

there was so striking a resemblance between them and the Devil, as made you mistake the one for the other, and for so long a time.

If it were needful, after what I have said, to give a serious answer to the objection, I would observe, that the Devil being a spirit can have no colour, and that it is merely by a figure of speech we call him black. Therefore his image cannot consist of blackness, of colour, but of moral or figurative blackness, that is guilt. Hence the whitest man may be as black or guilty as the Devil, and the blackest may be exceedingly white or fair in a moral sense. Again, God being a spirit, his image cannot consist of any colour black or white, but of fair qualities, viz. knowledge, righteousness and holiness, with respect to which all men of what colour soever are upon an equal footing. It is true God did not without design form the Negroes of a different colour from us, but that, very different from the infernal construction put upon it by many white people, was a design full of wisdom and goodness like all the other works of the beneficent Creator. To a white skin, which reflects the rays of the sun, the heat of the scorching climate of the Negroes would be intolerable; therefore God hath kindly clothed them with black, which, because it does not reflect, enables them to bear the hottest climates without inconvenience. Reverend Sir, were you or I in Guinea, we would earnestly wish for a black skin. What shall we say then of the white people, who turn God's kindness to the Negroes to their destruction? What words can paint their infernal conduct black enough? How strangely do men impose upon themselves, as if an imaginary connection between a black colour and unworthy deeds did really justify slavery! as if a black coat were naturally and necessarily guilty, and a white one innocent! If indeed it could be proved that there is a natural, intrinsic superiority in white above black, and that it bears the same relation to the inferiority of the black that tyranny does to slavery, without any mixture of that which subsists between father and son; I say if these two impossibilities were once proved I would agree that Negroes may be enslaved, but not till then.

2. You plead that it is better for them to be slaves than to be free. Is it then in the height of your generosity that you enslave? Is it because you love your neighbor so dearly as to prefer his welfare to your own? Give me leave to suspect this excessive generosity. I am afraid that, among the slave-traders, there are some sordid wretches that would not suffer the Negroes to continue in slavery if that were best; but they would strive to get the best state for themselves, and yet I see no emulation among them to exchange with their slaves. Besides, it is not easy to conceive how beats and buffets, blood and wounds, bruises and broken bones are desirable things, or preferable to a safe and whole skin. But you will say, though slavery be not beneficial to all yet it is so to the Negroes, for they are different from all people, and have a disposition peculiar to themselves, and experience shews that they thrive better bound than free. I would ask, Is it their great Master in heaven that hath given them that slavish disposition, which turns liberty into a curse? If it be, he can justify himself without putting you to the necessity either of pleading wickedly for God, or of doing evil that good may come; therefore let him find out some other way to confer upon them this disguised blessing, and do you abstain from all appearance of evil. But it is their human masters, (I am widely mistaken) I should say, inhuman monsters who rule over them that implant this disposition into their minds. How is it possible for that man to have any thing manly in him who is taught from his youth to consider himself as a beast of burden? How can any thing noble spring up where the very first buds of sense or reason are crushed to death? Have not the brightest geniuses that ever shone been completely extinguished by slavery or confinement? Does not even a brute sink below itself by bad treatment? And can it then be otherwise with them who are slaves from age to age, and from their birth to their grave? But surely their slavish disposition will not be charged as a fault upon themselves, but upon those basest of all wretches who sink their minds into that condition; and grievously will they answer it. O devilish barbarity! for a man to beat and bruise his brother, till he hath made him stupid and brutish, and then to treat him as a brute, excusing himself that he relishes nothing else! O Lord God to whom vengeance belongeth, shew thyself. Lift up thyself thou Judge of the earth, render a reward to the proud. Lord, how long shall the wicked triumph? How long shall they utter and speak hard things? They break in pieces thy people, O Lord, and afflict thine heritage. Rise, for the oppression of the poor, and for the sighing of the needy, and set him in safety from him that puffeth at him. Let us, Reverend Sir, let us, for shame, set ourselves to remedy rather than increase the slavish disposition of the Negroes, and let no obstacle, no disappointment, no discouragement