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EXTRACTS,

From the Writings of Wesley, Watson, Garret-
son, and Clarke, upon Slavery.

WESLEY.

P. 498. (3.) "But waiving for the present all other considerations, I strike at the root of this *complicated vil- lany*. I absolutely deny *all slaveholding* to be consis- tent with any degree of *natural justice*.

P. 499. (4.) That *Slave-holding is utterly inconsis- tent with mercy*, is almost too plain to need a proof.

P. 499. (5.) Fifty years ago, on meeting an eminent Statesman in the lobby of the House of Commons, said, "You have been long talking about justice and equality, Pray, which is this bill! Equity or justice?" He an- swered very short, and plain, "D—n justice, it is *neces- sity*." Here also the Slaveholder fixes his foot: here he rests the strength of his cause. If it is not quite right, yet it *must* be so, there is an absolute *necessity for it*. It is necessary we should procure slaves: and when we have procured them, it is necessary to use them with se-

verity, considering their stupidity, stubbornness, and wickedness.

I answer, You stumble at the threshold: I deny that *villany* is ever necessary. It is *impossible* that it should ever be necessary, for any reasonable creature to violate all the laws of *justice, mercy, and truth*. No circumstances can make it *necessary* for a man to burst in sunder all the ties of humanity. It can *never be necessary* for a rational being to sink himself below a brute. A man can be under no necessity of degrading himself into a wolf. The absurdity of the supposition is so glaring, that one would wonder any one could help seeing it."

P. 501. "It is far better to have no wealth, than to gain wealth at the expense of virtue. Better is honest poverty, than all the riches bought by the *tears, and sweat, and blood of our fellow creatures.*"

P. 503. and 504. "Master, said a slave at Liverpool (to a merchant that owned him) "what if some of my countrymen were to come here, and take away my mistress, and master Tommy, and master Billy, and carry them into our country, and make them slaves, how would you take it? His answer was worthy of a man: "I will never buy a slave more while I live." O let his resolution be yours! Have no more any part in this *detestable* business. Instantly leave it to those unfeeling wretches, "who laugh at human nature and comparison!" *'Be you a man, not a wolf, a devourer of the human species, Be merciful, that you may obtain mercy.'*"

P. 504. (5.) And this equally concerns every gentleman that has an estate in our American plantations: yea all slave-holders; of whatever rank and degree: seeing *men buyers* are exactly on a level with *men stealers*. You are the spring that puts all the rest in motion: they would not stir a step without you: therefore the blood of all these wretches, who die before their time, whether in the country or elsewhere, lies upon your head. "The blood of thy brother (for whether thou wilt believe it or not, such he is in the sight of him that made him) "crieth against thee from the earth," from the ship, and from the waters. O, whatever it costs, put a stop to its cry before it be too late: instantly, at any price, were it the half of your goods, deliver thyself from blood-guiltiness! Thy hands, thy bed, thy furniture, thy lands, are at present stained with blood. * * * * Whether you are a christian or not, show yourself a man. Be not more savage than a lion or a bear!"

P. 504. (6.) "Perhaps you will say, "I dont *buy* any negroes: I only use those left by my father." So far is well: but is it enough to satisfy your own conscience? Had your father, have you, has any man living, a *right* to use another as a *slave*? It *cannot be*, even setting revelation aside. It cannot be that either war or contract, can give any man such a property in another as he has in his sheep and oxen. Much less is it possible, that any child of man should ever be born a slave. LIBERTY is the right of every human being as soon as he breathes the vital air. And no human law can deprive him of that right, which he derives from the law of nature."

WATSON.

Rev. Richard Watson's life p. 292. and in an able article which he drew up for the Wesleyan Magazine, he denominated the Anti-Slavery Society a truly Patriotic and christian society. "It has," says he, "in the strife and struggle of prejudices and passions by the great questions arising out of the slavery existing in so many of our colonies, been greatly misrepresented, and assailed with coarse and disgraceful virulence.

P. 3. 17. *Extract from his sermon on the death of Joseph Butterworth.*

"With what lingering and obstructed steps does the case of the colonial slave still drag itself onward into notice and advocacy! Grant that this great cause makes progress; yet is it not humbling, deeply humbling to us, that we, "whose feet have been so swift to shed blood," should be so slow to show mercy."

P. 367. We cannot care for the salvation of the negro, without caring for his emancipation from bondage."

Watson. p. 368. "For whatever improvement may be made in the system, I am one of those who believe that a thing radically wrong can never be made good."

"I hold it to be a principle, a sacred principle, that if nothing can be done by the negro for himself, it must be done by us for him; and that his cause must be taken up *here.*"

"For what are the facts of the case! A christian people hold in abject and interminable slavery a number of persons who have never forfeited their liberty, either by being conquered in war or by any crimes which they have committed. They have never given up their right to be free.

A christian people professing to reverence public worship, shuts them out by neglect, by absolute neglect, from all the sanctities and felicities of worship; we profess a religion of justice and we exact from them what labors we please, and give them what rewards we please; we leave them in the hands of mercenary agents, who have the power of exercising ten thousand acts of tyranny over those who have no effectual means of redress; and we set up a claim to their unborn infants through all the generations to come, to subject them to the same degradations and slavery. I insist upon it, my Lord, that christianity cannot bear this; its fraternal principle forbids it, for they are our brethren; its mercy forbids it; its stern uncompromising justice forbids it," and the slaveholder himself must be told that they are our brethren:?"

P. 396. He moved the following resolution in conference, in which there was a perfect unanimity of sentiment on this great question.

"Convinced that negro slavery, is one of the foulest of our National sins, and ought on grounds strictly religious, to be strenuously opposed by all who fear God, the conference earnestly recommends to all our members and friends, who now are or hereafter shall be possessed

of the elective franchise to pay a conscientious and paramount regard in every future exercise of that franchise, to the slave question; and to support such candidates only as shall in connection with other qualifications for a seat in the Senate of a country professing christianity, decidedly pledge themselves in favor of a speedy and effectual legislative enactment for the extinction of this most unchristian system.

GARRETSON.

Extract from the life of the Rev. Freeborn Garrettson by N. Bangs.

P. 39. "As I stood with a book in my hand, in the act of giving out a hymn, this thought powerfully struck my mind, it is not right for you to keep your fellow creatures in bondage; you must let the oppressed go free." I knew it to be that same blessed voice which had spoken to me before—till then I had never suspected that the practice of slave keeping was wrong; I had not read a book on the subject, nor been told so by any.—I paused a minute and then replied, 'Lord, the oppressed shall go free.' And I was as clear of them in my mind, as if I had never owned one. I told them they did not belong to me, and that I did not desire their services without making them a compensation: I was now at liberty to proceed in worship. After singing, kneeled to pray. Had I the

tongue of an angel, I could not fully describe what I felt: all my dejection, and that melancholy gloom which preyed upon me, vanished in a moment, and a divine sweetness ran through my whole frame."

"I had now no desire to confine myself to a cell, but wished to spread my Redeemer's glory to the ends of the world. I bless the Lord for leading me safely through such fiery trials. My late affliction of mind was for my good. It was God, not man, that taught me the impropriety of holding slaves: and I shall never be able to praise him enough for it. My very heart has bled, since that, for slave holders, especially those who make a profession of religion; for I believe it to be a crying sin."

CLARK.

Extract from Dr. Adam Clark's commentary.

Ephesians VI. 5. "In heathen countries slavery was in some sort excusable; among christians it is an enormity and a crime for which perdition has scarcely an adequate state of punishment."

1st. Corinthians VII. 23. "But slavery, and all buying and selling of the bodies and souls of men, no matter what color or complexion, is a high offence against the holy and just God, and a gross and unprincipled attack on the liberty and rights of our fellow creatures."

1st. Cor. VII. "Concluding remarks. "And to conclude I here register my testimony against the unprincipled, inhuman, anti-christians, and diabolical Slave trade with all its authers, abettors, and sacrilegious gains, as well as against the great Devil, the father of it and *them*."

Isaiah LVII. 6. "How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a being, while they carry on the slave trade, and *traffic* in the souls, blood and bodies of men. O, ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion; and deepen not your endless perdition by professing the faith of our Lord Jesus Christ, while ye continue in this traffic!"

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