

LECTURES

ON

d
SLAVERY AND ITS REMEDY,

Augustine
BY AMOS A. PHELPS,
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ERRATA.

Page 81, 17th line from bottom, for 'double meaning,' read *double dealing*.

Page 112, 3d line from bottom, for 'pungents,' read *unguents*.

Page 156, top line, for 'teach,' read *touch*.

Page 162, 11th line from top, for 'physical moral,' read *physico-moral*.

Page 165, 9th line from top, for 'trampled under foot,' read *trampled them under foot*.

Page 181, top line, for 'ah ?' read *eh ?*

THE OPINION OF ONE HUNDRED AND TWENTY-FOUR CLERGYMEN.

TO THE PUBLIC.

The following, as will be seen, is an expression of opinion from quite a number of clergymen, on the much agitated subject of slavery and its remedy. It is due to those, who have thus consented to come before the public as the advocates of immediate emancipation, to say, that they have done it at my solicitation as an individual, in my individual capacity, and not as associated with any particular society. They are not, therefore, to be considered as committed by this act to any society, or to any sentiments not expressed in the document to which they have annexed their names. The object, and the only object aimed at in this measure, is to secure a decided expression of opinion on these two *cardinal points*, 1. That Colonization is not an adequate remedy for slavery, and must therefore be abandoned for something that is; and 2. That the scheme of Immediate Emancipation is such a remedy, and is therefore to be adopted and urged. Such, as will be seen, is the substance of the following

DECLARATION OF SENTIMENT.

‘The undersigned, after mature deliberation, feel themselves constrained by a sense of duty to God and man, to make the following expression of opinion. We believe,

1. That Slavery in our land is a great and threatening evil.

2. That it is a great and crying national sin.

3. That every man whether he live at the North, South, East or West, is personally responsible, and has personal duties to discharge in respect to it.

4. That every man, who adopts opinions or pursues practices, which adopted and pursued by all others, would go to perpetuate this sin, does thereby become personally guilty in respect to it.

5. We believe that slavery, like other sins, ought to be remedied as soon as the nature of the case admits; and further, that the nature of the case admits the *possibility* and therefore imposes the obligation of Immediate Emancipation.*

6. That such emancipation is both the duty and the interest of the master.

7. That although the people of the non-slaveholding States, have not the right of physical or legal interposition in the case, they have the right, and that it is their solemn duty to do what they can by 'light and love' to enlighten the public mind, arouse the public conscience, and change and elevate the tone of public sentiment on the subject, in every section of the land.

And *finally*, we believe that the grand obstacle, to the abolition of this sin, lies in the *will* of the slaveholder—that this will being changed, there would of necessity be a change in the various laws and other obstacles which have grown out of it; and that this will is to be changed, (1), by the power of public sentiment among non-slaveholders, and (2), by means of kind, candid, and thorough discussion with slaveholders themselves.

In respect to the scheme of Colonization, which at the North professes to be a scheme of gradual and ultimate, through '*incidental*' emancipation, we feel constrained to say—

1. That whatever its merits are, it can never be an adequate remedy for slavery; and

2. That the time has now come when the friends of God and man ought to take a higher stand, and adopt and act on principles which lay the axe *directly* at the root of the tree.

* For the explanation of this phrase see Lecture 3, pp. 177—179. I suppose all who have signed this document understand Immediate Emancipation, substantially, as it is there explained.

MAINE.

Rev. George Shepard,	Pastor Cong. Church,	Hallowell,
" Thomas Adams,	" " "	Vassalboro',
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" H. Richardson, (late)	" " "	Sydney,
" Samuel Talbot,	" " "	Wilton,
" Alden Boynton,	" " "	Industry,
" J. P. Fessenden,	" " "	S. Bridgton,
" Charles Soule,	" " "	N. Bridgton,
" Josiah F. Hawes,	" " "	Topsham,
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Wm. Smith, Prof. Math.,	Bowdoin Col.,	Brunswick,
Joseph C. Lovejoy,	Licentiate Cong. Church,	Bangor,
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" Amos Blanchard,	" " "	"
" Giles Pease,	" " "	"
" Asa Rand,	" " "	"
" D. S. Southmayd,	" " "	"
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" Aaron Pickett,	" " "	Reading,
" Ebenezer Gay,	" " "	Bridgewater,
" C. J. Warren,	" " "	Weymouth,
" John B. Cowles,	" " "	Princeton,
" D. Brigham,	" " "	E. Randolph,
" M. Thatcher,	" " "	N. Wrentham,
" T. Thatcher,	" " "	Boston,
" Martin Moore,	" " "	Cohasset,
" Luther Wright,	" " "	Woburn,
" Geo. Trask,	" " "	Framingham,
" Samuel Lee,	" " "	Sherburne,
" Elijah Demond,	" " "	Holliston,
" Jacob Ide,	" " "	Medway,
" Otis Thompson,	" " "	Rehoboth,
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" W. H. Bidwell,	" " "	Medfield,
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" Joshua V. Himes,	Christian Connec.	"
William Coe,	"	Assonnet,
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E. Palmer,	" South Cong. Church,	S. Natick,
N. S. Spaulding,	Meth. "	Newbury,
E. Seagrave,	Pastor Bap. Church,	Scituate,
S. Lawton,	Prim. Monson Acad.	Monson,
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Thomas Williams,	Cong. Providence.

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J. Parker, (late)	" 1st " " "	"
Beriah Green,	Prim. Oneida Institute,	Whitesboro',
J. Leavitt,	Ed. N. Y. Evangelist,	New-York,
George Bourne,	Pas. N. st. 3d. Dutch Ref. Ch.	"
J. Middleton,	" East Bap. Ch.	"
C. W. Denison,	Ed. N. Y. Emancipator,	"
Wright, Jr.	Sec. American A. S. Society,	"

CONNECTICUT.

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Nicholas Branch, Bap.	Pomfret,
James Boyle, Pastor Free Cong. Ch.	New-Haven,
Isaiah Atkins, " 1st " "	Killingly,
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J. A. Pepon,	" " "	Painsville,

Rev. Nathaniel Cobb, Pas. Pres. Church,	Hamden Centre,
" Henry T. Kelly, " " "	Kingsville,
" Daniel Millar, " " "	Farmington,
" Wm. Beardsley, " " "	Jefferson,
" John H. Russ, " " "	Gustavus,
" S. Crothers, " " "	Greenfield,
" E. Barber, " " "	Milan,
" J. J. Shipherd, " " "	Russia,
" H. Bushnell, " " "	Delhi,
" J. Monteith, " " "	Elyria,
" Asa Mahan, " 6th " "	Cincinnati,
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" John Morgan, Prof. Math. & Nat. Philos- ophy, Lane Sem.	Cincinnati,
T. D. Weld, " " "	"
Rev. Wm. R. Weeks, D. D. Pas. 4th Pres. Ch.	Newark, N. J.
" S. Williams, " 1st Bap. "	Pittsburg, Pa.
" J. Morris, " Welch " "	" "
" Thos. Cole, Pastor Pres. Ch.	Newport, Ky.
" Wm. Jenkins.	
" James Howey.	

It is due to the Anti-Slavery cause to say, that these are by no means all the individuals, who are known as taking the ground of immediate emancipation.

* " On Tuesday the 10th inst. he made his last effort to guide a pen,—he ardently wished to sign his name to the declaration of sentiment to be printed with Bro. Phelps' Lectures forthcoming on slavery. His paper was ruled for him, and all things prepared. He took the pen—traced all the letters of his first name, but found that one of them was transposed—laid down the pen calmly and said—'I can write no more—I've blundered here—Brother, will you write my name, and give the date and place where I am?' 'Those principles,' added he, 'are eternal truths, and cannot be shaken.' 'I wish to give them my testimony.'" This is an extract from a letter of Rev. R. S. Storrs of Braintree, to President Beriah Green, giving some account of President Storrs' last moments. The cause of the oppressed, 'the suffering and the dumb,' lay near his heart to the last. He gave it his *dying testimony*.

One word more. I have solicited the names of persons of various denominations, not to swell the number, but to make the impression at the outset that this, like the cause of Temperance, is a common cause—a common work.

To those who have given their names as above, I would here return my sincere and hearty thanks. The sentiments to which they have thus pledged themselves are at present unpopular, but 'in patience possess ye your souls.' They are the sentiments of truth and righteousness, and therefore, spite of the wrath of man, they will yet triumph over error and oppression.