

Chapter 1 : Epistle to Philemon - Wikipedia

Ten letters on the subject of slavery: addressed to the delegates from the Congregational associations to the last General assembly of the Presbyterian church by Rice, N. L. (Nathan Lewis), Publication date

Authorship[edit] The epistle of Philemon is attributed to the apostle Paul, and this attribution has rarely been questioned by scholars. Romans , 1 and 2 Corinthians and Galatians. Commenting on Philemon, Baur described the subject matter as "so very singular as to arouse our suspicions," [7] and concluded that it is perhaps a "Christian romance serving to convey a genuine Christian idea. Rather, Paul regularly mentions others in the address if they have a particular connection with the recipient. In this case, Timothy may have encountered Philemon while accompanying Paul in his work in Ephesus. He may have been arrested and imprisoned alongside Paul. An affection grew between them, and Paul would have been glad to keep Onesimus with him. However, he considered it better to send him back to Philemon with an accompanying letter, which aimed to effect reconciliation between them as Christian brothers. Moreover, the expectations fostered by the traditional fugitive slave hypothesis go unrealized in the letter. Modern commentators, even those committed to the prevailing interpretation, have tacitly admitted as much. Mitchell has demonstrated that a number of writers before Chrysostom either argue or assume that Onesimus was a runaway slave, including Athanasius , Basil of Caesarea and Ambrosiaster. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: They shall make known unto you all things which are done here. Philemon is described as a "fellow worker" of Paul. It is generally assumed that he lived in Colossae; in the letter to the Colossians, Onesimus the slave who fled from Philemon and Archippus whom Paul greets in the letter to Philemon are described as members of the church there. In this reconstruction, Philemon would receive the letter first and then encourage Archippus to release Onesimus so that he could work alongside Paul. This view, however, has not found widespread support. A number of commentators, however, see this view as contradicting the tone of the letter. Lightfoot , for example, wrote: Paul first introduces himself, with a self-designation as a "prisoner of Jesus Christ," which in this case refers to a physical imprisonment. He also mentions his associate Timothy, as a valued colleague who was presumably known to the recipient. Paul concludes his salutation with a prayerful wish for grace and peace. He concludes this paragraph by describing the joy and comfort he has received from knowing how Philemon has shown love towards the Christians in Colossae. Where Onesimus was "useless", now he is "useful" – a wordplay, as Onesimus means "useful". Paul indicates that he would have been glad to keep Onesimus with him, but recognised that it was right to send him back. He also mentions his wish to visit and asks Philemon to prepare a guest room. Paul sends greetings from five of his co-workers and concludes the letter with a benediction. Slavery was most commonly found in households. This letter, seemingly, provided alleviation of suffering of some slaves due to the fact that Paul placed pastoral focus on the issue. Some scholars see it as unthinkable in the times to even question ending slavery. Paul may have envisioned slavery as a fixed institution. Paul did however view slavery as a human institution, and believed that all human institutions were about to fade away. Paul viewed his present world as something that was swiftly passing away. When it comes to Onesimus and his circumstance as a slave, Paul felt that Onesimus should return to Philemon but not as a slave, but under a bond of familial love. Paul also was not suggesting that Onesimus be punished, but Roman law allowed the owner of a runaway slave nearly unlimited privileges of punishment, even execution. Paul is trying to break through the social barriers dividing people. Marshall, Travis and Paul write, "Paul hoped that it might be possible for [Onesimus] to spend some time with him as a missionary colleague According to the Epistle to Diognetus: For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. In fact Christianity was decisive to the virtual disappearance of slavery during the Middle Ages: Those who, as far as their civil status is concerned, stand in relation to one another as masters and slaves, inasmuch as they are members of the one Church have become brothers and sisters – this is how Christians

addressed one another Even if external structures remained unaltered, this changed society from within. When the Letter to the Hebrews says that Christians here on earth do not have a permanent homeland, but seek one which lies in the future cf. Paul, a figure of Jesus Christ, emerges as a "savior" and "intercessor" on behalf of Onesimus, thus reconciling the sinner to the Father and rescuing him from damnation and death.

Chapter 2 : Twelve Years a Slave - Wikipedia

Ten letters on the subject of slavery: addressed to the delegates from the Congregational Associations to the last General Assembly of the Presbyterian Church.

Phillips begins his letter by referring to the old fable of "The Man and the Lion," in which the lion states that he would no longer be misrepresented if he "and not the man" could tell his side of the story. Such is the condition of the slave, whose true story is not usually told; instead, the slave masters have always spoken on behalf of the slave. Phillips refers to the West Indian "experiment" of , when Britain finally abolished the slave trade and granted freedom to blacks throughout the British colonies. Sadly, the success of this emancipation brought few converts to the abolition movement. Too many people have continued to be more concerned about the price of sugar than they are about the victims of slavery. Phillips urges Douglass to fairly compare how his race is treated in the North and in the South and tell readers about the differences. He wants to thank Douglass for fully revealing the horrors of slavery. Douglass, he says, has shown immense courage. Phillips admits that if he were Douglass he would not have the courage to publish this manuscript; he would throw it in the fire in order to avoid publicity. Phillips hopes for the day when the North need no longer simply hide fugitives but openly welcome them. New England, which was a place of refuge for the Pilgrims, should now be an open asylum for all oppressed peoples. Analysis Wendell Phillips was another leading abolitionist of the time, and his letter serves as a kind of "book review. Marginalized people are misrepresented or misunderstood because they have no voice. Phillips refers to the anti-slavery movement in Britain which ended slavery in British colonies in the Caribbean West Indies. The "experiment" apparently had no horrendous or negative effect on British society or on its economy. Furthermore, Phillips urges abolitionists to look beyond simple moral arguments. For example, he cites abolitionists whose only argument is that it is not right for Southerners to justify slavery on economic grounds. Some pro-slavery advocates warned that eliminating slavery in the Caribbean would lead to an increase in the price of sugar. There are many other arguments one can make against slavery, Phillips says, presenting slavery as an issue that is absolutely antithetical to the very foundations of a free America. Plymouth Rock once offered refuge to the oppressed; it should do so again. Slave hunters were later legitimized under the Fugitive Slave Act. As part of the Great Compromise of , Congress passed a bill forbidding new slave states but allowing fugitive slaves to be captured and returned to their owners. The measure preserved the Union for a few more years. Phillips understands that there is racism in the North, that the black person there enjoys only partial rights "a twilight of rights" , but this situation, he feels, is better than the "noon of night" midnight , under which slaves labor in the South. Glossary a halter about their neck a rope around their neck, or in danger of death.

Chapter 3 : What the New Testament says about slavery

Editions for Ten Letters on the Subject of Slavery: Addressed to the Delegates from the Congregational Associations to the Last General Assembly of the P.

Synopsis[edit] In his home town of Saratoga, New York , Solomon Northup, a free negro who was a skilled carpenter and violinist , was approached by two circus promoters. They offered him a brief, high-paying job as a musician with their traveling circus. Without informing his wife, who was away at work in a nearby town, he traveled with the strangers to downstate New York and Washington, D. Soon after arriving in the capital, he awoke to find himself drugged, bound, and in the cell of a slave pen. When Northup asserted his rights as a free man, he was beaten and warned never again to mention his free life in New York. Transported by ship to New Orleans , Northup and other enslaved blacks contracted smallpox and one died. In transit, Northup implored a sympathetic sailor to send a letter to his family. At times, his carpentry and other skills contributed to his being treated relatively well, but he also suffered extreme cruelty. On two occasions, he was attacked by John Tibeats, a white man he was leased to, and defended himself, for which he suffered severe reprisals. After about two years of enslavement, Northup was sold to Edwin Epps, a notoriously cruel cotton planter. Epps held Northup enslaved for 10 years, during which time he assigned the New Yorker to various roles from cotton picker, to hauler to driver, which required Northup to oversee the work of fellow slaves and punish them for undesirable behavior. After being beaten for claiming his free status in Washington, D. Finally he confided his story to Samuel Bass, a white carpenter and abolitionist from Canada working at the Epps plantation. Parker, a white shopkeeper, received one of the letters and sought assistance from Henry B. Henry contacted New York state officials. As the state had passed a law in to provide financial resources for the rescue of citizens kidnapped into slavery, the Governor appointed Henry Northup as an agent to travel to Louisiana and work with law enforcement to free Solomon. Northup later filed charges against the men who sold him into slavery but was unsuccessful in his suit. He returned to New York and reunited with his family there. Northup concludes his narrative with the following statement: My narrative is at an end. I have no comments to make upon the subject of Slavery. Those who read this book may form their own opinions of the " peculiar institution. This is no fiction, no exaggeration. If I have failed in anything, it has been in presenting to the reader too prominently the bright side of the picture. I doubt not hundreds have been as unfortunate as myself; that hundreds of free citizens have been kidnapped and sold into slavery, and are at this moment wearing out their lives on plantations in Texas and Louisiana. Chastened and subdued in spirit by the sufferings I have borne, and thankful to that good Being through whose mercy I have been restored to happiness and liberty, I hope henceforward to lead an upright though lowly life, and rest at last in the church yard where my father sleeps. Northup expresses other arguments against slavery. Writing about this work, Eric Herschtal noted that "Slave narratives were never intended to give an unbiased view. They were antislavery polemics meant to bring down the institution. It drew endorsements from major Northern newspapers, anti-slavery organizations, and evangelical groups. His account shares some details similar to those of authors who were escaped slaves, such as Frederick Douglass , Harriet Ann Jacobs , and William Wells Brown. However, Northup was unique in documenting his being kidnapped as a free man from the North and sold into slavery. His perspective was always to compare what he saw to what he knew before while living as a free man in a free state. While there were hundreds of such kidnappings, he was among the few persons who gained freedom again. Eakin and Logsdon in , wrote: At every point where materials exist for checking his account, it can be verified. Most of the known court cases of freedom suits related to kidnapping victims were filed in New Orleans, although some were in border states such as Missouri. One such suit took place in Tuscaloosa, Alabama , where Cornelius Sinclair , a free black man from Philadelphia, Pennsylvania , had been sold after being kidnapped in August and transported South with some younger free blacks. He was freed in by a unanimous verdict of an all-white jury. Eakin discovered the story as a child growing up in Louisiana plantation countryâ€”the owner of a first edition showed her the book, after finding it in a former plantation home. Years later, Logsdon had a student from an old Louisiana family who brought a copy of the original

book to class; her family had owned it for more than a century. That book has been widely used by scholars and in classrooms for more than 40 years, and is still in print. However, bad weather prevented the search that year, and Logsdon died the following June. In , shortly before her death at age 90, Eakin completed an updated and expanded version of their book; it includes more than pages of new background material, maps, and photographs. In , e-book and audiobook versions of her final definitive edition were released in her honor. Holland has also researched the roles of African-American slaves who, as skilled laborers, helped build some of the important public buildings in Washington, including the Capitol and part of the original Executive Mansion.

Chapter 4 : Ten Letters on the Subject of Slavery : N L (Nathan Lewis) Rice :

Ten letters on the subject of slavery: by Rice, N. L. (Nathan Lewis), Publication date Topics Slavery -- United States, Slavery and the church.

May 22, - Lynch was a British slave owner in the West Indies. I greet you here on the bank of the James River in the year of our Lord one thousand seven hundred and twelve. First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies, where I have experimented with some of the newest, and still the oldest, methods for control of slaves. Ancient Rome would envy us if my program is implemented. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish, I saw enough to know that your problem is not unique. While Rome used cords of wood as crosses for standing human bodies along its highways in great numbers, you are here using the tree and the rope on occasions. I caught the whiff of a dead slave hanging from a tree, a couple miles back. You are not only losing valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are; I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. My method is simple. Any member of your family or your overseer can use it. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences and think about them. You must use the DARK skin slaves vs. You must also have white servants and overseers [who] distrust all Blacks. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. I and many of them attained astonishing proficiency in this direction. They had to deal not with earth, wood and stone, but with men and, by every regard, they had for their own safety and prosperity they needed to know the material on which they were to work, conscious of the injustice and wrong they were every hour perpetuating and knowing what they themselves would do. Were they the victims of such wrongs? They were constantly looking for the first signs of the dreaded retribution. They watched therefore with skilled and practiced eyes, and learned to read with great accuracy, the state of mind and heart of the slave, through his sable face. Unusual sobriety, apparent abstractions, sullenness and indifference indeed, any mood out of the common was afforded ground for suspicion and inquiry. What do we need? First of all, we need a black nigger man, a pregnant nigger woman and her baby nigger boy. Second, we will use the same basic principle that we use in breaking a horse, combined with some more sustaining factors. What we do with horses is that we break them from one form of life to another; that is, we reduce them from their natural state in nature. Whereas nature provides them with the natural capacity to take care of their offspring, we break that natural string of independence from them and thereby create a dependency status, so that we may be able to get from them useful production for our business and pleasure. We understand that short range planning economics results in periodic economic chaos; so that to avoid turmoil in the economy, it requires us to have breadth and depth in long range comprehensive planning, articulating both skill sharp perceptions. We lay down the following principles for long range comprehensive economic planning. Both horse and niggers [are] no good to the economy in the wild or natural state. We hold the six cardinal principles as truth to be self-evident, based upon following the discourse concerning the economics of breaking and tying the horse and the nigger together, all inclusive of the six principles laid down above. Neither principle alone will suffice for good economics. All principles must be employed for orderly good of the nation. Accordingly, both a wild horse and a wild or natur[al] nigger is dangerous even if captured, for they will have the tendency to seek their customary freedom and, in doing so, might kill you in your sleep. They sleep while you are awake, and are awake while you are asleep. Above all, you cannot get them to work in this natural state. Hence, both the horse and the nigger must be broken; that is breaking them from one form of mental life to another. In other words, break the will to resist. Now the breaking process is the same for both the horse and the nigger, only slightly varying in degrees. But, as we said before, there is an art in long range economic planning. A brief

discourse in offspring development will shed light on the key to sound economic principles. Therefore, if you break the FEMALE mother, she will BREAK the offspring in its early years of development; and when the offspring is old enough to work, she will deliver it up to you, for her normal female protective tendencies will have been lost in the original breaking process. For example, take the case of the wild stud horse, a female horse and an already infant horse and compare the breaking process with two captured nigger males in their natural state, a pregnant nigger woman with her infant offspring. Take the stud horse, break him for limited containment. Completely break the female horse until she becomes very gentle, whereas you or anybody can ride her in her comfort. Breed the mare and the stud until you have the desired offspring. Then, you can turn the stud to freedom until you need him again. Train the female horse whereby she will eat out of your hand, and she will in turn train the infant horse to eat out of your hand, also. When it comes to breaking the uncivilized nigger, use the same process, but vary the degree and step up the pressure, so as to do a complete reversal of the mind. Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, and the nigger infant, tar and feather him, tie each leg to a different horse faced in opposite directions, set him afire and beat both horses to pull him apart in front of the remaining niggers. The next step is to take a bullwhip and beat the remaining nigger males to the point of death, in front of the female and the infant. Test her in every way, because she is the most important factor for good economics. If she shows any sign of resistance in submitting completely to your will, do not hesitate to use the bullwhip on her to extract that last bit of [b] out of her. Take care not to kill her, for in doing so, you spoil good economics. When in complete submission, she will train her offsprings in the early years to submit to labor when they become of age. Understanding is the best thing. Therefore, we shall go deeper into this area of the subject matter concerning what we have produced here in this breaking process of the female nigger. We have reversed the relationship; in her natural uncivilized state, she would have a strong dependency on the uncivilized nigger male, and she would have a limited protective tendency toward her independent male offspring and would raise male offsprings to be dependent like her. Nature had provided for this type of balance. We reversed nature by burning and pulling a civilized nigger apart and bullwhipping the other to the point of death, all in her presence. In this frozen, psychological state of independence, she will raise her MALE and female offspring in reversed roles. Because she has become psychologically independent, she will train her FEMALE offsprings to be psychologically independent. What have you got? This is a perfect situation of sound sleep and economics. Before the breaking process, we had to be alertly on guard at all times. Now, we can sleep soundly, for out of frozen fear his woman stands guard for us. He cannot get past her early slave-molding process. He is a good tool, now ready to be tied to the horse at a tender age. By the time a nigger boy reaches the age of sixteen, he is soundly broken in and ready for a long life of sound and efficient work and the reproduction of a unit of good labor force. Continually through the breaking of uncivilized savage niggers, by throwing the nigger female savage into a frozen psychological state of independence, by killing the protective male image, and by creating a submissive dependent mind of the nigger male slave, we have created an orbiting cycle that turns on its own axis forever, unless a phenomenon occurs and re-shifts the position of the male and female slaves. We show what we mean by example. Take the case of the two economic slave units and examine them close. Then, we take the nigger male away from them and keep them moving and working. Say one nigger female bears a nigger female and the other bears a nigger male; both nigger femalesâ€™being without influence of the nigger male image, frozen with a independent psychologyâ€™will raise their offspring into reverse positions. The one with the female offspring will teach her to be like herself, independent and negotiable we negotiate with her, through her, by her, negotiates her at will. The one with the nigger male offspring, she being frozen subconscious fear for his life, will raise him to be mentally dependent and weak, but physically strong; in other words, body over mind. Now, in a few years when these two offsprings become fertile for early reproduction, we will mate and breed them and continue the cycle. That is good, sound and long range comprehensive planning. Furthermore, we talked about paying particular attention to the female savage and her offspring for orderly future planning, then more recently we stated that, by reversing the positions of the male and female savages, we created an orbiting cycle that turns on its own axis forever unless a phenomenon occurred and reshifts positions of the male and female savages.

This creation of multiplicity of phenomena of illusions entails the principle of crossbreeding the nigger and the horse as we stated above, the purpose of which is to create a diversified division of labor; thereby creating different levels of labor and different values of illusion at each connecting level of labor. The results of which is the severance of the points of original beginnings for each sphere illusion. Since we feel that the subject matter may get more complicated as we proceed in laying down our economic plan concerning the purpose, reason and effect of crossbreeding horses and niggers, we shall lay down the following definition terms for future generations. Orbiting cycle means a thing turning in a given path. Axis means upon which or around which a body turns. Phenomenon means something beyond ordinary conception and inspires awe and wonder. Multiplicity means a great number. Crossbreeding a horse means taking a horse and breeding it with an ass and you get a dumb, backward, ass long-headed mule that is not reproductive nor productive by itself. Crossbreeding niggers mean taking so many drops of good white blood and putting them into as many nigger women as possible, varying the drops by the various tone that you want, and then letting them breed with each other until another circle of color appears as you desire. What this means is this: Put the niggers and the horse in a breeding pot, mix some asses and some good white blood and what do you get? You got a multiplicity of colors of ass backward, unusual niggers, running, tied to backward ass long-headed mules, the one productive of itself, the other sterile. The one constant, the other dying, we keep the nigger constant for we may replace the mules for another tool both mule and nigger tied to each other, neither knowing where the other came from and neither productive for itself, nor without each other. You know language is a peculiar institution. It leads to the heart of a people.

Chapter 5 : Avalon Project - Confederate States of America - Georgia Secession

*Ten letters on the subject of slavery: addressed to the delegates from the Congregational Associations to the last General Assembly of the Presbyterian Church [N. L. (Nathan Lewis) Rice] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

We received an email from a visitor to this web site which criticized this essay. They suggested that it is irrational to for us, writing today, to expect that persons living thousands of years ago should have behaved like modern individuals and, as a result, condemned slavery in their writings. That was not our intent. The purpose of the series of essays on slavery was to point out that there have been some examples of positive changes in morality since biblical times. When the authors of the Hebrew and Christian Scriptures a. Old and New Testaments were alive, slavery was a perfectly normal and expected social institution. Opinions were similar when the United States was founded. But gradually, concerned people started to question the morality of slavery and criticize the institution, in spite of its acceptance in the Bible. The abolition movement led to legislative change in Canada and the British Empire, to the Civil War in the United States, and to progressive movements elsewhere. We hope that visitors to our web site will see that some moral progress has been made since biblical times on slavery , the role of women, universal suffrage, child protection services, universal health care, welfare programs in many places, etc. However, there are exceptions -- even in developed countries. Many people note that there are still examples of sexism , racism, homophobia , transphobia , xenophobia, and other forms of bias, rejection, and hatred that need to be overcome. Slavery still exists in a few predominately Muslim countries and is seen worldwide in the form of sex trafficking. The Christian Scriptures and Slavery: Neither Jesus, nor St. Paul, nor any other Biblical figure is recorded as saying anything in opposition to the institution of slavery. Slavery was very much a part of life in Judea, Galilee, in the rest of the Roman Empire, and elsewhere during New Testament times. The practice continued in England, Canada and the rest of the English Empire until the early 19th century; it continued in the U. While in prison, Paul met a runaway slave, Onesimus, the property of a Christian -- presumably Philemon. He sent the slave back to his owner. This action is forbidden in Deuteronomy Paul seems to hint that he would like Philemon to give Onesimus his freedom, but does not actually request it. See the Letter to Philemon in the Christian Scriptures. Other references to slavery in the Christian Scriptures: People in debt and their children were still being sold into slavery in the first century CE: This would have been a marvelous opportunity for Jesus to condemn the institution of slavery and its abuse of slaves. But he is not recorded of having taken it: But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;" In his defense, St. Paul incorrectly expected that Jesus would return in the very near future. This might have demotivated him from speaking out against slavery or other social evils in the Roman Empire. Also, he regarded slaves as persons of worth whom at least God considers of importance. Paul mentioned that both slaves and free persons are sons of God, and thus all part of the body of Christ and spiritually equal.

Chapter 6 : Willie Lynch letter: The Making of a Slave

Get this from a library! Ten letters on the subject of slavery: addressed to the delegates from the Congregational Associations to the last General Assembly of the Presbyterian Church.

For the last ten years we have had numerous and serious causes of complaint against our non-slave-holding confederate States with reference to the subject of African slavery. They have endeavored to weaken our security, to disturb our domestic peace and tranquility, and persistently refused to comply with their express constitutional obligations to us in reference to that property, and by the use of their power in the Federal Government have striven to deprive us of an equal enjoyment of the common Territories of the Republic. This hostile policy of our confederates has been pursued with every circumstance of aggravation which could arouse the passions and excite the hatred of our people, and has placed the two sections of the Union for many years past in the condition of virtual civil war. Our people, still attached to the Union from habit and national traditions, and averse to change, hoped that time, reason, and argument would bring, if not redress, at least exemption from further insults, injuries, and dangers. Recent events have fully dissipated all such hopes and demonstrated the necessity of separation. Our Northern confederates, after a full and calm hearing of all the facts, after a fair warning of our purpose not to submit to the rule of the authors of all these wrongs and injuries, have by a large majority committed the Government of the United States into their hands. The people of Georgia, after an equally full and fair and deliberate hearing of the case, have declared with equal firmness that they shall not rule over them. A brief history of the rise, progress, and policy of anti-slavery and the political organization into whose hands the administration of the Federal Government has been committed will fully justify the pronounced verdict of the people of Georgia. The party of Lincoln, called the Republican party, under its present name and organization, is of recent origin. It is admitted to be an anti-slavery party. While it attracts to itself by its creed the scattered advocates of exploded political heresies, of condemned theories in political economy, the advocates of commercial restrictions, of protection, of special privileges, of waste and corruption in the administration of Government, anti-slavery is its mission and its purpose. By anti-slavery it is made a power in the state. The question of slavery was the great difficulty in the way of the formation of the Constitution. While the subordination and the political and social inequality of the African race was fully conceded by all, it was plainly apparent that slavery would soon disappear from what are now the non-slave-holding States of the original thirteen. The opposition to slavery was then, as now, general in those States and the Constitution was made with direct reference to that fact. But a distinct abolition party was not formed in the United States for more than half a century after the Government went into operation. The main reason was that the North, even if united, could not control both branches of the Legislature during any portion of that time. Therefore such an organization must have resulted either in utter failure or in the total overthrow of the Government. The material prosperity of the North was greatly dependent on the Federal Government; that of the the South not at all. In the first years of the Republic the navigating, commercial, and manufacturing interests of the North began to seek profit and aggrandizement at the expense of the agricultural interests. The navigating interests begged for protection against foreign shipbuilders and against competition in the coasting trade. Congress granted both requests, and by prohibitory acts gave an absolute monopoly of this business to each of their interests, which they enjoy without diminution to this day. The manufacturing interests entered into the same struggle early, and has clamored steadily for Government bounties and special favors. This interest was confined mainly to the Eastern and Middle non-slave-holding States. Wielding these great States it held great power and influence, and its demands were in full proportion to its power. The manufacturers and miners wisely based their demands upon special facts and reasons rather than upon general principles, and thereby mollified much of the opposition of the opposing interest. They pleaded in their favor the infancy of their business in this country, the scarcity of labor and capital, the hostile legislation of other countries toward them, the great necessity of their fabrics in the time of war, and the necessity of high duties to pay the debt incurred in our war for independence. These reasons prevailed, and they received for many years enormous bounties by the general acquiescence of the whole country. But when these reasons ceased

they were no less clamorous for Government protection, but their clamors were less heeded-- the country had put the principle of protection upon trial and condemned it. After having enjoyed protection to the extent of from 15 to per cent. It avoided sudden change, but the principle was settled, and free trade, low duties, and economy in public expenditures was the verdict of the American people. The South and the Northwestern States sustained this policy. There was but small hope of its reversal; upon the direct issue, none at all. All these classes saw this and felt it and cast about for new allies. The anti-slavery sentiment of the North offered the best chance for success. An anti-slavery party must necessarily look to the North alone for support, but a united North was now strong enough to control the Government in all of its departments, and a sectional party was therefore determined upon. Time and issues upon slavery were necessary to its completion and final triumph. The feeling of anti-slavery, which it was well known was very general among the people of the North, had been long dormant or passive; it needed only a question to arouse it into aggressive activity. This question was before us. We had acquired a large territory by successful war with Mexico; Congress had to govern it; how, in relation to slavery, was the question then demanding solution. This state of facts gave form and shape to the anti-slavery sentiment throughout the North and the conflict began. Northern anti-slavery men of all parties asserted the right to exclude slavery from the territory by Congressional legislation and demanded the prompt and efficient exercise of this power to that end. This insulting and unconstitutional demand was met with great moderation and firmness by the South. We had shed our blood and paid our money for its acquisition; we demanded a division of it on the line of the Missouri restriction or an equal participation in the whole of it. These propositions were refused, the agitation became general, and the public danger was great. The case of the South was impregnable. The price of the acquisition was the blood and treasure of both sections-- of all, and, therefore, it belonged to all upon the principles of equity and justice. The Constitution delegated no power to Congress to excluded either party from its free enjoyment; therefore our right was good under the Constitution. Our rights were further fortified by the practice of the Government from the beginning. Slavery was forbidden in the country northwest of the Ohio River by what is called the ordinance of That ordinance was adopted under the old confederation and by the assent of Virginia, who owned and ceded the country, and therefore this case must stand on its own special circumstances. The Government of the United States claimed territory by virtue of the treaty of with Great Britain, acquired territory by cession from Georgia and North Carolina, by treaty from France, and by treaty from Spain. These acquisitions largely exceeded the original limits of the Republic. In all of these acquisitions the policy of the Government was uniform. It opened them to the settlement of all the citizens of all the States of the Union. They emigrated thither with their property of every kind including slaves. All were equally protected by public authority in their persons and property until the inhabitants became sufficiently numerous and otherwise capable of bearing the burdens and performing the duties of self-government, when they were admitted into the Union upon equal terms with the other States, with whatever republican constitution they might adopt for themselves. Under this equally just and beneficent policy law and order, stability and progress, peace and prosperity marked every step of the progress of these new communities until they entered as great and prosperous commonwealths into the sisterhood of American States. In the North endeavored to overturn this wise and successful policy and demanded that the State of Missouri should not be admitted into the Union unless she first prohibited slavery within her limits by her constitution. After a bitter and protracted struggle the North was defeated in her special object, but her policy and position led to the adoption of a section in the law for the admission of Missouri, prohibiting slavery in all that portion of the territory acquired from France lying North of 36 [degrees] 30 [minutes] north latitude and outside of Missouri. The venerable Madison at the time of its adoption declared it unconstitutional. Jefferson condemned the restriction and foresaw its consequences and predicted that it would result in the dissolution of the Union. His prediction is now history. The North demanded the application of the principle of prohibition of slavery to all of the territory acquired from Mexico and all other parts of the public domain then and in all future time. It was the announcement of her purpose to appropriate to herself all the public domain then owned and thereafter to be acquired by the United States. The claim itself was less arrogant and insulting than the reason with which she supported it. That reason was her fixed purpose to limit, restrain, and finally abolish slavery in the States where it exists.

The South with great unanimity declared her purpose to resist the principle of prohibition to the last extremity. This particular question, in connection with a series of questions affecting the same subject, was finally disposed of by the defeat of prohibitory legislation. The Presidential election of resulted in the total overthrow of the advocates of restriction and their party friends. Immediately after this result the anti-slavery portion of the defeated party resolved to unite all the elements in the North opposed to slavery and to stake their future political fortunes upon their hostility to slavery everywhere. This is the party to whom the people of the North have committed the Government. They raised their standard in and were barely defeated. They entered the Presidential contest again in and succeeded. The prohibition of slavery in the Territories, hostility to it everywhere, the equality of the black and white races, disregard of all constitutional guarantees in its favor, were boldly proclaimed by its leaders and applauded by its followers. With these principles on their banners and these utterances on their lips the majority of the people of the North demand that we shall receive them as our rulers. The prohibition of slavery in the Territories is the cardinal principle of this organization. For forty years this question has been considered and debated in the halls of Congress, before the people, by the press, and before the tribunals of justice. The majority of the people of the North in decided it in their own favor. We refuse to submit to that judgment, and in vindication of our refusal we offer the Constitution of our country and point to the total absence of any express power to exclude us. We offer the practice of our Government for the first thirty years of its existence in complete refutation of the position that any such power is either necessary or proper to the execution of any other power in relation to the Territories. We offer the judgment of a large minority of the people of the North, amounting to more than one-third, who united with the unanimous voice of the South against this usurpation; and, finally, we offer the judgment of the Supreme Court of the United States, the highest judicial tribunal of our country, in our favor. This evidence ought to be conclusive that we have never surrendered this right. The conduct of our adversaries admonishes us that if we had surrendered it, it is time to resume it. The faithless conduct of our adversaries is not confined to such acts as might aggrandize themselves or their section of the Union. They are content if they can only injure us. The Constitution declares that persons charged with crimes in one State and fleeing to another shall be delivered up on the demand of the executive authority of the State from which they may flee, to be tried in the jurisdiction where the crime was committed. It would appear difficult to employ language freer from ambiguity, yet for above twenty years the non-slave-holding States generally have wholly refused to deliver up to us persons charged with crimes affecting slave property. Our confederates, with punic faith, shield and give sanctuary to all criminals who seek to deprive us of this property or who use it to destroy us. This clause of the Constitution has no other sanction than their good faith; that is withheld from us; we are remediless in the Union; out of it we are remitted to the laws of nations. A similar provision of the Constitution requires them to surrender fugitives from labor. This provision and the one last referred to were our main inducements for confederating with the Northern States. Without them it is historically true that we would have rejected the Constitution. In the fourth year of the Republic Congress passed a law to give full vigor and efficiency to this important provision. This act depended to a considerable degree upon the local magistrates in the several States for its efficiency. The non-slave-holding States generally repealed all laws intended to aid the execution of that act, and imposed penalties upon those citizens whose loyalty to the Constitution and their oaths might induce them to discharge their duty. Congress then passed the act of , providing for the complete execution of this duty by Federal officers. This law, which their own bad faith rendered absolutely indispensable for the protection of constitutional rights, was instantly met with ferocious revilings and all conceivable modes of hostility. The Supreme Court unanimously, and their own local courts with equal unanimity with the single and temporary exception of the supreme court of Wisconsin , sustained its constitutionality in all of its provisions.

Chapter 7 : Ten Letters On the Subject of Slavery by N L Nathan Lewis Rice online reading at calendrierderde

Excerpt from Ten Letters on the Subject of Slavery May it not be, that God, in his providence, sent the Africans to this country, that they might receive the light of.

Contact Us Lincoln on Slavery Abraham Lincoln is often referred to as "The Great Emancipator" and yet, he did not publicly call for emancipation throughout his entire life. However, the man who began as "antislavery" eventually issued the Emancipation Proclamation, which freed all slaves in those states that were in rebellion. He vigorously supported the 13th Amendment which abolished slavery throughout the United States, and, in the last speech of his life, he recommended extending the vote to African Americans. It also shows one of his greatest strengths: It was from this monumental work that these selections were taken. The roman numerals and numbers at the end of each section refer to the volume and page of the Collected Works. March 3, At the age of 28, while serving in the Illinois General Assembly, Lincoln made one of his first public declarations against slavery. The following protest was presented to the House, which was read and ordered to be spread on the journals, to wit: They believe that the institution of slavery is founded on both injustice and bad policy; but that the promulgation of abolition doctrines tends rather to increase than to abate its evils. They believe that the Congress of the United States has no power, under the constitution, to interfere with the institution of slavery in the different States. They believe that the Congress of the United States has the power, under the constitution, to abolish slavery in the District of Columbia; but that that power ought not to be exercised unless at the request of the people of said District. The difference between these opinions and those contained in the said resolutions, is their reason for entering this protest. Fragment on Slavery Lincoln often encountered views supporting slavery. In this fragment, he countered the arguments that slavery was justified based on color and intellect. It is color, then; the lighter, having the right to enslave the darker? By this rule, you are to be slave to the first man you meet, with a fairer skin than your own. You do not mean color exactly? By this rule, you are to be slave to the first man you meet, with an intellect superior to your own. But, say you, it is a question of interest; and, if you can make it your interest, you have the right to enslave another. And if he can make it his interest, he has the right to enslave you. II, October 16, Speech at Peoria, Illinois Lincoln, in a speech at Peoria, attacked slavery on the grounds that its existence within the United States made American democracy appear hypocritical in the eyes of the world. However, he also confessed his uncertainty as how to end slavery where it then existed, because he believed that neither colonization nor racial equality were practical. I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world -- enables the enemies of free institutions, with plausibility, to taunt us as hypocrites -- causes the real friends of freedom to doubt our sincerity, and especially because it forces so many really good men amongst ourselves into an open war with the very fundamental principles of civil liberty -- criticising [sic] the Declaration of Independence, and insisting that there is no right principle of action but self-interest. Before proceeding, let me say I think I have no prejudice against the Southern people. They are just what we would be in their situation. If slavery did not now exist amongst them, they would not introduce it. If it did now exist amongst us, we should not instantly give it up. This I believe of the masses north and south. Doubtless there are individuals, on both sides, who would not hold slaves under any circumstances; and others who would gladly introduce slavery anew, if it were out of existence. We know that some southern men do free their slaves, go north, and become tip-top abolitionists; while some northern ones go south, and become most cruel slave-masters. When southern people tell us they are no more responsible for the origin of slavery, than we; I acknowledge the fact. When it is said that the institution exists; and that it is very difficult to get rid of it, in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I should not know how to do myself. If all earthly power were given me, I should not know what to do, as to the existing institution. My first impulse would be to free all the slaves, and send them to Liberia, -- to their own native land. If they were all landed there in a day, they would all perish in the next ten days; and there are not surplus shipping and surplus money enough in the world to carry them there in many times ten days. Free them all, and keep them among us as underlings? Is it quite

certain that this betters their condition? I think I would not hold one in slavery, at any rate; yet the point is not clear enough for me to denounce people upon. Free them, and make them politically and socially, our equals? My own feelings will not admit of this; and if mine would, we well know that those of the great mass of white people will not. II, August 24, In a letter to his friend Joshua Speed, Lincoln freely expressed his hatred of slavery but he did not recommend immediate emancipation. You know I dislike slavery; and you fully admit the abstract wrong of it. So far there is no cause of difference. But you say that sooner than yield your legal right to the slave -- especially at the bidding of those who are not themselves interested, you would see the Union dissolved. I am not aware that any one is bidding you to yield that right; very certainly I am not. I leave that matter entirely to yourself. I also acknowledge your rights and my obligations, under the constitution, in regard to your slaves. I confess I hate to see the poor creatures hunted down, and caught, and carried back to their stripes, and unrewarded toils; but I bite my lip and keep quiet. You may remember, as I well do, that from Louisville to the mouth of the Ohio there were, on board, ten or a dozen slaves, shackled together with irons. That sight was a continual torment to me; and I see something like it every time I touch the Ohio, or any other slave-border. It is hardly fair to you to assume, that I have no interest in a thing which has, and continually exercises, the power of making me miserable. You ought rather to appreciate how much the great body of the Northern people do crucify their feelings, in order to maintain their loyalty to the constitution and the Union. I do oppose the extension of slavery, because my judgment and feelings so prompt me; and I am under no obligation to the contrary. II, July 10, Speech at Chicago, Illinois In this speech at Chicago, Lincoln reiterated his hatred of slavery and also his belief that it should not be touched where it then existed. I have always hated slavery, I think as much as any Abolitionist. I have been an Old Line Whig. I have always hated it, but I have always been quiet about it until this new era of the introduction of the Nebraska Bill began. I always believed that everybody was against it, and that it was in course of ultimate extinction. I have said a hundred times, and I have now no inclination to take it back, that I believe there is no right, and ought to be no inclination in the people of the free States to enter into the slave States, and interfere with the question of slavery at all. II, August 1, [?: As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy. II, October 7, Fifth Debate with Stephen A. To oppose him, they nominated Abraham Lincoln. The resulting Lincoln-Douglas debates gave each candidate ample opportunity to publicly express his opinions on slavery. Judge Douglas, and whoever like him teaches that the negro has no share, humble though it may be, in the Declaration of Independence, is going back to the era of our liberty and independence, and so far as in him lies, muzzling the cannon that thunders its annual joyous return; that he is blowing out the moral lights around us; when he contends that whoever wants slaves has a right to hold them; that he is penetrating, so far as lies in his power, the human soul, and eradicating the light of reason and the love of liberty, when he is in every possible way preparing the public mind, by his vast influence, for making the institution of slavery perpetual and national. III, October 13, Sixth Debate with Stephen A. Douglas, Quincy, Illinois In the Lincoln-Douglas debates, Douglas maintained that the Founding Fathers established this nation half-slave and half-free in the belief that it would always be so. Lincoln argued that the Founding Fathers considered slavery wrong, and firmly expected it to die a natural death. I wish to return Judge Douglas my profound thanks for his public annunciation here to-day, to be put on record, that his system of policy in regard to the institution of slavery contemplates that it shall last forever. We are getting a little nearer the true issue of this controversy, and I am profoundly grateful for this one sentence. Judge Douglas asks you "why cannot the institution of slavery, or rather, why cannot the nation, part slave and part free, continue as our fathers made it forever? I insist that they found the institution of slavery existing here. They did not make it so, but they left it so because they knew of no way to get rid of it at that time. When Judge Douglas undertakes to say that as a matter of choice the fathers of the government made this nation part slave and part free, he assumes what is historically a falsehood. More than that; when the fathers of the government cut off the source of slavery by the abolition of the slave trade, and adopted a system of restricting it from the new Territories where it had not existed, I maintain that they placed it where they understood, and all sensible men understood, it was in the course of ultimate extinction; and when Judge Douglas asks me why it cannot continue as our fathers made it, I ask him why he and his

friends could not let it remain as our fathers made it? III, October 15, Seventh and Last Debate with Stephen A. Douglas, Alton, Illinois To some Americans, the phrase "all men are created equal" applied only to some. To Lincoln, it applied to all. And when this new principle [that African Americans were not covered by the phrase "all men are created equal"] -- this new proposition that no human being ever thought of three years ago, -- is brought forward, I combat it as having an evil tendency, if not an evil design; I combat it as having a tendency to dehumanize the negro -- to take away from him the right of ever striving to be a man. I combat it as being one of the thousand things constantly done in these days to prepare the public mind to make property, and nothing but property of the negro in all the States of the Union. I have never sought to apply these principles to the old States for the purpose of abolishing slavery in those States. It is nothing but a miserable perversion of what I have said, to assume that I have declared Missouri, or any other slave State shall emancipate her slaves. I have proposed no such thing. Douglas, Alton, Illinois In the final Lincoln-Douglas debate, Lincoln claimed that the issues over which the two candidates had sparred, were not just issues of his time, rather, Lincoln believed that these debates were small battles in the larger war between individual rights and the divine right of kings. That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles -- right and wrong -- throughout the world. They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity and the other the divine right of kings. It is the same principle in whatever shape it develops itself.

Chapter 8 : Lincoln on Slavery - Lincoln Home National Historic Site (U.S. National Park Service)

Ten Letters on the Subject of Slavery [electronic resource]: Addressed to the Delegates From the Congregational Associations to the Last General Assembly of the Presbyterian Church.

Chapter 9 : Letter From Wendell Phillips, Esq.

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