforts. And we hear loud complaints from the grocers around, that these vile temperance societies are defeating their benevolent efforts to promote temperance.

'The way of transgressors is hard.' The condition of our slaveholding brethren is pitiable; and no wonder there is 'an outcry among them. Among their hearers are some fierce spirits, who are not going to be quiet when they hear of measures which are likely to deprive them of their ill-gotten property. They will have revenge; and they will seek it in the shortest way by torturing slaveholding ministers. What can such ministers do? They cannot appease their hearers by preaching that slaveholding is a christian privilege, and that the word of God goes the whole length of the slave system. This would make them stark infidels. They cannot preach that slaveholders must repent. Such preaching by a slaveholding minister would be as good as a bolt that sides and benches would fall. What can they do? Like other men when in pain, they cry out, and they tell the truth when they say that movements for emancipation occasion them a great deal of trouble. We would recommend them a great deal, and it is the only way which will end in peace. Repent of slaveholding, and preach to slaveholders as the apostle James did—'go to now, ye rich man, weep and howl for the miseries that shall come upon you—behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cry out; and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth.'

What are our Missionary Societies doing? We shall only say that they employ some of the 'right' characters whom God chooses with sinners, and sorcerers, and false swearers, and against whom he has said that he will come near to judgment, and be a swift witness. Mat. iii. 5.

What are our Missionaries doing? One of the first things we hear of some of our Missionaries in the slave region, is—they have become the wealthy owners of many slaves. The same man who, while monthly of the many privations of hardships they are enduring in the work of the gospel, may be seen stepping about as the masters, among a number of poor creatures who are stripped of all that makes life desirable—and some of them systematically kept in ignorance and unable to read the Bible. These things need to be kept in the dark. But the slaveholding spirit is becoming imprudent. I now recollect a report within the last year, in which we are told of some of the regulations of the farm. A Temperance Society has been established, and it makes the slaves much better. He adverts to the heaven-daring law of that region, which we alluded to in the commencement; and laments that those law makers did not know that religion would make slaves more industrious. But to show us that he has learned to keep out of danger, as well as to manage slaves, he remarks—we submit for we must not speak evil of our rulers. And this arrogant report was published for the edification of the churches; or perhaps for the instruction of young students, who, in addition to the work of the gospel, may become soul drivers. O, there is a tale on this subject which will make many an ear tingle, and many a heart fail for fear and for looking after those things that are coming on our churches and our land. Some one like Luther, must speak out, though every tile and every block of granite were a Devil.

Shall nothing be done in regard to these things? Shall the ministers in the Valley of the Mississippi assemble for the purpose of considering the cause of our troubles, and say nothing about aims of which we are evidently guilty, aims which stare us continually in the face, and for which the Lord has plucked his faithful ones by the hair of their heads? Whatever other arrangements may be necessary, I most respectfully submit, for the consideration of those who shall compose the convention, the following resolution, viz.

Resolved, That this Convention recommend to the General Assembly, at its next meeting,

1st. To enjoin it on all the Presbyteries and Sessions under their care, to endeavor by the exercise of discipline, the means which the Scriptures have provided, to bring to repentance, those who are guilty of buying, or selling, or holding a slave for the sake of gain, and exclude those who remain impenitent from the communion of the church.

2d. To recommend to the Missionary Societies connected with the Presbyterian Church, and explain it on those under the control of the Assembly, not to employ ministers living in sin, after the mode of slaveholders, and to discontinue their support, and to discontinue the support of those who have been guilty of this sin, and repeat from Sabbath to Sabbath, byaries to which they belong.

