

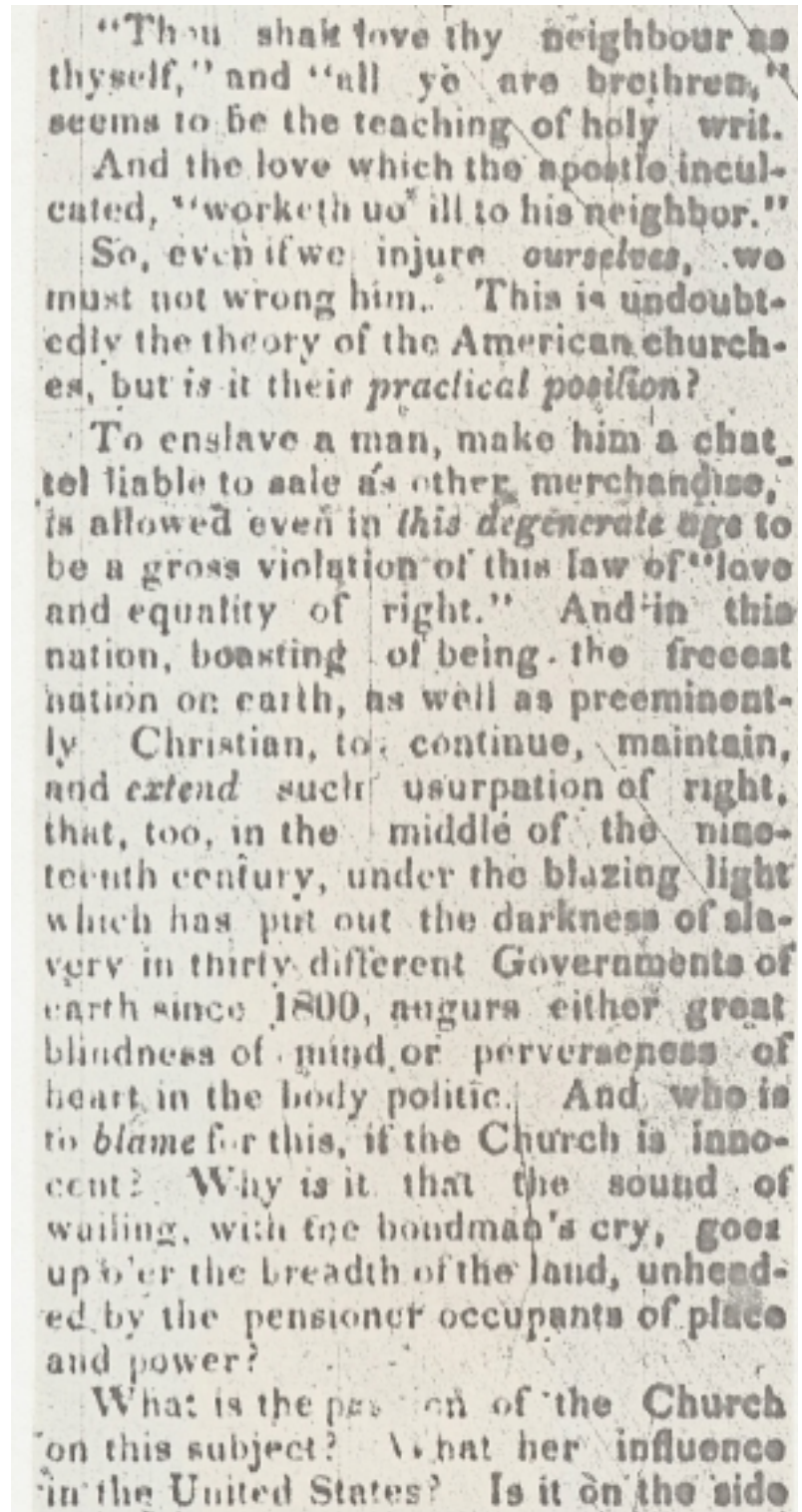
"Thou shalt love thy neighbour as thyself," and "all ye are brethren," seems to be the teaching of holy writ.

And the love which the apostle inculcated, "worketh no ill to his neighbour."

So, even if we injure *ourselves*, we must not wrong him. This is undoubtedly the theory of the American churches, but *is* it their *practical position*?

To enslave a man, make him a chattel liable to sale as other merchandise, is allowed even in *this degenerate age* to be a gross violation of this law of "love and equality of right." And in this nation, boasting of being the freest nation on earth, as well as preeminently Christian, to continue, maintain, and *extend* such usurpation of right, that, too, in the middle of the nineteenth century, under the blazing light which has put out the darkness of slavery in thirty different Governments of earth since 1800, augurs either great blindness of mind or perverseness of heart in the body politic. And who is to *blame* for this, if the Church is innocent? Why is it that the sound of wailing, with the bondman's cry, goes up o'er the breadth of the land, unheeded by the pensioner occupants of place and power?

What is the [position] of the Church on this subject? What her influence in the United States? Is it on the side



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of slaveocracy, or on the side of the slave? If the Church is innocent, she will welcome the research; if she is *guilty*, the sooner it is made known the better, for she claims "*without spot or blemish*" is her standard and, her aim.

But, as Church members would prefer investigating for themselves, (and alone). I will only take a "*side view*" of the body, for a moment.

The grand sects or divisions of the Church at the South all know, have gone backward in their position more than the shadow on the Dial of Ahaz, since 1780. Then liberty and right were the PoleStar and Sun of the political horizon, even for British-born subjects!

Then, a "three-penny tax on tea, and one cent on a sheet of fools-cap," was insufferable tyranny; and a seven years war was waged, to teach King George the rights of his subjects, and wipe off the foul oppression. Now, to take all a man earns, his lifetime, his wife and children, his spelling-book and Bible, and then sell him. American-born, away from the home of his childhood and the graves of his fathers, against his consent, is very good morality! Neither the practice nor apology of such outrage is any bar to the communion table or the pulpit.

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Nay, more: to cast public odium on those who preach the doctrines of the Declaration and the New Testament on this subject, is, with these Southern patriarchs, a sure passport to public confidence and exalted honors in Church and State. The Southern people, taught by the high priests of the peculiar institution to use the old fashioned Canaanitish glasses, can't see any difference between a piece of property and a man; between the right of dominion over the beasts of the field, and lording it over their brethren; between setting Christ in the person of his disciples, and Jehovah's right to a human soul!

All moral diseases are catching. As they dare not say, "Stand by, I am holier than thou"—pityingly these Churches of the Pilgrims say, "it's an evil;" but if you will hold slavery to your bosom, we will welcome both to ours. We have long voted for your friends, and as that is a thousand-fold higher honor than fellowship at table, how can we bid you out—away from the table of the Lord!

Some (not a few,) we know feel that your works are works of sin, and ought to be rebuked, unless you place your brother by your side. But really, in our present plight, our lust for pleasure,

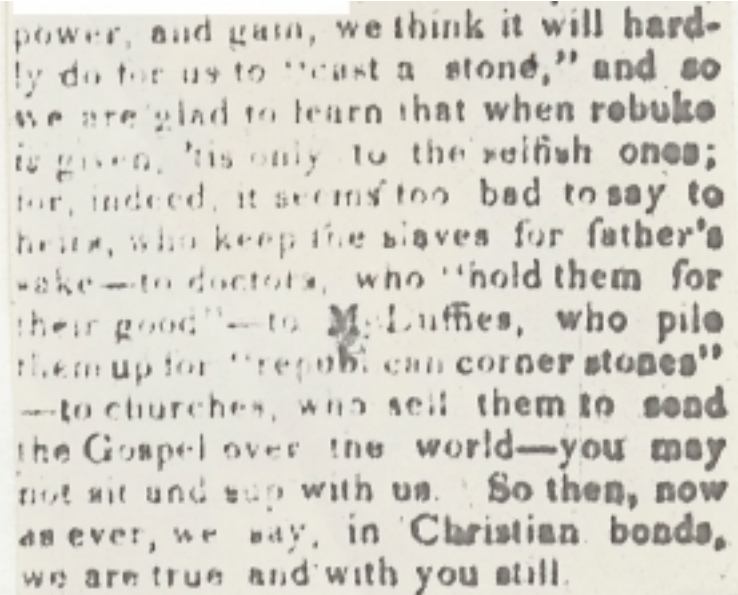
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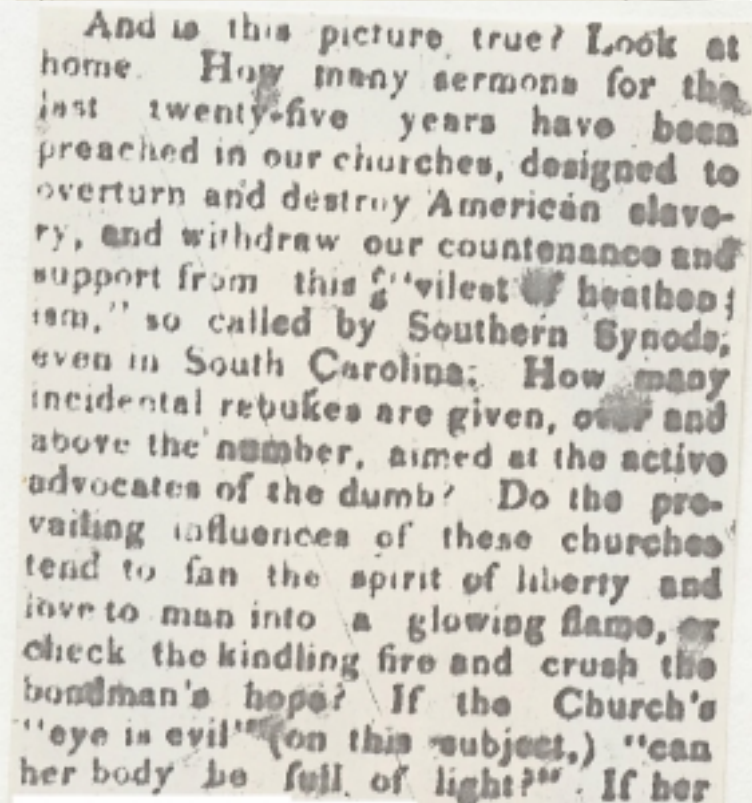
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power, and gain, we think it will hardly do for us to "cast a stone," and so we are glad to learn that when rebuke is given, it's only to the selfish ones; for, indeed it seems too bad to say to [heirs] who keep the slaves for father's sake—to doctors who "hold them for their good"—to [Mr.] Luffies, who pile them up for "republican corner stones"—to churches, who sell them to send the Gospel over the world—you may not sit and sup with us. So then, now as ever, we say, in Christian bonds, we are true and with you still.

And is this picture true? Look at home. How many sermons for the last twenty-five years have been preached in our churches, designed to overturn and destroy American slavery, and withdraw our countenance and support from this "vilest of heathenism," so called by Southern Synods, even in South Carolina. How many incidental rebukes are given, over and above the number, aimed at the active advocates of the dumb? Do the prevailing influences of these churches tend to fan the spirit of liberty and love to man into a glowing flame, or check the kindling fire and crush the bondman's hope? If the Church's "eye is evil" (on this subject,) "can her body be full of light?" If her

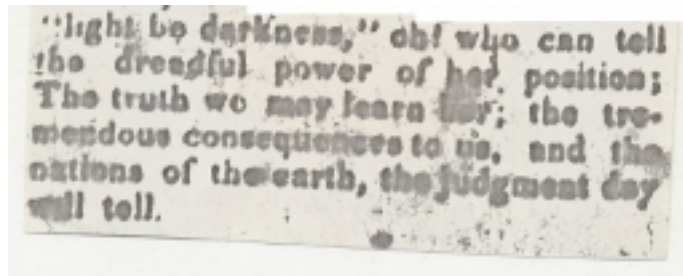


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the dreadful power of her position;  
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