

# THE VOICE OF FREEDOM.

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CHAUNCEY L. KNAPP, EDITOR.

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NUMBER

## THE VOICE OF FREEDOM.

For the Voice of Freedom.

**MR. EDITOR:**—Some time since I received a Newspaper from New York, entitled "Christian Journal, Extra." I had a right to expect from such a caption, that the paper contained some matter of signal importance to the Christian community. But I was surprised and mortified to find it completely filled, and closely printed too, with a controversy between the Ex. Committee of the Am. A. S. Society and the Board of Managers of the Massachusetts A. S. Society, the gist of which seems to lie in the question whether one party has, or has not, been wanting in courtesy to the other. That great and good men, associated in one of the grandest enterprises that ever called forth the energies of the master spirits of the world, could be diverted from their object long enough to preface and publish the Extra in question,—that they could appropriate the sum necessary to cover the expense,—that they could call the attention of the public, especially the noble army who have struck for the extermination of slavery, and the deliverance of three millions of their countrymen from worse than Egyptian bondage, to a controversy so trifling, and about which, neither party ought to have bestowed fifteen minutes' thought, is to my mind a heart-sickening consideration.

My anti-slavery brethren in this region, I am sure, will say, "It is a dreadful little thing for men to contend about." Should our Southern brethren, whom we are so desirous of reclaiming from the sin of slaveholding, get hold of the "Extra" I should not blame them for burning it. It is sad to think how much the cause of Freedom might have been advanced by the same sheet had it contained, instead of the worse than useless matter that fills it, an affectionate and earnest address to our brethren of the South, clearly setting forth the obligation, and beseeching them by every motive which can be drawn from Heaven, Earth and Hell to comply with the obligation to emancipate their slaves. Such an address Mr. Stanton, Mr. Birney, or Mr. Leavitt is abundantly able to prepare. Let me not be supposed, Mr. Editor, to represent Courtesy as of small importance between man and man, or between different bodies of men. Christianity, in the loveliness of its heavenly spirit, demands it of us all in our treatment of each other. But I beg that where a question arises whether it has been properly observed, the parties would settle it among themselves. Let me add that while charity is careful to render Courtesy, she is slow to demand it of others, slow to believe it has been withheld, and slow to complain when it manifestly has been.

C. WRIGHT.

For the Voice of Freedom.

**MR. EDITOR:**—It is sometimes said that slaves are contented and happy. I am not able to form an opinion to what extent this remark may be true, if it be true at all; for I was never in a slave state, technically so called, although there is something of slavery even in Vermont. I hope, however, that the opinion that slaves are contented to remain in their present condition, is not true, in any instance, if their contentment is but another name to stupidity and ignorance respecting their natural rights. Those who make this apology for slavery, certainly do not mean by it, that slaves are contented and happy because they are willing to submit to cruelty and oppression upon christian principle. Such an apology would be too palpably absurd. There seems however to be various opinions relative to the question, whether what is assumed in this apology be true or false. If I may be allowed to express an opinion, where I am rather destitute of facts to support it, I should say that I fear it is too true, that in a multitude of instances, slaves become insensible to their inalienable rights, and that they feel a contentment, at times, like that of the well-fed ox. But tell me not that the slave is contented and happy! A human being, held in servile bondage, deprived of the privileges and rights which God has given him, contented and happy! Ah, how fallen! His oppression has subdued the noble feelings of his nature. If he has not worn chains upon his feet or his hands, his mind has been enchained, and it has withered and palsied under the weight of oppression. He has forgotten that he is a man, capable of exercising the feelings of a human being. Tell me not, therefore, that men are contented in their bondage, if you would convince me that the evils of slavery are tolerable. For in no way can you more forcibly illustrate the ruinous effects of this cruel system. I know there is a christian submission, which we cannot but reverence wherever we find it. That slave who gives his back to the smiter from christian principle is worthy of admiration. But he who has had the noble feelings in his soul which were placed there by his maker, palsied instead of chastened and sanctified, is an object of pity. A man must have firmer nerves than I possess to see human beings driven to market like brute-beasts, or to see them cruelly goaded to their daily labour by a cruel and insulting task-master. But these are merely incidental evils connected with slavery, when compared with the ruin of the intellectual faculties, consciousness of natural rights and moral feelings. You may talk of whips,—of stocks,—of lacerated backs,—or, of the cruel rack, but do not tell me that the slave has forgotten that he is a man. It makes my soul sick! It makes me tremble for my country! Could we know that the slave, under all his privations, maintained a lively sense of what he is and what he may be, by walking in the fear of the Lord, we might commiserate his condition, but our concern would be mingled with consolation. But when we are told that he has so far forgotten that he is a man entitled to inalienable rights as man, the sad tale is completed and you have proved the system to be wilfully cruel without one extenuating circumstance.

H. C.

**Spiritual Dignity.**—We heard of a judicatory of the church, once, that had been guilty of a tyrannical act, towards a member who is an abolitionist, and it was intimated to this sufferer under ecclesiastical Lynch law, that if he would furnish them some pretext they would restore him. The man in the simplicity of his heart, exclaimed, "If they have done wrong why do they not say so; what do they want a pretext for?" "Oh," said the negotiator, "it will not do for a court to retract its steps; they must have some pretext; they cannot lose their spiritual dignity." Then let them keep it, said the suspended brother, "and make the most of it; I must live and die an honest man."—*Mass. Abolitionist.*

To the Manufacturers, Mechanics, and Laborers of the U. States.

CONCLUDED.

Third. Slavery is inimical to liberty from the pernicious influences it exerts upon the moral sentiments of slaveholders themselves.

Take for example the following proofs: Chancellor Harper, of S. C. in an address delivered before a literary society in S. Carolina asserts: "It is the order of nature and of God, that the being of superior faculties and knowledge, and therefore of superior power, should control and dispose of those who are inferior; it is as much in the order of nature that men should enslave each other, as that animals should prey upon each other."

Hence, we may infer the reason why those possessing the power deem it necessary to prevent as much as possible the acquisition of knowledge on the part of those subjected to their control, lest they should become troublesome chattels. A practical commentary is furnished us, in the fact that in a majority of the slaveholding States, there exist severe penal laws prohibiting the laboring classes from acquiring the knowledge of letters, or the art of reading. It will be observed, in the above abominable sentiment of a Southern Judge, no allusion is made to color as constituting a barrier to the encroachments of tyranny. In fact that distinction, if it ever did exist, is fast fading away in that polluted region, under the operations of a system that places the children of the same father in the incongruous and unnatural relation of master and slave, and that mingles the worst passions of human nature with the ties of blood.—They have become so accustomed to the spectacle of white slaves that they contemplate Northern operatives (the farmers and mechanics of the free States) in any other light than as the legitimate property of the capitalist, to be bought, and worked, and flogged, and sold\* at the will and pleasure of the master.

Governor McDuffie, in his annual message to the Legislature of South Carolina, a little more than two years ago, said:

"No community ever existed without domestic servitude, and we may confidently assert none ever will. In the very nature of things there must be classes of persons to discharge all the different offices of society, from the highest to the lowest. Some of these offices are regarded as degrading, though they must and will be performed. When these offices are performed by members of the political community, A DANGEROUS ELEMENT IS OBVIOUSLY INTRODUCED INTO THE BODY POLITIC."

It will be fortunate for the non-slaveholding states, if they are not, IN LESS THAN A QUARTER OF A CENTURY, driven to the adoption of a SIMILAR INSTITUTION, [slavery,] or to take refuge from robbery and anarchy under a military despotism. . . . In a word the institution of domestic slavery supersedes the necessity of an order of nobility. (!)

We do not find here, either, any allusion to color, on the contrary the laborers of the North are pointed out as fitting subjects for the slave trader. "A dangerous element," according to this high functionary, is introduced into the body politic, when they are permitted to be represented or become members of a community. These are not the opinions of a solitary individual, they were responded to by the Legislature of South Carolina, and are held in common by the leading politicians and statesmen of the South. One of them told Senator Morris (see his letter to the trustees of the Pennsylvania Hall) that it was "one of the unchangeable laws of Providence that one man should live upon the labor of another, and that American slavery was the best modification of that unalterable decree."

Mr. Leigh, in the Virginia Convention of 1829, said:

"There must be some peasantry; and as the country fills up, there must be more—that is, men who tend the herds and dig the soil, who have neither real nor personal capital of their own, and who earn their daily bread by the sweat of their

\*The following advertisements, extracted from Southern papers, will serve to show the working of the system at the South, and give us an insight into that contemplated to embrace the laborer of the North.

**GREAT BARGAINS, SPLENDID PROPERTY ON LONG CREDIT.**

\* A full set of **FIRST RATE MECHANICS**,—a large stock of horses, mules, &c. H. STIDGER. [Vicksburg, (Ms.) Register, Sept. 26, 1836.]

**FOR SALE, A MAN**, who is well acquainted with running a steam saw mill. Those wishing to obtain so valuable a boy, &c. THO. H. MERRILL. North Alabama, Tusculum, May 11, 1838.

**WANTED** to purchase two first rate SEAMSTRESSES, not over 22 years of age. Apply to DOUGLASS & PHILPOT. Mobile Morning Chronicle, June 8, 1838.

Here a mother and child are advertised to be sold "separately" or "in lots."

**WILL** be sold at Public Auction, without reserve, Elliott, 35 years of age, Tom, 14 years of age, yellow, Claring, 17 years of age, with child, born Aug. 17, 1837, Charlotte, 19 years of age, Mahaly, 31 years of age. Will be sold together, or separately, in lots to suit purchasers.

F. H. DOLBEARE & Co. Auctioneers. Enquirer, Columbus, Ge. May 24, 1838.

**20 DOLLARS REWARD.**—Ran away, a man named Hambleton, limps in his left foot, where he had been shot but a few weeks ago, while running away. THOMAS HUDNALL. Vicksburg Register, June 13, 1838.

**RUNAWAY**, Mary a black woman, has a scar on her back and right arm near the shoulder, caused by a Rifle Ball. ASA B. METCALF. Southern Argus, Columbus, (Ms) June 5, 1838.

If you imagine your complexion will secure you and your children from being the subjects of similar advertisements, read the following from the New Orleans Bee.

**DETAINED** in jail, MARIA, post-riding herself free, round face, CLEAR WHITE complexion. The owner of said slave, &c. P. BAYHI, Captain of the Watch. New Orleans Bee, [?] July 4, [?] 1837.

The following phrases are all copied from advertisements of PROPERTY.

Stevender, boat hand, carpenter, drayman, cartman, axeman, sawyer, carter, butcher, farmer, seamstress, outlier, washer and ironer, coachman, cooper, blacksmith, gardener, driver, bricklayer, steamboat fireman, saddler, teamster, laundress, porter, tailor, cabin boy, wagoner, pilot, midwife, plaiter, child's nurse, cook.

brov. I ask gentlemen to say, whether they believe that those who depend on their daily subsistence, can or do ever enter into our political affairs? THEY NEVER DO, NEVER WILL, NEVER CAN."

Professor Dew, of William and Mary College, in Virginia, speaks of slavery in the following impious strain:

"I would say, then, let us cherish this institution which has been built up by NO SIN OF OURS. Let us cleave to it as the ARK OF OUR SAFETY.—EXPEDIENCY, MORALITY, and RELIGION, alike demand its continuance; and perhaps I would not hazard too much in the prediction, that the day will come when the whole Confederacy will regard it as the sheet anchor of our country's LIBERTY." Again he says:

"Domestic slavery, such as ours, is the only institution which I know of, that can secure the spirit of equality among freemen, [i. e. among the aristocracy,] so necessary to the true and genuine feeling of republicanism, without propelling the body politic at the same time into the dangerous vices of agrarianism, and legislative intermeddling between the laborer and the capitalist. The occupations which we follow necessarily and unavoidably create distinctions in society. To say that all confer equal honor, if well followed even, is not true. THE HIRELINGS WHO PERFORM ALL THE MENIAL OFFICES OF LIFE, WILL NOT AND CANNOT BE TREATED AS EQUALS BY THEIR EMPLOYERS. And those who stand ready to execute all our commands, no matter what they may be, for mere pecuniary reward, cannot feel themselves equal to US, in reality, however much their reason may be bewildered by the voice of sophistry." [Professor D. then goes on to denounce "universal suffrage in a State where there are no slaves.]"

"Political power [at the South] is thus taken from the hands of those who might abuse it, and placed in the hands of those who are most interested in its judicious exercise, [i. e. the slaveholding tyrants.] HOW CAN HE GET WISDOM THAT HOLDETH THE PLOUGH, THAT DRIVETH OXEN AND IS OCCUPIED IN THE LABORS, AND WHOSE TALK IS OF BULLOCKS? . . . But whilst the political effects of our social system are so perfectly beneficial, the MORAL effects are no less striking and advantageous (!)—I have no hesitation in affirming that the relation between the capitalist and laborer in the South, is kinder and more productive of genuine attachment, than exists between the same classes any where else on the globe (!)—Free from that constant feeling of insecurity, that continually haunts the poor man of other countries, he moves on\* in the round of his existence, contented and happy."

Fourth. Slavery is dangerous to political liberty from the pernicious influence it exerts in the national council.

Educated as slaveholders are to look upon labor as a servile employment, belonging to the ignorant and degraded, and considering themselves as born to command; the wealthy among them cultivate exclusively those arts which will enable them most effectually to exercise an influence over their fellow men, and increase their power. Does not the history of our government furnish a melancholy proof with what success they have cultivated those arts? The unequal representation in our government, obtained in its organization by the proffer of a bonus, (a taxation proportionate) which they subsequently eluded paying, is the first proof and one in point; not content with this, they have doubled the number of slave States, and thus increased their unjust representation.—And although yet in the minority on the floor of Congress, the South may be said to rule the nation, for she has carried every important measure in her own way. Even the constitution itself opposes no barrier to the accomplishment of her wishes, her thirst for dominion. Witness the acquisition of Louisiana and Florida, (and her more recent attempts to add that of Texas,) the embargo—the late war—the violation of Indian treaties—the tariff and its repeal, and more recently the GAG Resolutions of Mr. Patton, forced upon the House without permitting debate, by the mandate of the Convention of Southern members:—The adoption (in substance) of Mr. Calhoun's Resolutions in the Senate:—The indefinite postponement or rejection, by the same body, of Mr. Morris' and Mr. Smith's Resolutions in favor of freedom of speech and of the press;—the Resolution of Charles G. Atherton, the Northern assassin of liberty, introduced at her bidding, on the 12th of Dec. last.

When the constitution provided for the representation of slaves, it was alleged that the South had not her share of power in the Senate, and that slavery would soon cease. Now, when 4,000,000 free inhabitants of the South have the same power in the Senate with 7,000,000 at the North, the people of the South have 24 representatives for their 'property.' In 1833, 3,797,577 free inhabitants of the slave States had the same power in Congress as 5,854,133 free inhabitants of the free States, i. e. 2 at the South overbalanced 3 at the North, and this disproportion constantly increases. Thus we give them power over us as a bounty on slaveholding.

If Northern freemen were as largely represented as Southern slaveholders were in 1833, 4,525,579 inhabitants would be entitled to our whole power in Congress, thus leaving 2,450,965 virtually UNREPRESENTED, a population which at the average of Southern representation, would be entitled to 15 Senators, and 63 Representatives. The effect in all questions where freedom and slavery come in collision, is the same as if all New England and Ohio were unrepresented!!!

\*Like a horse in a bark-mill.

24	1
141	261
240	480

The power of the North in 1833 was — of the Senate, & — of the House, — of the whole power of Congress, while by the census of 1836, the North had 310 — of the free population. At the same time the power of the South was — while her free population was less than — of the whole.

480	219
170	480
480	

This inequality is still to be made greater by the admission of Florida as a slave State, although none will pretend that she could be included in the alleged compromise.

Familiar with injustice and oppression from their infancy, slaveholders are disqualified to appreciate the force of moral obligations in their political as well as social relations, and consequently trample the rights of others under foot.

We will not now quote those newspaper paragraphs which have asserted that 'the people at the North must HANG ABOLITIONISTS in order to preserve southern trade,' or that 'public opinion at the South would justify Southern members of Congress in DRAGGING from their floor' an ex-President of the United States, or that any man who should presume to speak to the slaveholders on the immorality of slavery, 'in that same moment should have his tongue cut out and cast upon a dung-hill.' Let those things go for their value. We take official documents.

The following is extracted from resolutions 'agreed to by both houses of the Virginia Legislature, Feb. 16, 1836.'

"Resolved, That the non-slaveholding States are respectfully but earnestly requested promptly to adopt PENAL ENACTMENTS, or such measures as will EFFECTUALLY SUPPRESS ALL associations within their respective limits, purporting to be, or having the character of, abolition societies."

The following is from resolutions 'read three times and ratified in General Assembly' of N. C., Dec. 19, 1835.

"Resolved, That our sister States are respectfully requested to enact PENAL LAWS, prohibiting the PRINTING within their respective limits ALL such publications as MAY have a TENDENCY to make our slaves discontented."

The following is from resolutions 'unanimously adopted by both branches of the South Carolina Legislature, Dec. 16, 1835.

"Resolved, That the Legislature of South Carolina, having every confidence in the justice and friendship of the non-slaveholding States,—ANNOUNCES her CONFIDENT EXPECTATION, and she earnestly requests that the governments of these States will promptly and EFFECTUALLY SUPPRESS ALL those associations within their respective limits purporting to be abolition societies." &c. &c.

From resolutions adopted 'unanimously' by the Legislature of Georgia.

"Resolved, That it is deeply incumbent on the people of the North to CRUSH the traitorous designs of the abolitionists."

From resolutions of Alabama Legislature, Jan. 7, 1836.

"Resolved, That we call upon our sister States, and respectfully request them to enact such PENAL LAWS as will finally PUT AN END to the malignant deeds of the abolitionists."

The spirit which dictated these resolutions will not rest satisfied until the all-grasping spirit of slavery has swallowed up all rights except the right claimed by the strong and the cunning to traffic in the bodies and souls of the weak and ignorant.

Political liberty, it would seem by their vocabulary, consists in enslaving their fellow men—the robbery of the poor as one of their inalienable rights; and the bare discussion of those subjects, by the citizens of the non-slaveholding States, a gross infraction, or in their own language, 'an invasion of their vested rights that must be silenced and put down, in the dignified language of Mr. Wise, "with cold steel and Du Pont's best."

From the foregoing it must be obvious that institutions so at variance with each other as are those of the North and the South, cannot long co-exist under the same general government. We have seen with what strides the demon of oppression has advanced upon us. The foul leprosy which the framers of the constitution clearly saw was so repugnant to its fundamental principles that they refused to name it; under the delusive expectation that it would soon be banished by the force of truth and justice, has been extended by their recreant sons, and the 500,000 victims have increased to 2,500,000, seven new slave States have been added to the Confederacy, with a territory of 16,000 square miles, larger than that of all the free States.

We have witnessed the arrogant and tyrannical encroachments of its advocates and supporters, threatening to engulf every vestige of liberty.

Thank heaven, the dormant spirit of liberty has been awakened in the North—its faithful watchmen have sounded the alarm—no one who has watched the signs of the times can doubt for a moment that the struggle has commenced. A crisis is approaching in which one or the other must obtain the ascendancy. We have a deep interest at stake in the conflict. We have seen that southern statesmen now defend slavery on the ground that the colored race are the legitimate property of the white—but that laborers are rightfully the property of the capitalist. How soon and in what manner this conflict must terminate must depend in a great measure upon the yeomanry and mechanics of the free States—the numerical power is with us—we have yet a majority of members on the floor of Congress, provided they were faithful and true to our interest. If we are united in our efforts and unflinching in purpose, the victory will be ours. Not a victory of blood obtained by the sword, the musket and the bayonet, the instruments so often invoked by the dealers in human flesh—both in and out of Congress, but by the peaceable and constitutional instrumentality of the ballot box.

"That weapon that comes down as still As snow flakes fall upon the sod, But executes a freeman's will As lightning does the will of God."

Finally brethren, we have only to will, that here the proud waves of Southern arrogance shall be staid, and it is done. Let us firmly resolve not to support any man as a candidate for any office or station, possessing influence in the decision of the important question, be his other qualifications what they may, who is not the unequivocal, uncompromising advocate of equal rights. Let us worship at no altar, enter no temple where he who officiates as minister is the apologist of oppression. Let us abstain as much as possible from the use of the product of unrequited

above all, let us imbue the minds of our children with a just abhorrence of the occupation of man-stealer, that when they come to take offices on the stage of active life, they may carry our principles with zeal and efficiency.

ISAAC PIERCE, } COMMUNIST  
JOHN W. HILL, }

Ecclesiastical Action.

We extract the following excellent remarks, the subject of ecclesiastical action, from the annual report of the Maine Anti-Slavery Society.

"The evils of slavery in a political and economical point of view, enormous as they are, utterly insignificant, when compared with those of a moral and religious nature. The Commission therefore but regard with deep interest movements of the different religious bodies in relation to the cause of the slave."

It cannot for a moment be doubted, that it is the power of the Southern Church, understanding by this expression the great body of professed christians at the South, to bring about the speedy termination of Slavery. We speak not in exaggerated terms when we say, that the Southern Church holds in her hands the keys of the great prison house of American bondage. She may, when she pleases, open the doors, break the chains of the captives, bring them out to the glorious light of day, and restore them to the sweets of liberty and to all the immunities and privileges of the free.

The solitary individual, who may, at the South, bear his testimony against its giant iniquity, may be laughed down as a poor deluded fanatic, as a miserable specimen of moon-struck humanity; or he may be subjected to the inflictions of the code Lynch; or, in accordance with Senator Preston's murderous threat, be hung upon the gallows.—But this cannot be done with the whole church. Let the great mass of professed Christians at the South or any one of the leading denominations, awake to the discharge of duty; let those who minister at the altar cry aloud and spare not; let them lift up their voice as a trumpet to warn the people of their great transgression; let the private members enforce their teachings by a consistent example—and the death blow to slavery is struck. In this view of the subject, the actual position of the southern church in reference to the enslaved, becomes a matter of deep and solemn interest. And how mournful the spectacle here presented! The great body of the church polluted with the very sin it ought to reprove! The southern church hugging closely and more closely still to her bosom, the putrid carcass that, by her own confession, is sickening and destroying her!—She that could be a light to others, herself the source of darkness!—she that should be the teacher of others, herself the blind leader of the blind!—she that should be a fountain of purity and life, the noxious communicator of moral pestilence and death!

As a general fact, southern church members are holders of slaves. Yea, even from their own brethren in Christ, they withhold the lamp of life, deny them marriage as a legal right, consign them over to concubinage or indiscriminate prostitution, sell for gain the image of their Lord, and make merchandise of the purchase of his blood. Says the Rev. James Smylie of Mississippi, himself a Rev. defender of slavery, "If the buying, selling or holding a slave for the sake of gain is a heinous sin and scandal, then verily, three fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians in eleven States of the Union are of the devil. They hold, if they do not buy and sell slaves."

Southern christians and christian ministers stand in the front rank of the apologists of slavery, side by side, with the Calhouns, the Harpers, the McDuffies of the South. They come out in public, with the Bible in their hands for its defence. They torture the writings of prophets and apostles in its support, and blasphemously charge the sanctioning this mystery of iniquity, this monstrous system of outrage and wrong, upon Him whose express command is, 'to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke.'—Openly and unblushingly, is the doctrine now taught by Southern christians, in accordance it is feared with the general sentiment of the churches, that there is no moral evil in slavery,—no moral evil in a system which darkens intellect, destroys responsibility, effaces the image of God from the soul, and pollutes all that are connected with it! Thus, so far from exerting an influence for the destruction of slavery, the Southern church has become its main pillar and support.

The truth of these allegations may be established by the most indubitable testimony. We omit the sickening details however, with a few exceptions by way of illustration.

The Rev. J. C. Postell in an address to the citizens of Orangeburg, S. C. draws the following conclusions, viz:

"From what has been premised, the following conclusions result: 1. That slavery is a judicial visitation. 2. That it is not a moral evil. 3. That it is supported by the Bible. 4. It has existed in all ages. It is not a moral evil. The fact that slavery is a DIVINE APPOINTMENT, would be proof enough with the Christian that it cannot be a moral evil. So far from being a moral evil, it is a merciful visitation. It is the Lord's doing and marvellous in our eyes."

The Charleston Union Presbytery, Resolved, That in the opinion of this Presbytery, the holding of slaves, so far from being sin in the sight of God, is no where condemned in his Holy Word—that it is in accordance with the example, or consistent with the precepts of patriarchs, prophets and apostles.

The Harmony Presbytery of South Carolina, passed unanimously the following among other resolutions:

Resolved, That as the relative duties of master and slave are taught in the Scriptures, in the same manner as those of parent and child, and husband and wife, the existence of slavery itself is not opposed to the will of God; and whosoever has a conscience too tender to recognize the relation as lawful, is 'righteous overzealous and cruelly persecuting' above what is written, and has

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