

I said, that by your conduct, you subscribe your approbation of the whole slave-trade. I farther accuse you as an accomplice in all the cruel and murderous treatment that slaves have ever endured. I know you disapprove of it; but that avails you little while you help forward the affliction. While you lay the foundation stone, upon which the whole structure of their cruel treatment is raised, it will not justify you to say, Let not the building go on.— While you open the sluice, in vain do you cry out, stop the stream. You do what in you lies to make all men believe the slave trade lawful; and the native and necessary consequence of that, with respect to the most part of mankind, is every species of cruelty. While you teach men to consider their fellow-creatures as their property, in vain will you teach them to be tender-hearted towards them; in vain will you attempt to restrain them from taking every advantage of them which their covetous hearts, or haughty dispositions can inspire or suggest, whether by hard-labour, hunger and nakedness, or by beating, whipping or killing. Can you really believe that any man will consider his property as his equal, and treat it accordingly? I defy all the world to prove it unlawful for me to kill and eat that man whom I may lawfully buy and sell, like my ox or my horse. Is it not very evident that I have the same right to butcher a man myself, that I have to sell him to a butcher? I must not indeed wantonly kill my ox, or destroy any part of my property; neither might I kill my Negro without cause, upon supposition that he were my property; but a little necessity or advantage would justify the one and the other. If such be the consequence of your conduct, how horrible! in vain will you object here that slaves are rational creatures, and must be treated as such. Reverend Sir, if they be rational creatures, then the whole world is not a sufficient ransom for one of them; then they cannot be redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. Reverend Sir, you know that He, who well understood their worth, bought many of them to God by his blood, for nothing less would have been a sufficient price; and they shall sit with him upon his throne for ever and ever, and, at the great day of Judgment, they shall stand at his right hand, and doom many of their masters to eternal slavery, torment and death. “Know you not that these slaves shall judge the world?” If you reply, that you do not buy and sell their souls; I answer, neither do you whip or kill their souls, (blessed be God! this is out of the reach of their haughtiest tyrants); but as you cannot buy and sell their bodies without their souls, the almighty Judge will account that done to the man which you do the body. Were you self-consistent, Reverend Sir, you would not, to vindicate your conduct, plead their rationality; but, like your West-indian and continental friends, who deal extensively in that commodity, you would deny that slaves have any rational faculties at all, or any soul different from that of a brute:— Hereby you would at once establish the lawfulness of the trade, and quiet all the pangs of conscience. Bursting her troublesome shackles, you would feel yourself at full liberty to roam without remorse through a field extensive and unconfined as your fancy, and to bargain in human flesh at any rate, and to any amount you pleased. And, believe it, that argument which takes away the souls of slaves, whencesoever you will fetch it, is the only one, that will render your conduct fair and honourable; for as long as you believe slaves to be men, busy, meddling conscience will not suffer you to keep quiet possession of your spoil. The traders that deny the rationality of their slaves, act, at least, an open and consistent part. They attempt not the impossibility of keeping a good conscience, and the profits of an unlawful trade too, therefore generously quitting all claims to the former, they turn their whole attention to the latter. But, Reverend Sir, will you tell me what is the genuine reason why your friends of the slave-trade, act a part so incongruous to human nature as to degrade a fourth part of mankind into the rank of brutes? Sure it must be some uncommonly forcible temptation that shall reduce me to assert, That my brother, (who is indeed wiser than myself) is an irrational animal. I can make only one conjecture about it, viz. That it possibly flows from a secret conviction of soul that no feebler spring will sustain that commerce upon which they have resolved,

Reverend Sir, Let me ask you does not your practice in keeping a slave contradict your daily prayers? It surely does. Do not you pray for the downfall of Babylon? Yes. Then you pray in effect for the total abolition of slavery, see Rev. xviii. 11, 12, 13. But were the cry presently heard “Babylon the great is fallen, is fallen, and shall no more arise,” where would you take your stand? Not among those that say, “Rejoice over her, thou Heaven, and ye holy apostles