

The two things are clearly very different. Slavery in itself is one thing, and the relations of men to it another. As to slavery, in its own nature, nothing can be said, but that it is the grossest evil existing under the sun. It is, in truth, every possible personal wrong in one. Rob a man of his watch, his clothes, his purse, his house, his lands,—is not this a moral evil, a sin? If not, what of the laws of civilized communities, jails, and the gallows? But is it not a greater crime to rob a man of himself, than to strip him of his coat, to pull down his house, and to drive him from his home? The degrees of evil in each case can bear no comparison. Slavery is robbery in its highest possible enormity. But it is a lingering injury. It is inflicted for life,—a life of conscious wrong; for to imagine that these wretches are not sensible of their condition, is to add calumny to injury. It is robbery, torture, degradation, misery, mental and physical, dealt out by the moment, the live-long day, the whole period of existence. It is as if, by some infernal contrivance, existence were sustained—as with the damned;—while the operations of the whip, the iron, the fangs of slavery, were constantly at work upon their tortured and lacerated limbs. This is not all. The wretched slave is obliged to bequeath his inheritance to his offspring. That which was pronounced a blessing, the ties of family, the relations of wedded life, the parental state, is by this system perverted into an unmitigated curse. All the political, all the social, all the municipal laws of civilized society are perverted. That cruel code which makes a man a thing, identifies him with the beast, classes him with farm-stock, places him amongst lumber, reduces him to the condition of household furniture, treats him as the canes, the tobacco, the cotton, the indigo, which his hands cultivate; then buys and sells him in the market like any other stock, or goods; is—but we are afraid to call it by its true name.

To say that villany like this can in any way be identical with Christianity, is to degrade our holy religion to a co-partnership, or a connivance, with man's greatest, most concentrated, and unmitigated crimes against his fellow. There is not a truth, a doctrine, a principle, a precept, of the Gospel which, if fairly carried out, would not annihilate slavery. The very existence of the church is fundamentally opposed to the spirit and injustice of this evil. How can a slave-holder make his servants his pro-