

**PROTEST
AGAINST AMERICAN SLAVERY, BY
170 UNITARIAN MINISTERS.**

We the undersigned, disciples of Christ and Ministers of his Gospel, in bearing our solemn testimony against the system of American Slavery, deem it proper in the first place to declare the grounds of our action.

We owe to three millions of Slaves, our fellow men and brethren, to do what we rightfully can to undo their burdens. The wrongs of the Slave, however distant he may be, are our wrongs; for Jesus has taught us that every sufferer whom we can relieve is our neighbor, though a stranger, of another race and in a distant land.

We owe it to Slaveholders, our fellow-men and brethren, whom we believe to be in a position hostile to the influences of Christianity, to speak a word of warning concerning the moral evil and inhumanity of the system with which they are connected.

We are the more obliged to bear this testimony because the Gospel of Christ cannot now be fully preached in the Slaveholding States. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our own experience show, have made it impossible for the Southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned. Consequently Southern men of better character, who would not, perhaps, themselves sanction such constraint, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion nor the instincts of humanity, nor the first principles of American liberty have taught them that the system is wrong, their ignorance may not be wholly their fault, but it would be ours were we to suffer it to remain. That they have been educated to believe that Slaveholding is right, may be a reason why we should not severely blame them, but it is also a reason why we should show them the truth; since the truth on this subject must come to them, if at all, from the free States, through books, writings, and public opinion.

These reasons would induce us to speak even if the North were doing nothing to uphold Slavery. But by our political, commercial, and social relations with the South, by the long silence of Northern Christians and Churches, by the fact that Northern men, going to the South, often become Slaveholders and apologists for Slavery, we have given the Slaveholders reason to believe that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence therefore is upholding Slavery and we must speak against it in order not to speak in its support.

Especially do we feel that the denomination which takes for its motto "Liberty, Holiness and Love," should be foremost in opposing this system. More than others we have contended for three great principles,—individual liberty, perfect righteousness, and human brotherhood. All of these are grossly violated by the system of Slavery. We contend for mental freedom; shall we not denounce the system which fetters both mind and body? We have declared righteousness to be the essence of Christianity; shall we not oppose that system which is the sum of all wrong? We claim for all men the right of brotherhood before a universal Father; ought we not to testify against that which tramples so many of our brethren under foot?

These reasons would lead us to speak individually and separately. But our combined voices may be heard more widely and be more regarded; and we therefore speak in company. As we do not, as a denomination, combine in subscribing creeds and fixing systems of theology, the more should we be ready to unite in practical endeavor to remove moral evils. As our principles of religious liberty do not permit us to exclude our brethren who are Slaveholders from our Christian fellowship, the more should we testify against the Slave System itself. Some individuals may think they hold Slaves for the good of their bond-

men, in order to give them their liberty under more favorable circumstances. We cannot regard such Slaveholders as we do those who hold their fellow beings as property for the sake of gain or personal convenience. Leaving to God to decide on the comparative guilt or innocence of individual Slaveholders, we pronounce the system unchristian and inhuman.

And more especially do we feel bound to lift up our voices at the present time, when the South has succeeded in compromising the nation to the support of Slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has by a new measure solemnly assumed the guilt and responsibility of its continuance; when free Northern citizens, without any alleged crime, are thrown into Southern prisons and sold to perpetual bondage: when our attempts to appeal respectfully to the Federal Courts are treated with contumely, so that the question is no longer whether Slavery shall continue in the Southern States, but whether Freedom shall continue in any of the States. Now, therefore, when our reliance on political measures has failed, it is time to trust more fully in the power of Truth. To the schemes of party leaders, to political majorities, to the united treasures, arms, domains and interests of the nation, pledged to the extension and perpetuation of the system, let us now oppose the simple majesty and omnipotence of Truth. "For who knows not that Truth is strong,—next the Almighty?"

We, therefore, ministers of the Gospel of Truth and Love, in the name of God the Universal Father, in the name of Christ the Redeemer, in the name of Humanity and Human Brotherhood, do solemnly protest against the system of Slavery as unchristian and inhuman,—

Because it is a violation of the law of Right, being the sum of all unrighteousness which man can do to man, depriving him not only of his possessions but of himself. And, as in the possession of one's self are included all other rights, he who makes a man a slave commits the greatest possible robbery and the greatest possible wrong.

Because it violates the law of Love, which says, "Whatsoever ye would that men should do unto you, do ye even so to them."

Because it degrades man, the image of God, into a thing; changes persons into property; and, by violating the dignity of the human soul, is a constant sacrilege against that soul which the Scriptures declare to be the "Temple of the Holy Ghost."

Because it necessarily tends to pollute the soul of the Slave,—producing all vices, and fostering habits of indolence, sensuality, falsehood, treachery, theft, moral stupor and perpetual childhood,—by taking away Hope, which God has appointed as the lightener of toil, the spur to exertion, and the seed of progress, and by destroying the sense of responsibility, which is the bond that connects the soul with God.

Because it tends to defile the soul of the master, as unlimited power must generally produce self-indulgence, licentiousness, cruelty, arrogance, and a domineering spirit,—qualities utterly opposed to the humility, meekness, and self-denial of Christ. We cheerfully admit that some, both of the Slaveholders and Slaves, have nobly resisted these influences and shown us virtues which we should be proud to imitate. But we know that the prevailing tendency of the system is nevertheless evil, and that it must always offer manifold temptations and inevitable occasions to sin.

Because this system, as the indispensable condition of its continuance, must restrict education, keep the Bible from the Slave, make life insecure in the hands of irresponsible power, deprive female innocence of protection, sanction adultery, tear children from parents and husbands from wives, violate the divine institution of families, and by hard and hopeless toil make existence a burden.

Because Slavery, as all history testifies, eats out the heart of nations, and tends every year more and more to sear the popular con-

science and impair the virtue of the people. It neutralizes the influence which we ought to exert on the world as a nation whose mission it is to extend the principles of political freedom. It degrades our national character, making us appear before mankind as solemn hypocrites who declare "that all men are equal," and yet persist in holding a portion of them as Slaves,—who declare that "all are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," and yet take these rights from a sixth part of their own community. Constantly to profess one thing and constantly practice another must destroy the sinews of national virtue.

In pure obedience to these principles which no circumstances can obscure and no time can change, we protest against any attempt to defend this system on the ground that the Slaves are often treated kindly. It is not a question of treatment, but of right; and the greatest kindness would be no compensation for the rights which are withheld.

We protest against any attempt to defend the system from the letter of the Scriptures or from practices recorded in the Old Testament, as a libel on God and Christ, which would tend, so far as the attempt succeeded, to destroy our confidence in the Bible. If this system was not prohibited among ancient nations by positive law, it was not for the reason that it was right, but that, like polygamy and other evil practices, "it was suffered for a time because of the hardness of their hearts." And if, from the imperfect knowledge under the old dispensation, "the time of this ignorance God winked at," yet now in the light of the Gospel, "he commands all men everywhere to repent."

Finally, while we prescribe no man's course of action, we earnestly implore all to put forth their full energy, and in the most efficient modes, to show decidedly their sympathy with the Slave, and their abhorrence of the system of oppression of which he is made the victim.

We implore our brethren at the South, especially those who hold the same faith as ourselves, to show their faith by their works; to come out from all participation in this sin, and, in the way they deem best, "to undo the heavy burden and let the oppressed go free."

We implore our brethren at the North, who may go to reside in Slaveholding regions, to go determined to make every sacrifice of profit or convenience rather than become the abettors of this inhuman institution.

We implore all Christians and Christian preachers to unite in unceasing prayer to God for aid against this system, to lose no opportunity of speaking the truth and spreading light on this subject, in faith that the truth is strong enough to break every yoke. We pray them to remember those whose hearts were in this cause, who have ascended on high. If Channing, Follen, Worcester, and Ware, are still mindful of what is passing below, they must be looking to us to take their places and do their work. Wherefore seeing we are compassed by such witnesses, let us lay aside every weight, and do the work of him who sent us, while it is day.

And we, on our part, do hereby pledge ourselves before God and our brethren, never to be weary of labouring in the cause of human rights and freedom, till Slavery be abolished and every Slave made free.

[Here follow the names of One Hundred and Seventy Ministers of the Unitarian Denomination.]

THE COURAGE OF JESUS.

[For the Bible Christian.]

There was courage in our Saviour's unfurling his kingly glory before the jealous lords of Jerusalem. It was daring the Pharisees to do their worst. It was arraigning their power before their own tribunal. It was bidding their crouching slaves look up from a taper's glimmer to the noonday radiance of the royal sun. Assuredly the priesthood keenly felt his triumphal entry into their seat of despotic power—and twice they called upon him to rebuke that excessive joy in his disciples which made the welkin ring with the annun-

ciation of the present reign of the Messiah. It was necessary he should thus appear before the promised subjects of his kingdom. It was necessary that their true Lord should be offered them in all the humility which characterized his spirit, and the peacefulness which illustrated his reign; in order that their wilful rejection of him might be more conspicuous, and their doom in providence be authenticated by themselves.

But it was like bearing into the tiger's lair the very lamb for which he had long sought. It was raising the note of defiance on the very ground where his ambitious and intriguing foes had set up their old thrones; like his allusion to the resurrection, it precipitated the Saviour's fate; it effaced the last vestige of irresolution from his enemies' councils—it decided the hesitating, nerved the timid, gave reins to the malicious, put the argument of necessity into the mouths of all who wished to employ it.

Again, the rarest powers of enduring, if not of daring, of passive, if not active courage, are seen at the arrest of Jesus.

It was that oppressive hour, when an instinctive awe hushes all hearts—the season of weakness and repose—the only season when popular sympathy would have permitted violent hands to be laid upon the Redeemer. At this propitious season for the deed of darkness, the traitor disciple leads on his armed band, and by a concerted signal, directs them to their victim. Our Saviour might have done one of three things. He might have sunk back into the shelter of the surrounding wood, he might have escaped by a brief resistance on the part of his disciples, or he might have put forth his miraculous power in self-defence; but the last supposition, any view of his temptation would oblige me to reject as morally impossible. Instead of any of these, Jesus actually throws his fate into his enemies' hands, he twice announces himself, he claims merely the safety of his timid followers. The guards are at first reluctant to seize him; they knew not against whom they had been led; they dreaded some such judgment as befel those who laid violent hands on prophets in olden times. But alone, without resistance, nay, in entire acquiescence in all the tragedy thus begun, Jesus obliges them to bear him away their prisoner.

Again, his intellectual daring. Could you find such a thing to-day as an idolatrous infidel, you would understand what Jesus had to encounter in showing any sympathy for the worshippers at Mount Gerizim. A rival temple is always especially detestable. A neighbouring, yet differing creed, awakens the bigot's hearty horror, and that horror is apt to be greater as its difference from his own creed becomes slighter. Claiming to believe with the Jew, the Samaritan would render him no assistance in troubles, no relief in suffering. So heated was this mutual bitterness, that, it excluded Jesus from one of their cities, because his face was set towards Jerusalem.

And how did the Saviour meet this bigoted unbelief? The parable of the good Samaritan, where one of this hated sect, becomes the immortal image of a divine benevolence, answers us. The pointing out to his disciples, that, of the ten lepers cured at one time, but a single man, and he a Samaritan, evinced any gratitude, answers us. The conversation with the Samaritan woman at the well, and the revelation of himself to her, before it was made to others, answers us. The command of the Saviour on parting from his disciples, that they should not overlook Samaria; but testify to him there, as well as at Jerusalem, answers us. And this was the darling prejudice of his country; yet thus was it protested against, thus was it secretly undermined, thus was it cloven down by all the power which resided in his life, death, and resurrection.

Every motive of worldly policy would have turned him away from this detested sect. Just so far as he identified himself with them, he sacrificed necessarily, the Jewish favour. "He is a Samaritan, he hath a devil," was the Pharisees' syllogism, was the Pharisees' catchword to estrange the people. But to deal kindly and fraternally with the Samaritan, was the expression of a great Christian doctrine—the equality of all men in the eye of God, the universal brotherhood of humanity, the acceptance alike in every nation of whose feareth God and worketh righteousness.

In my view Jesus put forward this yet unrecognized truth in its least attractive form, when he embraced the Samaritan within the pale of his privileges and promises. "Any thing but this!" the jealous Rabbi would cry out—"any foreigner, enemy, heathen, save this dog of a Samaritan."

We are all, ever ready enough to embrace an abstract principle, to admit the obligation of a duty when nobody is at hand requiring its performance. We may be ready enough to feel very loving to enemies in general, if only some particular one can be spared, as an exception. And this noted fact, gives our Saviour's conduct such an air of boldness, as cannot be paralleled among any of those, who, even in his name have sought to introduce unwelcome truths among the rooted prejudices