

AN ESSAY

ON THE

ORIGIN, HABITS, &c.

OF

THE AFRICAN RACE:

INCIDENTAL

TO THE PROPRIETY OF HAVING NOTHING TO DO WITH

NEGROES:

ADDRESSED TO THE GOOD PEOPLE OF THE
UNITED STATES.

By J. JACOBUS FLOURNOY.

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ESSAY.

THIS is an ominous question. By me it is presented in a form, new and singular, but not more singular than conformable to the best lights of truth and experience. **THIS QUESTION** has in all ages been an enigma to the profoundest capacities; and the blacks held, or avoided, in many ways, under pretences as various as confused. Not understanding them properly, nor rightly comprehending their origin, from Scriptural illustrations, the whites are divided into many juxtapositive sects, and so many creeds and opinions entertained by each sect, all different, have left the "confusion worse confounded." In order to disengage light and truth from so many various, subtle, and groundless intricacies, I now venture forth, properly to expose the true nature of the blacks, and to disabuse our countrymen of a partiality to them, *free or bondmen*; which certainly is likely to prove the political death, and moral corruption of the United States.

It can here be seen, that I am a **FOUNDER** of a sect quite new—recent—and never before in vogue, since the days of the Patriarch Noah. I plant my fearless standard in the South—in Georgia—and call around all the worthy and knowing, to rally. And in the plantation of this standard, I must exhibit my principles to be different from either of the following named political sects:

1. The slow and imbecile Colonization Society.
2. The abolitionists of Slavery alone, withal leaving negroes as free in the land.
3. The gradual emancipation Society.

4. The Slavery Society.

5. The Amalgamationists.

Upon the whole, I name my own Society the EFFICIENT INSTANTANEOUS EXPULSION ASSOCIATION of Philosophic and fearless Patriots.

I go for a ready and sudden practicable expulsion of every Negro and Mulatto from this Country, back to their own Africa. The why and wherefore,—the means and ability to get rid of them,—I proceed to exhibit.

FRIENDS AND FELLOW CITIZENS OF THE UNITED STATES OF
AMERICA.

It may be natural in an age of primordeal ignorance, which, following the scattering of the builders of Babel, has increased in every region; and in none decreased except where true and pure Christianity, and the *religion of the Bible* is prevalent; that errors in every department of human life and human morality, has crept into the structure of all societies. There is no ready nor ample vision, into the mystery of humanity, so capable to unriddle all primitive enigmas, and to solve the most difficult moral problem, except in the Scriptures. There the origin of our world, and of the universe is recounted. There the original of our persons, and of all human beings, is narrated. There Sin is seen to creep into Eden, and there all our troubles is exhibited, to have arisen, at the beginning, from the disobedience to the great and terrible God, in our first parents: a disobedience, apparently simple in itself, but terrible and horrible in consequence. There the destruction of millions or billions of the original human world, and the saving of one man and his immediate family, is shown. And that family most possibly saved for the sake of the holy NOAH. There is shown again, the original of the negroes in the person of Ham, who, amid surrounding desolation, and in defiance of the late terrors of the deluge, and the horror of sin, committed a trespass in scoffing at that father, for whose sake he was not made one of the putrid encircling carcasses. God loved

Noah and blessed him ; a momentary inebriation was forgiven, in consideration of his numerous virtues. God then therefore beholding from Heaven the impious mockery of the father of Africans, has denounced him and his *seed* forever from the face of his righteousness. The curse of Cain, was more severe than the curse of Adam ; that curse of Cain then was lately submerged and annihilated in the deluge, in which a numerous progeny of the worthy Seth, contaminated by the evil examples and precepts of Cain, were destroyed ; only Noah saved. The curse of Cain, then, revived in all its horrors and fastened forever on Ham and his sons and daughters. Though Noah said of them “servants of servants,” God hath decreed a still more terrible punishment on that race—the incapacity to do much good—and the incapacity to live in the society of the families of Shem and Japhet. Ham made himself liable to death in that folly. Had he done so previous to the flood, neither himself nor his seed had survived the universal wreck of nature ; and the negroes then had no existence to pollute the earth as they do, and demoralize our country and all mankind.

Thus spake the Bible in substance. The picture is given ; and I draw the commentary. *There*, moreover, is told the natural effects of the curse of Cain revived in Ham, the institution of *Kings* in Nimrod, a lineal son of Ham. The production, a confusion of tongues at Babel ; a mortal calamity to mankind, and almost insuperable check to the spread of the gospel to all nations. Here I must stop a while. Inspired Book of books ! from pages never pure draughts are drank of infallible insight into the very heart and soul of all men, as of thine.

The curse of Cain was a second fall ! A second fall from Paradise, indeed. That second fall was intolerable when all moved in the example of men twice fallen. That second fall brought the deluge, and with it universal death. But the curse of Cain is now in Ham and his seed. Then the negroes are twice fallen ; hence their difference from the rest of mankind ; hence their difficulty of civilization, and universal savageism in Africa.

The children of Noah's better sons, are fallen but once in Adam; and hence more likely to please God than the negroes. And, let us thence trace the evils of all men of extraordinary occurrence, to their literal origin.

1. What evils on earth most of all affect mankind more piteously than Monarchies?

2. What is the concomitancy of Monarchy?—Slavery: its incentives?—Negroes. Then slavery, negroes, and monarchy are the trifold scourge and curse of all men and nations, people and tongues.

Whence their origin?—Aye, whence their origin? It was not the design of our true and only King in the skies, that mankind should be afflicted with kings in their brethren, or man lord over man. The first petition of the Israelites to Samuel, a judge under God's *direction*, for a king, was not well received by that God. In anger, God granted their perilous petition. Yet in mercy, He gave them admonitory warnings against a king. He called Himself their only Monarch, and warned them to accept no human king. He shewed them the consequence—but Satan bent Israel to scorn the words from on high! They persisted, and ruined their nation forever! Thence, though God granted their "*foolish petition*," yet he endeavoured to lighten their burden by granting them only good kings. *But the Government of a Monarchy is in opposition to the mandate of the Heavens.* No good man, in a bad cause, can keep thoroughly harmless; and David, alone called the "*Lord's anointed*," (not to give a pretence to monarchs to *claim* their crowns by *divine right*, but simply because he was anointed by the Lord's direction, in the zeal of the Lord, to ease the burden of the heavy petition of the Israelites, as well as to save the true faith and morals of his Church from a general corruption,—which a system of kingcraft, and a privileged nobility, was well calculated to bring about,) was the only king that could call forth the commendation of his God. Solomon laboured well at first—but in his latter days opened wide the sluice-gates of iniquity, and let in a flood of such corruption from the children of Ham or Canaan, which remained around Judea, as to create an im-

possibility, without supernatural aid, to rescue the Israelites back to the just lines of the Patriarchs. Subsequent kings almost altogether followed the road of iniquity, and in despite of the severe prophecies of hosts of Holy Seers, denouncing God's judgments, they increased in idolatry, and all other vices at a steady rate, until the Jews finally became scattered all over the Earth, a wandering tribe, a "by-word and a reproach." Such are the latent consequences of the foolish kingcraft petition of old Israel, the certain and inevitable consequences from which worthy judges under God's constant supervision, had saved them to become the noblest, greatest, and most blest of all earthly nations.

Such is the example of Nimrod—of Negroes—of men twice fallen! Look upon the African Continent, scarcely a free man ranges throughout her borders. The only free men are the Arabians in the trackless Zahara. Look at Asia; men are freer there, though many absolute monarchs scold and tremble, alternately, on their thrones. Look at Europe, there man is almost free, and constitutions rule kings. Yet, it may seem that there are still absolute monarchs enough in Europe, to quench the spirit of the people.

Then, this is a sprig of the very same fatal example, set by twice fallen Nimrod to his once fallen *superiors*. Remember that at the building of Babel, all nations were assembled: that hence, a diversity of speech in Europe, as well as in Africa and Asia: that, after the confusion, (the progress is traceable in colour and behavior,) the whites, as by instinct, separated from the men of Ham, and ranged more northerly;—that the Asiatics descended partly from Shem and partly from Ham ranged eastwardly;—while some, of both Shem and Japhet, with the great body of Ham's, settled Egypt, Phoenicia and built Babylon, Nineveh, and Cairo. Could then the policy propagated by Nimrod, of making one man absolute master of the others, have been lost sight of? Certainly not. Then kingcraft in Europe remains as a relique of the memory of Nimrod; a stain inculcated by the devil; taken up by twice fallen man; and imparted to the once fallen.

What numerous harms, and never ending wrongs, have been

done in the name and cause of kings in all the world! The origin of kings I have exposed. Then what a mass of troubles have negroes and their fathers done to the world, from an ignorance of their perniciousness, and mingling unconsciously with them! *Almost every war in Europe, from the days of Romulus, to those of Napoleon Bonaparte, arose from some policy of kingcraft.* Even an aim at diadems impelled Bonaparte to destroy millions. Kingcraft embitters the heart of man against man; and from this embitterment, the whole machinery of government and order is disordered and confounded; so much for associating with twice fallen man, or carrying their inventions or examples into other countries!

As to that concomitant of monarchy—slavery, Jesus Christ—the God Incarnate—himself tells us to “call no man master;” for he said—“Ye are brethren; he that is chiefest among you, the same is your servant.” Taking this, then, in its true orthodox sense and interpretation, it implies the authority of no man to hold slaves under him. But as Christ does not in his allusions take Africa into consideration, he makes no reference to man twice fallen. Christ says, “I am come to fulfil, not to break the law.” Now it was a law sanctified by him in Heaven, that the curse of Noah upon Ham, and the evil God intended as the heritage of his seed be untouched, and it has remained untouched. In the early part of the age of the world, man was tried to prove him. Adam was put to trial and fell. Noah was tried as respects the building of the Ark, and stood right with God; and had a covenant made with him for good or for evil, and kept the good. The three sons of Noah were tried, and Ham only fell from the covenant of mercy. “Abraham was tried and found faithful.” Indeed that age of the world was one of peculiar trials. The sin of Ham was foul and abominable, and no wonder that the Saviour has not accepted of his progeny. *They are, I BELIEVE, predestined and preordained to death, before the arrival of the Millenium.* Yes, I assert my positive belief, that ere comes the millenium, some great battle or battles will annihilate all the twice fallen races. The once fallen, alone made perfect in Christ, may enjoy millennial triumphs. The

fact of the rejection of the Africans by Christ, I think may be easily discovered in the baptism of an Ethiopian eunuch by Philip, when that saint, before allowing to preach more particularly to the eunuch, was snatched suddenly away as out of a way of perdition, from an assassin, and in the fruitlessness of civilizing Africa. Numbers of worthy travellers and preachers have gone into Africa on the best purpose, and found there their bloody graves. While all Asia and all America, inhabited by war-like men, may be traversed thoroughly, and the travellers return home in numerous instances, far safer than those in Africa! Can Christ then, have alluded to Africans when he said, "call no man master, ye are brethren?" Evidently not. For in the event of treating the blacks as our brethren, we of course should foster amalgamation with them! It is impossible to escape amalgamation, if we consider Christ as applying these memorable remarks to the children of Ham. And supposing he did; then a state of things and disorders, similar to that which ensued on the intermarriage of the children of Seth and Cain before the flood, may become prevalent at as monstrous a rate, and call as loudly for the pruning and trenchant hand of the Almighty. Are mongrel Mulattoes as good characters as the true blooded white man? Does a child, having an intermixture of the two opposite races, show in every sense an equality of mental and artizan perfection to the white? If then the evil of amalgamation, consequent upon twisting the words of the Saviour, to suit the negroes, become the order of the day; should more than counterbalance the good of a pure, unmixed race; who can suppose Christ to have intended a state of things so appalling, a scene of society so unseeming, an admixture of races so repulsive, and a confusion so inevitable?

Now, a summing up of my individual sentiments on this apparently so difficult position, is that Jesus Christ does not intend that the two extremes should amalgamate, nor that a state of brethrenship should subsist between the Europeans and the Africans. But, after all, he furthermore does not seem in the above quotation, to have tolerated a harbouring of the negroes under any pretence. And has left the subject alone

involved in that internal darkness and doubt, which not one of the Apostles could properly explain. Then the case stands in isolation from all others, and leaves us to apply to philosophy and moral truths, to explain the enigma.

First, the moral principles and that spiritual perfection inculcated by the Saviour, would become the standard by which to test the practicability of all men to come within their provisions or premises.

2. The inability of the men of Africa to come up to these principles, and their refusal to tolerate and support missionaries in their regions, taken in connexion with the denunciations of the Old Testament ; and particularly the awful threatening of the 30th chapter of Ezekiel, at once explains the reasons of the Saviour for leaving them, as they were originally designed.

Now, if it is visible to any observation that kings and slaves are foreign to the best maxims of every good and christian government; and as they originate in the negroes; that race of men must be the pest of the world; and to harbour such in any respect, calculated to produce much evil, though that evil should work its way *mysteriously* and *imperceptibly*. Having appealed to the scriptures and found them therein condemned; let us turn aside to inspect human productions defensive of them. There is one from the pen of Dr. Smith, President of Princeton College, and another from the pen of Professor Dew, of Virginia; the former endeavouring to answer, aside from scripture, for all colours; and claiming for the negroes a nativity as high as any other man's. The latter aiming to exhibit the impossibility of sending the negroes away. To these two orthodox productions—and disregarding all infidel speculations, I shall confine myself.

Dr. Smith's motive, in publishing his essays on the variety in colour and shape of the human species, was intended to confirm the Mosaic history of the creation. And this confirmation he essayed to exhibit aside from scripture. Agreeing with Dr. Smith, that all human families descend originally from one pair—one man and one woman—Adam and Eve—of which there is testimony and corroboration in abundance—

I however disagree with the learned Doctor in his conclusions as to the causes of the human varieties—because in that light the aid of stubborn facts, to him is wanting. *Nature* does not produce all the different aspects of things, especially when in ancient times, miracles and supernatural agencies were prevalent. The original of all men, I admit with him, were white or red—and that the black colour is a degeneration from the primeval standard of colour. But one difficulty which his work fails to unriddle, is the how and the wherefore the Africans are black? Dr. Smith is a friend to the negroes, and he evidently aims to elevate them by all possibility to the standing of the white men. But he erred! He forgot to allude to the denunciation of Noah on his son Ham, and his benediction on Shem and Japhet: which denunciation and benediction, has exerted a miraculous predominance of power over the children of these different sons, which neither the prayers nor the misrepresentations of Dr. Smith, or any other preacher or cardinal can change. Such a miracle will continue unchanged until the Lord pleases by another, and counter miracle, to restore the negroes to the condition from which in Ham they have fallen. This is fate—and who can change fate! We all must bow down before the decrees of God, and never attempt to find in natural causes the clue to the direct dispensation of the Almighty.

The whole essay intends men to believe, that the influence of heat and cold effects the change of the different colours of men, sometimes in conjunction with artificial means! Too much heat and too much cold—the first under the equator, and the last in the frozen zones, says Dr. Smith—and continuing with very slight intermission for many centuries, produce the colour of black or dark in any skin, whenever it becomes constitutional in the person effected. I do not use Dr. Smith's own words, but such is the conclusion to which he at last arrives. The great heat of Africa—and the great cold of Spitzbergen, or Greenland, causes a darkness in the colour of both people at so far extremes. In speaking of such parts of Asia and South America, that lie situated in the hottest latitudes, and where the black negro is not seen unless he

originates from Africa, Dr. Smith apprehends that the whole surface of those countries is higher than the African continent, about the equatorial regions. And in high regions cold does never permit heat to effect cutaneous changes. This is the way Dr. Smith accounts for the pale white or yellowish complexion of the Asiatics and the Indians.

Now I refute, with much respect to his laboured talents, his assertions in toto. I question the authenticity of his positions, and rescue my countrymen from a future inevitable amalgamation with the negroes, if Dr. Smith stands unrefuted. Like most clergymen who misunderstand the words of scripture, and pity the blacks so much, he has accumulated much that has a tendency to make the scripture contemptible in all eyes.

Contemptible in all eyes I say! for if the curse of Noah, after the deluge, is recorded by Moses, it is recorded to no purpose, if Dr. Smith account for the origin of the negroes in a manner opposite to the scriptures. But he is perhaps honestly in error—then, that is no excuse: his error is the error of Uzziah, smitten before the ark! and would men credit the scripture's narration of direct dispensation from God, when you endeavour to account for every thing in nature's operations, and the seasons?

If, however, you look into nature for the causes of unprecedented and supernatural changes, from her own regulation; nature herself will attest the truths of scripture, and power of God, by casting back and disowning the principality of the change.

Then let us appeal to Nature herself to refute the errors of Smith's Essays. It is only necessary to take the globe into partitions—and to exhibit the colours of the inhabitants.

1. Contrast the hottest part of America with the coldest, and look at the uniform—the same copper colour that distinguishes the Indians from Patagonia to Hudson's Bay, or to Greenland.

2. Compare the dark colour of the Hindoos, who are partly of African origin, with the copper or pale colour of the people of Thibet, of China, of Siam; all in the like latitude of heat:

Exceptions of course made for certain blacks carried about from Africa.

3. Compare the brown colour of the Bedouin Arabs, who reside ever in the shadeless and hottest parts of Arabia and Africa, in the deserts; with the ebony colour of the people inhabiting the shades on the Niger, Nile, Senegal Gambia, and other rivers in Africa.

4. Compare the ruddy complexions of the Turks and Greeks, with the complexions of the French and Italians, in much more temperate latitudes. Compare the Austrian complexion with the Sweden; compare the fair complexion of many Southern men in the United States, with the browner hue of many New-Englanders.

5. Compare the colour of that negro in Maine whose ancestors for many generations have lived in the cold regions of Maine, with the colour of the negro on the banks of the Niger in Africa, who has never been out of that country. Is there any shade of difference? any modification of colour towards the fair, discoverable in the cold Maine-negro, above the hot Benin negro?

So then it appears to investigative philosophy, that some supernatural cause must account for the Ethiopian hue. That the sun's beams did never make the white man quite ebon. That they may have been so changed in accordance to the will of God, respecting Ham: for impiety, after so many and astonishing admonitions, in the grand deluge.

Dr. Smith, however, is particularly ingenuous in his argumentation. He has referred to the Albino in Africa; to the gradual change from black to white in certain negroes; to a Portuguese colony at Congo, where all whites become blacks; and to the Jewish variety of colour in cold and hot countries.

This I confess to be a master piece of reasoning in the learned gentleman; and is quite a *non plus* to any writer in opposition to him; but I cannot concede to him, even in this his master stroke. For nature speaks at large a different tone; and his assumptions, according to his own logic, are untenable.

Let us analyse his master-piece.

1. As to Albinoes: this may appear as some natural novelty which often occur in the world aside from miracles, but which is a problem difficult of solution. The Siamese Twins, are extraordinary freaks of nature—but they exhibit no originality in ancestors of which they are types. Two calves of one cow at a birth standing on hind legs, without fore legs—and a colt by a mule—all attested in public journals to have occurred, exhibit only natural novelties, but attest no former standard, according to which they have after centuries been born. If you say the Albino exhibit the negro race to be white, in all but enveloped in dark skins, should we not, following suit, point to natural prodigies as types of some obsolete original, which no philosopher would credit as truth.

2. As to the gradual change from black to white in negroes. This has been attested by respectable witnesses, and greeted our ears as some extraordinary tale of the marvellous. It almost outrages belief! but must be grappled with as the most difficult problem to solve, in all the essays of Dr. Smith. We have seen nature in all her operations, give as complete a refutation to Dr. Smith's essays, as it is possible to conceive: and yet here in this single, sudden, or gradual change of a dark to a white skin, she seems to have given him a powerful support. But to the task I go, and boldly fronting the essay, shall educe order out of apparent chaos. According to the reasoning of the essay, heat and bile are the cause of the blackness of negroes—then immediately we are confidently and complacently told, that a Maryland or Virginian negro labouring in the field in the heat, has suddenly become white in large spots, though a healthy man. Now if heat originates blackness of skin, why so suddenly should the black colour of the negro become white, even under a Virginian burning sun. The position of Dr. Smith would infer a countenance of black where heat is: but here he overturns all his own hypotheses, by uttering a remark calculated, if taken comparatively and philosophically, to throw him completely into the back ground.

And in the back ground I leave him—he is a secret amal-

gamationist ! all his trains of ratiocination are calculated to equalize the negro in every respect with the white man ! and should this equality once take place—and reign, what bar or impediment is there superstructed, to avoid or arrest an indiscriminate intermarriage, and consecutive confusion ! None !!

May it not have been that nature sometimes play pranks on the grown person, as well as on the fœtus in the womb ; that the sudden circular whiteness in a negro is such a freak ; and entirely disconnected with the long link of millions accounted for in the Bible—made black as suddenly, to discriminate the once fallen from the twice fallen—the white man from the negro ?

3. As to the Portuguese colony at Congo. It it scarcely to be credited that such a colony of strictly white men has moved from the fertile plains of their peninsula to live and die in Africa. But supposing such had moved, what evidence is there extant to suppose, that they became black from climate alone, and not from any intermarriage with the negroes ? “They were” said Dr. Smith, “in Africa for centuries.” But it is not right to account alone for the influence of the climate, without bringing amalgamation to its aid in all those countless years. The sun and labour can embrown or tan a man ; but blacken him and making his hair like wool, and fixing that stain forever on him, is beyond my belief to credit.

4. As to the Jews. “They are” said Dr. Smith, “brown in France, fair in Germany, dark in Spain and Italy, and black under the equator !” Indeed !—who believes so ? Not I !—The fact is that individuals of their tribes, are darker and fairer than the rest in some cases, in all parts of the globe. But broad assertion that pure blooded white men—jews—sons of Shem being beyond description, discriminative of them from the black negro, staggers my belief. I cannot credit assertions made in all the confidence of truth, without demanding *proof light*. It may be that the Jews of Africa under the equator, may have, in the confusion of events, the changes of empires, and the loss of memoranda, clubbed with the blacks and begat coloured jews, if Dr. Smith would call their children jews. The kings of Africa would not pay any regard to the

sanctity of a jew from a black's embrace. The fact then amounts to a thing quite contrary to the remarks of the reverend Gentleman. Jews in Italy and France are as fair as those of Germany, and even the brown or Asiatic colour is the universal colour, in general, of all that extraordinary people in every part of the world.

A few remarks further, and I have done with Dr. Smith. That author endeavoured to account for the different temperatures, Asiatic, African, and South American, for finding the cause of colour, in the face of either country: the highlands or steppes of Asia, the mountains of South America, all in the tropical, and some in the equatorial latitudes. Dr. Smith asserts that in Africa the sun shines with a glare of heat unknown in other countries; that the deserts intervening the level and sterile regions, over which the hot easterly winds pass, in all their fury imparting a scorching blast to every thing, must give greater heat to Africa, than any other land, or continent. That in Asia this wind is like a gentle zephyr; and only acquires its blasting effects from traversing the whole equatorial part of Africa from east to west—that it passes over the ocean to South America, but is first cooled in the sea, when it is again a mild cool zephyr in South America; and never touches the colour of the natives. This may be a true trade wind. But before its effect on different quarters of the globe is believed, it is necessary to uphold a few more facts to observation. It is known that this wind, is cooled during the course of the night, and that African nights even in Zahara (see Riley's Narrative) are chilly. Then the heat of the wind is acquired in the day time, and its force is broken in the night. Besides, Africa is not one extended level plain. The mountains of the moon under the equator, covered with perpetual snows at the summits—would arrest the hot blasts, and cool its temperature, before its course reaches the negro inhabitants on the western side of the continent. And all the continent from Zahara on the western side to the land of the Hottentots, and west of the mountains of the moon, to the Atlantic, is covered in various places with heavy timbered forests, and a beautiful verdure, (see Mungo

Park, and the Landers.) Here also the negroes are at home. This is the region of the jetty blacks. What diversity, then, from the climate of South America, and the Asiatic Isles under the equator. Is not Zahara the hottest part of Africa, and inhabited by roving Arabs? And are not those Arabs white or brown?

Dr. Smith says also that many centuries occurred to blacken the negroes! Then in what age of the world, from the building of Babel to the days of Moses, did the word Ethiopian, (signifying black) become expressive of a race. The centuries from Babel to that time were not enough to have made the people of Upper Egypt or Midian, (fanned by the cool wind just from Asia on the east) black. It is impossible to bow with deference to groundless assertions. And since there is in nature so many contradictions to the essay of Dr. Smith, I shall conclude that his reasonings are untenable, and that the negroes were blackened by some dispensation from on high, as a punishment.

I shall now pay my compliments to Professor Dew.

This gentleman has written and published a long lecture to the people of the south, in answer to the Virginia convention, that took into consideration the question of slavery, or of the propriety of freeing and despatching negroes to Liberia, or any good coast on Africa. I have not Professor Dew's lecture by me, but have read it in detached numbers in a newspaper, and only can by memory answer it. I propose to refute him even in a more consummate and summary manner than in the refutation given to Dr. Smith. It may be necessary to pass an allusion on the tenets of both gentlemen, to exhibit their difference of opinion. The whole tenor of Dr. Smith's essay, though defending a religious truth—the Mosaic history of creation, is calculated to elevate negroes in the estimation of every reader, and to create a belief of their worthiness to freedom, and insidiously to amalgamation in the United States; while the whole course of Professor Dew was to exhibit the necessity and justness of slavery, and the impracticability of sending them away. Thus these two erudite

pragmatists differ from each other very greatly ; but not more greatly, than I do from both in the bargain !

Mr. Dew's arguments may, I suppose, be summed up in a few points, and combatted in partition. They amount to these : 1. The ineffectuality of the colonization society to thin the negroes in any way. I grant this. 2. The impracticability of finding funds to send them away, and the impracticability of finding the power to send them off ; because not possible to do so ; and the want of a good coast to colonize so great a number in, as are in the United States, for which Liberia is but a pig pen—too small. 3. The spirit of liberty in a country where domestic slavery is tolerated ; with certain remarks from other writers ; an allusion to habits on the plantations, &c.

So much for Mr. Dew. To his first, of course, I assent ; as I am opposed to the tardy, inefficient, snail-crawling pace of the colonization society ; and only require a sudden and a gigantic—a rapid and effectual expulsion, to treat with the negroes. This sudden expulsion could alone be efficient ; none other ! and the practicability and the indispensibility of it, I shall narrate as I take the other two positions of that author into the estimation.

To his second, I unqualifiedly dissent. It is only impracticable to do any project, when the people be irresolute, divided, and generally either opposed to, or lethargic, on the measure. And such is the aspect of the best of things, and one most of all worthy to be nearest and dearest to the hearts of American patriots. The people of the United States are divided in a heterogeneity of ever rising dissentients. The north with a free black population—saucy and ignorant, audacious and blackguardic ; aspiring to station in civil life, and to amalgamation as their fondest hopes ; and for which their exertions are unremitting, and troublesome to the whites—especially to the mechanics and labouring whites—and as fawning and sycophantic to the wealthy merchants and bankers, in perfect keeping with the universal character of negroes ! the north, I say, with such a population hanging on her great cities, as an incubus of death, and of a continued demoralization, eyes

the south with envious and distracted eyes, and forget the ties of relationship in the unseemly desire to see the black-a-moors free, like their own audacious and temeritous coloured men. The south, not behind the north in egregious folly, and one step beyond all prudence, nearer to the gates of perdition, looks at the north with eyes flashing malicious fire of rage—and considers her slaves as a talisman of happiness, which the north would wrench away. This south, of which I am in sorrow a son—with a hardy, and hardened, and still constantly hardening by labour, band of scattered Ethiopians, generally high fed from the richest tracts of land—(for planters always seek out and hold the best arable lands)—well and scrupulously nursed in infancy and disease—and bred as fast as possible, to increase the wealth of the masters—(for never miser seeks his increase of gold, or nurse it with more assiduity and care, than a planter does his black moors :) immoral and demoralizing to the last degree ; and though apparent physical good, but really physical injury, to the whole south, from Pennsylvania to Texas—without moral beauty, and incapable of much moral rectitude, if *in the least* at all: buffoons and jesters—afraid to show their natural disposition to endless riots because of the rifle and the cow-hide in the patrol's hand. This south, I say, and say it with truth and sorrow, not knowing what they may do to me, is the least portion of the union in her present attitude, of which an American heart can be proud.

The north-west, especially Ohio, Indiana, and the Territory of Michigan, gradually increasing in population, wealth, improvements and intelligence, in moral worth and true piety, form the very *beau ideal* of what our country ought to be. With Ohio, I must not forget to class upper Massachusetts, New-Hampshire and Vermont, upper New-York, in detachments, and almost all upper Pennsylvania. The lower and seaport parts, with voluptuous cities of the north, cannot now be classed with the beauty and the hope of America. Their toleration of the presence of the fungus of our country, of the incubus on our hopes, have reduced to a condition almost similar to the Babylon of old. Exceptions in these cities may be found, but encircled by a dense circumference of horrible

reality : that circumference increasing for future centuries, (*if I fail*) may at last reduce proud New-York and Philadelphia to one vast sink of violence and abominable iniquity.

The south-west, with Tennessee and Kentucky, with very few exceptions, are in the pitiable, political, and moral condition of the south.

Now it is, and must be evident to every man, that amid a heterogeneous population as ours ; of different habits of keeping the blacks, and of opposite opinions concerning them ; the difficulty or impracticability that Professor Dew speaks of, of getting the negroes out of our land, which their presence by no means adorn or beautify, nor add one feather to our moral cap—but detracts much therefrom—is in the different, ever clashing, and ever dissonant opinions of our American people ! Were that opinion, the opinion I cherish, almost *alone* ! peculiar to *all*—this Alpine difficulty would soon and imperceptibly dwindle to a mole hillock. The possibility and practicability of ridding the land of the States from the negroes, and to send them back from whence taken, by our sordid and ignorant traders of former times, is evident to all ; even the most *inveterate nahob* of the south. The supine wish fostered from infancy to age in the hearts of the southern planters, to wish for a perpetual servile dependency on negroes—a dependency on those creatures for bread, water, for life, for every thing ; is servile in the gentlest term applicable to it. This, with the habit of the whole body of people of both sexes, of being ever used to live by African labour, has caused that great body to suppose they foresee utter want, wretchedness, misery, and utter reduction of statesmen to peasants, if the negroes be sent away. They are in this, ignorant of the moral worth—wealth—comfort, and *superior intelligence* of New-Hampshire and Massachusetts ; States without slaves, dependent on personal exertions in all citizens ; and withal, comparatively with the rich southern land, where vegetation sprouts almost without culture, sterile and scanty in productions, frozen a great part of every two years ; and where, according to southern logic, made to prove itself in practice, the people ought to pine, sicken, starve, and die.

But it is a vapid logic. The intelligent and hardy yeomanry of the granitic States of New-Hampshire and Vermont, have as little idea or prospect of starvation, as they have of holding negroes or slaves, or fostering kings.

The difficulty or impracticability, Mr. Dew, of sending the negroes away, is in the contrary and contradictory feelings and sentiments of our people. I deplore this. It is the certain offspring of ignorant delusion; and of an inveterate and ignoble passion for inertion, for pleasure, remote from business, for dalliance in assemblies undisturbed with secular admonitions, and for a lavish prodigality of means in purses; and also in the older men for a hording on horde of wealth, in all the imaginable gravity of the most astute miser. For making the most of this poor human chrysolite life—and for dying soon, in apparent peace, with the consecutive and never ending entailment forever on our worn down country, of the negro race !!!

Now there can be exhibited the possibility of sending off the negroes, and the practicability thereof. It is universal consent, equal to a paramount principle—a basing of the will on a foundation of universal resolution. Would the north agree to send off her free coloured population, as well as certain slaves in the State of Maine? Would the south, southwest, Tennessee, and Kentucky, agree to subscribe to a policy so salutary? Then let an universal resolution be the adamantine, irresistible impulse, and stable order of the day, to the final accomplishment of the enterprise, so fraught and rife with hope to our beloved country. Let fashion decrease, and convenience supercede superfluity. Let us wear wholesome clothing by all sexes, and in all establishments, however opulent. Let the miser become liberal, and the wealthy merchant for once, truly a benefactor to his country. Let all classes, and all occupations, for FIVE YEARS ONLY, make a long, a strong, and an undivided pull, to cleanse the Augean stable. Let taxes be accumulated into the treasury to this view, and what a sublime manifestation of honour to our country, and of a vast and immense revolution for the best, would be consummated, in sending off all Africans to their own continent.

But, alas ! how far now is our countrymen from realizing an amount of good so mighty, the possibility of which is certain. He is a stupendous political and moral fool, who does not see that to retain the negroes is ever dear to the heart of Thos. R. Dew, and that that author knows that in it is the opposition alone which the plan of expulsion would encounter from his own southern neighbours, which is the intrinsic cause of "his impracticability;" and he ever hopes that cause may prove a barrier insuperable. His allusion to the African coast has nothing to do with OUR FUTURE AND UNIVERSAL DETERMINATION TO GET RID OF THE STAIN OF HAM. We can give them leave to wander from Liberia into the interior, and settle; we can land them in Egypt; on the Barbary Coasts; and they can find employment from the kings of all these countries. If all Africa is too warlike and too effervescent in robberies—that is the predominant characteristic of negroes—of twice fallen men, and we cannot help that. Even, it may be safely affirmed, that in putting our negroes into Africa, they will find their congenial element in the turmoils of that country, for it is ever the predilection of that race for violence and carnage, though carried on in so many petty and ceaseless compasses of country. Not with the far-fetched stride and wide plans of a Napoleon—who himself was a disgrace to our nature—but in the petty broils of so many small communities, carrying death every where, and unceasing from immemorial time: giving the lie to Homer's assertion "of harmless Ethiopians."

To Mr. Dew's last position, of the spirit of liberty being in the slave-holding countries, stronger than in the non-slave-holding; I give a flat, a very flat trumpet-tongued denial! It is thorough falsity, in total and in detail. And I shall prove its barefaced vacuity of truth. Does the spirit of liberty glow brighter in Virginia, in the most densely negro inhabited regions, in the white man's breast, than it does in New-York? Do the South Carolinians worship more sedulously at liberty's altar, than the freemen of New Hampshire? Is a nahob in Louisiana, without selfish partiality, a better lover of freedom among the whites of all the earth, than is a wealthy land-

lord of Vermont? Who believes so? no one! save the old red nahob himself. The spirit of primogeniture yet glows in Virginia, unknown in New York! The pride of oligarchic birth, connexions and em tions, yet remains of magical virtue in South Carolina, and unfelt in New-Hampshire! The haughty, imbecile, but opulent Louisianian, would scorn to see himself addressed familiarly by a peasant in Louisiana—would scold to see the peasant's wife from her log cabin, visit his silken and gauze dressed wife, in any colour than as a whining mendicant, with " Mistress and Master" full oft pronounced to him or her, with a most torturous and abject habit of deference, and reverence, throughout. This system of operations between neighbour and neighbour is literally unknown on the mountains, or in the vallies of romantic and picturesque Vermont. The spirit of liberty in the South, alluded to by Mr. Dew, is that boisterous, duel-fighting, and volatile spirit, which is at any rate remote from calling the white peasant a brother; though the epithet of "uncle and daddy" is usually applied to almost every old negro on the plantations, (I beg pardon from the Planters for this *defacto* allusion. I must combat Professor Dew as fearlessly as he himself combats; or our weapons, on my part, will not be equal.) Whenever a political meeting takes place, the term "fellow citizens" is frequent in the lips of aristocratic lawyers, and high bred gentlemen *Candidates*, or so so. But those same utterers of "fellow citizens" have no idea of eating anywhere with said fellow citizens, except at a barbecue. They would take it as high misdemeanor for a poverty stricken "fellow citizen" to intrude without urgent business upon the japanned and varnished seclusion of their domicils.

Mr. Dew alludes to the shaking of hands. A peer may shake hands with his hanger on, without intending any further concession to the "spirit of liberty." The masters of the south often shake hands with their black servants. And if that amounts to any sacrifice on liberty, all the negroes would be free, as they have all shaken hands with their masters on divers occasions.

Let it be remembered, that a system of slavery, tolerated

in either aspect, such as of having a king, or of having a slave, (both the Nimrodian—the Gog and Magog example,) may serve to some degree at *any rate*, to injure the spirit or love of pure liberty, in the tolerationists of such either systems of unnaturality. It was not a design of God to make one man master over, or another man servant to, his fellow man. It was not the order to exist among white men. It is the example of Cain, and of Ham. The example of Ham's son, Nimrod, has, as I have said, produced the deplorable condition of the European white commons, or vassalage. The monarchies of Europe are monstrous offsprings of Moloch—and the battles that have been fought to retain or gain crowns—the sacrifices on his horrid altar! They must be put down by all means; unlike the Chorassan Bonaparte, either by some moral change in European minds—some conscientious relentive in king's—or some mighty moral and physical revolution! The stain of Ham must no longer delude and curse Europe. The offspring of Babylon must be buried under a Pelion and an Ossa! Europe must be free—and America also free from a stain, too ignoble and debased, to be good freemen—too prone to riots, turbulence and robberies, to be permitted to remain as free in our country; and too indicative and incentive to a loss of our spirit of liberty, while we retain them with use even as slaves or bondmen. Having done with Professor Thomas R. Dew, I bid him farewell!—and now enter upon an analysis and synthesis of the habits of the African race, so far as I have been enabled to judge by observation of those in the South; and of the future consequence resulting from retaining them forever.

What is the peculiar habit of the negroes that can serve as a type of the whole race with many exceptions? Their uniform character is that of men fallen lower than the white man; of proverbial ignorance; subject to passions strictly brutal; without moral observance, except where urged by fear to conform to rules of moral conduct—apt to disregard chastity—lewd in the last degree—lovers of obscene language—obscene jests—unthinking starers at every passing object—and scoffers at every moral action where the person is poor, or a hater of

their tribe. Great veneration for the wealthy, and nicely and richly clad—equal contempt for such as appear poor—especially poor white strangers. *This I speak from experience.* Then the pretended affection of negroes for the whites, amount to nothing from the heart. The negro, with all his brutal propensities, would be your slave and fawn on you; would seem to love you like a dog, while he hates all beside, or like the “Daunia Dogs,” bark at all men except their master. He has no apparent principle, that shows the soul of a noble man—he would be content to remain forever as he is, with no aspiration to virtue, if you allow him to have his animal appetites satiated. This is the very picture of one that little deserves the title of man. It is hoggish! His bent of genius are vicious, his inclination humourous or funny, with now and then starts of mischief, prognostic of still greater mischief, if the cow-hide does not operate on his fear.

Their lewdness or fornication is extreme, and appalling. Whether arising from their condition or from their propensities, I can say either; but it is from both. Here, with respect to the Southern slaves, is African savageism and polygamy personified. Masters purchasing slaves in detached gangs, and moving them about, often separate pairs that live together, and sunder male from female, and wherever he stops or remains stationary, on a distant or near plantation, his negro man selects another wench, his wench takes another man, and they live together as if married, while their former partner, or numerous former partners, remain alive, and clubbing with others. Now this is one universal fornication, adultery, and polygamy. The sanctity of marriage is nothing with them. And even where a negro has a present wife he would commit adultery with as little remorse as he barbecues a pig! Therefore the negroes are almost universally illegitimates. A white man marrying two wives would be punished at the South. But with regard to negroes, this punishment is a nullity, and that race may confidently be pronounced whoremongers.

This whoremongering system, then, exerts a most demoralizing influence on the whites. Philosophers have invariably said, that mankind take a tinge from surrounding objects—

and that in early life the character of the future man and woman is fixed, as with a magic stamp. What then should be fancied of the character of any people living on remote plantations with a gang of negroes ; shut out from white society a good space of time ; and where, also, brutish and obscene negro girls are entrusted with the nursery of children ! ! An appalling fancy. After education can ill rectify errors, instilled into the first conception of a little child. And such a child, growing up with an understanding of the meaning of every billingsgate slang, and a thousand more obscene African epithets, and with love for negroes implanted in childhood, and growing with its growth, and strengthening with its strength, and becoming in its turn a parent, and putting his or her own child to the same routine of negro-girl-nursery, to which he or she had been subject, would give the reader some idea of the moral and deep laid depravity of many a Southern family ! Which neither all the admonitions of the pedagogue, nor religious lectures of the preacher, can alter for the best !

This is an awful picture, but a true one. The apparent hot and easily excited temperament of Southern statesmen, and Southern midshipmen, students and cadets, are but effects of a misguided infantile management. The "half horse and half alligator" braggadocio of Kentucky—is the same. The loud rant of Nullifiers, predicting disunion or an Aceldama, are but like effects. And the ease with which negro wenches would part with chastity, operating as inducements on men, put in early age to a negro nursery, in thousands of instances with ignorant mothers careless of juvenile virtue, and even negligent to correct, from time to time, contaminations in their children, living and raised upon isolated plantations, cause such men to the commission of numberless fornications, of which innumerable mulattoes testify ! Indeed, a whole slaveholding region, where negroes are fostered, and treated well or badly, is in the eye of Heaven a gross expanse of putrid iniquity, more in the negroes themselves than in the whites. What patriot having the fear of God in his soul—what statesman—what planter—what enlightened mechanic, fearing God and venerating virtue, can wish the negroes to remain in Ame-

rica? Here is a place where infidel atheists may revel in all their horrible and satiated phantasy, in wishing the negroes forever here. Here the lover of only brutal propensities, may find his ephemereal paradise. There is talk enough in the south against northern negro amalgamation. I too, with the southern public, abhor northern negro amalgamation; but, brethren of the south! look at yourselves; whence so many mulattoes? You now see that you yourselves tolerate among you, a species of amalgamation confined to the white males, which, in my eyes, is scarcely less to be abhorred and rebuked than the negro amalgamation at the north with white females. The moral influence of this example is to increase the callousness of the whites to virtue, and hence, how numerous in our country are illegitimate white children.

The demoralizing influence of keeping negroes is of another type, also, but as synonymous in infamy with lasciviousness. This type is bullyism and blackguardism! Scenes of violence not always connected with drunkenness, and even remote from grog shops, prevail in all countries where negroes are kept in numbers. The negroes themselves do not show universal violence, because they are kept in check in public places, and any where else—but every plantation can exhibit the prevailing love of the blacks, in seclusion and secrecy, for riots and disorder. But in public assemblies, in a dense plantation neighbourhood, or where most of the people are large planters—there violence will happen—there quarrelling will prevail—there sometimes, and often in some cases, the farce is closed in a tragedy of murder! Let any public statesman of the south recollect how many cases of murder or manslaughter have occurred there, noticed in public gazettes, or unnoticed, for the last ten years—and of these, how many took place on a dispute concerning property in negroes, and he will find an enormous number in the south, that is without precedence in the north, where the population is four times as much as in the south! New Hampshire has a free white population more in number, or equal to the whole white and coloured inhabitants of South Carolina, put together. In New Hampshire, then, let our statesmen examine the records

of the **Justiciary Courts**—the proclamations of **Governors** for the last ten years ; and note down the amount of murders and manslaughters. After this, let our statesmen examine the records of courts in **South Carolina**, the proclamations gubernatorial, and count down the number of murders and manslaughters. After so doing, let our statesmen contrast the opposite numbers, and look at the result ! Let him contrast, in this way, **Pennsylvania** with **Virginia** ; **Massachusetts** with **Kentucky** ; **Connecticut** with **Georgia** !!! Can you refer to the frigidity of northern climate and the sultry climate of the south, as an explanation ? I accept no such explanation. It will not meet. The south of **France** is as peaceable as the north of **France**, and murders are as frequent in **Belgium** as in **Austria**. The climate has nothing to do with your baser passions ; the influence is from your negroes. It is imperceptible, but satanic ; unseen, but felt. It apparently seems to come from the white man's bad heart alone, but is the consequence, as certain as day, of a misplaced nursery and a companionship with negroes on plantations, where interchanges of opinion occur, much to the warping of one white man's feelings against another. The negro can do nothing offensively without a fear of punishment, but at home, unseen by any white human eye but your own and your family's, he can poison your heart against your neighbour, he can infuse into your veins a fell and Cainish spirit. And you give (in spite of strong statutes,) vent to feelings thus infused, and thus nourished, on the court ground, the muster ground, &c.

Hence there exist so many enmities between neighbour and neighbour in our slave holding states ; greater in proportion to the density of a negro population ; and greater, also, in such parts of a state where the counties are full of negroes ! Other, imperceptible concomitant causes, connected with keeping the negroes, may have tended to the increase of every crime and the continuance of deadly enmity. The south exhibits much of the petty feuds and malice of **Africa** ! The cause and consequence can be metaphysically shown, in bold sunbeamy colours of truth. But the unlettered and the indolent can view the consequences every day, and find in my words the

cause. I am unerring in this remarkable illustration. Of all the cities in the Union from the river St. Lawrence, to the western confines of Louisiana, which one or member contains the most violence, and withal, the strongest police? New Orleans! There combats, duels, are said to be daily, at any rate weekly! New-York, with a population nearly five times as great as New-Orleans, is comparatively a peaceable place; Philadelphia is the same. But Boston, freer from negroes than both New-York and Philadelphia, is more peaceable than Baltimore, while Baltimore, freer from negroes than New-Orleans, is more orderly than the latter. Between Boston and Charleston, how stands it? Boston is larger than Charleston, has more people; but confusion reigns more powerfully in Charleston. In New Orleans and Charleston, a very strong and watchful police, with branching patrols in all directions, are ever and constantly alert to arrest the slightest disorder. But there disorder will reign in all its hideousness; and the cities of Boston, Cincinnati, and Pittsburg, almost without any watch, are after all, the most peaceable and orderly in the Union, of the size. Had New-York, been but free from coloured people, how peaceful would she be! what a saving to her people in expense of a police! Had Philadelphia—ditto! But New-York, not being so overstocked as Charleston and New Orleans, leaves some difference to her credit. Still she is quite lamentably stocked, and hence her violent reputation throughout our Union. What class of persons pester her people most with larceny and riots? Let facts speak.

New Orleans and Charleston, with other sea-port towns, along the Atlantic and the Mexican gulf; overpopulous with the savage progeny of the savages of Guinea—are literal places to inspect the influence of negroes on the moral character of the white people. Were the negroes free, they might infinitely increase the demoralization: but as slaves they still exert influence enough on those who spend among them their lives, (though they *affect* a scorn for the negroes,) to render their presence a curse to our country; and that same trouble cannot be remedied, except by a sudden and efficient expulsion.

The white man who was all his early days among brutal negroes, whose parents left him to their ignominious guidance ; who, after going awhile to school is glad to quit the hated place, and greet again like brothers the ebon band on the plantation ; who was trained by some large negro, for whom the youth has obdurate predilection, to fight every other passing little white boy, and whip him too ; who is fondled and lauded for bloodying a nose in an opposite white boy ; who early at the age of puberty is placed to the overseeing of the ebon gang at labour, is himself a negro in heart, and a monster in reality. With power, in public, such a fellow would prove a Carracalla or a Nero ! But with a private power over negroes only, he would put to practice lessons taught him by those same negroes, when young ; he would be a personification of brutal passion ; and would brutally and malignantly whip often said teaching negroes ; and if entered into society, would show the negro in his deeds. Cowardly, he would endeavour to hurt in slander ; and that found cut to his cost, he would play the bully with all the feelings of a scoundrel, and without pity or mercy, act the petty tyrant as far as he can do so with whole bones. If entrusted as a gaoler, as a turnkey in a state penitentiary, as a keeper of the sick, or as a keeper in a lunatic asylum, with certain discretionary powers, he would play the devil incarnate, and with his speech tell numberless and foolish lies to justify his petty tyranny. Such I know by experience, and observation.

Such is the man wholly given up to negro tuition ! And many a one of this desperado kind, I fear, is in this country. In some cases, more than one such bully of the last degree of villainy is in a village. Men of more palliative characters, but subject in some measure to the influence, that I here repudiate and abhor, are found in numbers in every part of the slavery region ; or of a free negro fostering or tolerating country. Discontent in politics, a restless love of change, numerous balls, parties of pleasure, and every variety of fashion and art, is tried to do away the ennui, which idleness from want of employment, brings on them ; or, with which a compunction of conscience harrasses them. Of all white men,

I verily believe, under God's mercy, the wealthy planter of the South or of any country with a gang of hundreds or thousands of Africa's people around him, is in himself, his family, his all, the most miserable object on earth, except the twice fallen negroes. In vain he looks on his great mass of solid gold, and imagines himself happy! He cannot remain at home and look into himself; 'tis too appalling, and he forthwith hurries to the party, to his neighbours, to drown his soul in the bowl and while away the spirit with conversations; he travels far and wide; he rushes to the election ground, and transforming his trouble into a burden from the *slandered Tariff*, he pours out his bile in denouncing Federal encroachments; he rants about Indian Lands; he laughs, he jokes, he swears, he stamps with all the fury and hallucination of one done to pieces by his mode of living, with a sort of people around him, through whose hands and views, his very blood and flesh in his food had passed before he could take the sensual comfort! Poor man! Even thou now cursedst me long and loud for telling thee of thy troubles; may God, in his infinite mercy rescue thee from thy folly, and deliver me from thy murderous intent!

That the influence of negroes on the land is deleterious, no one can deny: at least no one in his senses that has any care for the good of our institutions. The mere miser, the man of mere business; the labourer who has no time to examine for himself; the bully; the blackguard who wallows ever in negroes society; the meanest white folks of the land, the rogues, the brothel keepers, the continual jester, and the continual cherisher of malice, these alone, scattered all over our country, but more especially south of the Potomac; these alone, will form a solid phalanx of uncompromising dissentients from my creed! The wise, the good, the pious, the moral of the land—from these I have nothing to fear. I should be put upon my guard by a Pygmalion, but from a Zeno I have nothing to apprehend. The honest, hard handed, self working and self thinking yeomanry of our land, may well be called in conjunction with many good planters, farmers, merchants, and mechanics, who believe or show me christian toleration, the chosen of the country. From such the republic has much to hope, whenever

these men would, in the spirit of benevolence, but more of anxious inquiry, read carefully, and studiously reflect and meditate on my exposition. The world is a dark avenue of critical emergencies—truth is not ever with men free from errors : if one great effort is made to brush away the dust of error, good men will support the Pioneer of truth, until the broad and everlasting—the ever blessed and glad beams of truth, unscaled of error's bark, burst forth as eternal as paradise. **THE LORD IS FOREVER GOOD TO US.** *We ourselves in ignorant and sordid ancestors, have entailed on our country troubles from which I believe God himself wills us to be free.*

My ingenuous and acute opponents, in trying to confute my premises, may refer my attention, or the public's attention, to the following feeble positions :

1st. Why is all South America so full of broils and turmoils—having no slaves except in Brazils ?

2d. Why are Indians so warlike, so unpeaceable, without knowledge of negroes ?

3d. Why is Europe so warlike from the remotest eras ?

4th. Why was Greece, Persia, and Rome, so belligerent ?

5th. Why was, and what impelled the destructive ball of the French Revolution ?

6th. What impelled Charles the 12th of Sweden, and the Russian Autocrat, to deeds of war ?

Now these so apparent mountainous obstacles; perpendicular and insurmountable to other eyes than *MINE*, may discourage any other writer but a profound thinker. I am not at all discouraged. Every one of said positions I can immediately refute.

It is indispensable to offer a few preliminary remarks on the order of morality from the creation. By this the direct answer, refutative of positions replete with sophistry, can be forthwith extended. I have in the beginning of this book, exhibited the fatal error which in kingcraft emanated from Nimrod. This example is a negro example, and in morality it matters little whether you take the negroes themselves, or follow their precepts or examples. It was intended in the creation to have mankind a moral and orderly rank of beings ; and *piety* was to be the precedent guide for all moral actions. Satan, for our

globe, however, frustrated the plans of the ALL WISE, through the agency of man, made a free agent. The AllW ise, is now bringing our earthly generations back to primal piety and morality. This endeavour is based on the principle of keeping man as near as possible in the state of unfallen innocence. If this is gained to a certain good degree, then religion finds for all a Saviour, through whose merits the disastrous effects of the disobedience in Eden is forever taken away in death. And those sealed with forgiveness in death, will experience a quickening revivification in perfect innocence and perfect bliss.

Howbeit all nations have not kept the standard of original innocence in view. Man has been his own cruel enemy ! Man has gladdened the malicious rage of Satan ! Man has forgotten and forsaken his best, his greatest, his only true FRIEND ! The dominant feelings of man, is, I fear, either deism or atheism. In this character the certain, unlooked for deluge swallowed them up, finally ! Sin, however, survived the deluge. That dark and peculiar stain of Cain, the first born on earth of Satan, revived in Ham, and lives yet in his *non descript*, curious, black progeny. The invention of an universal curse to the men of this planet—*kingcraft*—arose in Nimrod. God, was again forgotten. Yes ! the mercy in the skies was no longer remembered ! Like some gigantic negro, attracting by his buffoonery and legerdemain, children and boys around him, and keeping their hearts with nuts, and tales of *hunting* and swimming, Nimrod stood up at Babel, and like a man of the earth, *Earthy*, turned completely all attention to the building of a tower ; in reality a defiance to the Omnipotent !!! The rites of Nimrod and his brother crew, then like the Eleusinian rites of free masonry, (I mean only *hidden*, like masonry) became the *science* which was first methodically taught all men, as well white as tawny, and tawny as black ; and Nimrod's capacity as an overseer and master, that is, a *king*—was well calculated to infuse such an admiration into men, for kingly honours, as to make his *initiated* the most determined to fan and keep alive forever, the fire of monarchy. Surprised at Babel, in a confusion of languages, the builders forget their usual common tongue, but in the wrath of God not the Satanic ex-

ample of Nimrod, the negro king. Men scattered. The negroes, original instigators to the Babel building, remained mostly there, or went to the fertile plains of Egypt, and thence peopled Africa. The better men moved far away from society that had caused them so much evil, and peopled the regions of Asia and Europe. But the detachments may not have been complete; white men remained about Africa, to dwell in Babylon, Nineveh, Tyre, Sodom and Gomorah, in company with the children of Ham.

The Nimrodian science was too ostentatious—too august—too seductive to the strong and able, in any part of the human family, whom, though children of Japhet and Shem, of blessed memory, had yet the poison of Satan rankling in their veins, though not to the degree of the children of Ham! They practised on the horrible government, the system of which had its foundation amid the horrors of Babel. They constructed monarchies; and we behold them now suffering, as if they had negroes around them. Kings arose in horrid majesty, in seductive beauty, in false grandeur, in amazing military pageantry; and for crowns, and for spite, killed in battles their brothers, each other's subjects, by the infinite wholesale. The passions of men in power, unchecked by any law, had free impulse. Their menial brethren groaned in oppression, or alleviated their troubles, either by a fawning sycophancy, or by bloody rebellions. Government being on basis of the Nimrodian, social life took such a basis, though in a circumscribed compass—and hence so many petty tyrants—so much strife and bickering in all Europe! Here the positions concerning Europe, Persia, Rome, and Greece, are answered. I now speak of South America and the Indians.

Of South America, now, in Brazilians, importing negroes by the hundred thousands—where all Columbia, Peru, and Chili, and others, with North American Mexico, are replete with Africans, nothing need be said! Of the Indians much may be said. They exhibit a noble, manly spirit—a hospitality from the heart, and not as in our slaves, to while away ennui! But they practice in the Nimrodic theory! They, however, are in utter ignorance of all lights of civiliza-

tion, which the Africans have in copious streams, but as copiously neglected. The Indians are not, however, such exterminating warriors, as some historians say. Their wars are petty boundary disputes, and soon over. Their slain are few; and they are truly a race, having the spirit of the white man throughout. They, like the Calmuk Tartars, rove about without settled habitation; though in Mexico and Peru, greater civilization can be accounted of them. Give them civilization, remote from the grog selling haunts of negro masters, and you will soon see a population of worthy freemen; far better citizens than you can make from the negroes.

I shall make up my facts with another more potent in the energy of truth. I have affirmed that negroes influence some way, violence and crime; that where they *are dense, there* crime and ill-nature abound. And I now ask; how many piratic vessels have been seen without a negro or mulatto on board? And in what country, and about what neighbourhood, does piracy abound; and in what coast find refuge? On the whole African Mediterranean coast, manned by a mixture of African and white blood—moors; and on the seas and shores of the West Indies, manned by ill-educated negro loving Spaniards, and mulattoes or blacks. Had it not been for the naval armament of all nations, that, stationed in those seas, exerts a watchful guardianship over the interests and lives of trading companies, the whole Mediterranean and West-Indian seas, would be alive with pirates; and so swarmed with the *lessons of the negroes*, that none could arrest them without a full fleet. Such is the effect of negro influence on white society. Even in Africa the confused criminality is full—no traveller can explore Ethiopia—the Nile until lately was an enigma—and a discoverer of its course has immolated himself to his love of African society; for be it known the winning smile of a negro or negress, conceals a viper under its veil! Lander called them amiable! and to that amiability he is fallen a victim. No preacher can teach christianity there—the climate is a small bar, but the malice of the negroes the largest obstacle. A long line of clergymen and travellers have died in Africa, by the cunning and violence of the negroes. Mungo

Park loved the "*amiable*" negroes,—himself and his son, both, at different times, have died by African malice; according to the best authorities. Of Mungo Park, authorities are contradictory. But without contradiction, authority, undoubted, can be given, to testify the negro butchery of many travellers and clergymen. Ask a Missionary to traverse Benin, Congo, Guinea, and the interior of Africa, and he will tell his apprehension of extraordinary difficulties, and his liability to encounter unforeseen death. Ask him to go to Persia, to Turkey, to prejudiced Turkey, highly inimical to all religions save Mahomet's; to China, to Tartary, to India, and he is ready to go any day! Ask him to preach to the Indians, to the fierce, the terrible Indians; the murderous, the malicious, the wild Indians—the Indian, fierce as an army of panthers, and cruel as any wolf—cannibals and war lovers (so says scandalous history, partial rather to negroes, whom she calls barbarians; but the Indians, *savages*!); and the missionary of the gospel will venture through trackless forests, to greet the children of the woods; and be hospitably treated and unmolested. Lewis, Clarke, and Long, can testify to this. The Indian country has often been traversed, and its face and aspects narrated to a mass—while such, even to this day, cannot be said of the negro interior part of Africa.

The physical injury which our countrymen suffer from their being kept here, is another of the troublous *line*, I am descending upon. We know that the south, as at present cultivated by the negroes, is fast breaking up into gullies, and fast wearing down to land of a poor quality. The primeval forests with rich lands, have given way to the red clay grounds, on which a very scanty vegetation can be reared. And planters, after so wearing out the lands, instead of trying to bring it back to a state of cultivation, move away and leaves the greater part of the old states in sufferance and penalty. Such is the fact concerning Georgia and the Carolinas. Kentucky is full of gullies—Tennessee in proportion. The ignorance of agriculture, in men managing large estates; the constant propelling lever of emigration; the high pressure distraction of political matters; and reckless mode of negro cultivation; all

combined, present a state of things truly distracting to the south ; more so, than all tariff laws or policies.

But the physical injury remains not alone in the soil. The poor of our country suffer the pernicious effects of the system of slavery. As in a moral light, a contamination is disseminated from a negro to a white man, and from said white man to another white man, who has no dealing with the blacks ; (which well accounts for the evil passions of such poor as have no slaves in the south,) so in a physical view, while a planter keeps negroes, and loves his poor neighbours the less for it, he would not sell any part in separate parcels, of his extensive estates to the said poor. His proverbial motto is, to sell "*all or none!*" The poor yeoman *cannot* buy *all*, therefore he *can* have *none!* The hope of the poor, whose lands are worn out from long and constant tillage—exhausted for want of manure, and the science necessary to agriculturists—is to move away to western forests, and hence the constant tide of western emigration, which many of these very nahobs deplore ! They deplore what they were instrumental in effecting ! The wealthy, therefore, retaining vast tracts of fertile land, the major portion yet in timber, like the dog in the manger, will neither clear this forest themselves, nor let it be cleared by selling it to the poor ! If the poor cannot buy all, the rich planter cares not for it ! His negroes are his support, and he has no dependency on his penurious neighbours. He feels himself the slightest want of the money of the poor, in exchange for an acre out of his ten thousand acres. Hence this policy of the wealthy is in effect to increase the emigration of the "*bone and sinew*" from the Carolinas and Georgia. Indeed, the richest tracts of lands, and even lands without culture, in primary forests—and long uncultivated, and apparently forever debarred cultivation, remain in the power of the rich planters—monuments of the perniciousness of their slave-polity.

And, another picture. The wealthy planter, engrossing the best lands—bringing to the aid of the cultivation of a part of said lands, all the intelligence of journals devoted to agriculture—with which his poverty neighbours is not conversant—and having his products abundant, and stock of divers

cattle many, is able, and very well does, feed his black moors with the fatness of the land in abundance. His poor neighbours, that remain in the old states—cultivating a spare vegetation from exhausted grounds—having a few very emaciated cattle, or none; and feeding himself and family poorly and thinly; lives in his *own country* a thousand times worse for food and comfort, than the negroes of the opulent nabob. Even said nabob is sometimes himself a thin, emaciated man, eating but sparely; and then what does the whole range of his vigorous corn, fine cattle, and fat hogs come to? Why they but feed the negroes! and this is the place only to fatten negroes, to the detriment of the white poor man! Miserable planters, you are your country's greatest deterioration! you feed and fatten negroes on the best lands—you bring your stores of science to better their physical condition—you make them live a laughing life of physical paradise, all to little purpose to yourself, and pale sick family; and to the injury and derogation of your poor neighbours—of those neighbours on whom you rely in danger, to rescue you from the insurrection of the very negroes that you so feed high and pamper!!!

This south is, with a few severe exceptions, the peculiar home of the negroes. More the paradise of the negroes, than of the penurious "bone and sinew;" and if the present aspect of things continue, none but rich men and negroes may remain of the unemigrated. The hardy and lusty negro, kept constantly at labour, that is similar to him to *recreation*, and the hardy wenches kept in the same line; well doctored in sickness; well fed to robust fatness; live in a state of physical satisfaction, far better than the pinching condition of the white peasant; who, as I said, from a scanty soil, draws a scanty supply of food, and feeds and lives hard! No lover of his poor countrymen can like to contemplate this picture. No lover of his country can hate or disregard his poor countrymen, who are the most numerous body of the people. He is no patriot then, who, notwithstanding his profession, neglects to consider it best to attend to the well-being of the honest yeomanry. Our country, is a trite word—our countrymen is the most appropriate.

These hardy and robust negroes are now stronger than the miserable captives from Africa, their ancestors. They grow gradually stronger and comelier; and in about a century or two hence, they may, by so much exercise in both sexes, and such good and constant food, become much stronger than they now are—and fit for the work of carnage and insurrection, if slaves: and for comeliness and vigour, for speedy amalgamation with our sons and daughters, if free! To just such a state of things, would the tenacious holding of negroes come at last, if cupidity, stupidity, interests, and folly, prevail in our country to neglect my warning.

Living so long, and so much without labour, the sons and daughters of planters are getting feebler and feebler every generation, until at last they shall terminate in rank imbecility, or a lethargy and impotence of body and mind. Our vigorous ancestors from Europe, are no longer seen in the dwindled and effeminate persons of their great grand-children. Fire arms in this feeble future generation, can little countervail to resist or repel—or carry by assault—the violent onset of desperate and hardy negroes, and to take them prisoners.

The Lacedæmonians, while following the laborious plan of Lycurgus, were mighty men; they, after a while, became by inertia, quite unable to resist Rome. The Romans were able champions for their city, until they trusted rather too much to slaves, and became puerile under the Emperors.

This picture is by no means edifying to the heart, or bright to the conception of any reflective and considerate American patriot. Any one claiming a patriot's name, and who is of common conception—weak sympathy with me in this cause of ready expulsion; and careless of the state of coming things, is about as worthy of that title, as a boar ravaging a garden, is worthy to be called its guardian! What, I inquire, will eventuate from our planter-policy to this republic, in future times? The physical resource of our southern and western "bone and sinew," is swallowed up in a great measure, by this slavery toleration! The only vigour and hope of the poor white man—his real independence—is in the north and north-west! The strongest hope of America is there also.

On the contrary, the whole slavery country is little valuable, when the mass of injury eventuating from her peculiar habits and organization is considered. Even were the south to send fifty times as much into the National Treasury, the value ought to be estimated in a vulgar satisfaction of brutal sensuality : but in a moral, a bright above earthly consideration, the whole south, in many views, may be likened to a desert waste ; with a great many extraordinary cases, but which are too few, considered with the mass, to rescue our moral reputation from degradation. There are indeed many bright moral characters in the negro holding south. But the contrary is prodigious ! Fellow citizens of the south ! I must not, I will not flatter you ! My aim is a great moral reformation, and much physical improvement of my countrymen : this I cannot do, if I flatter, and appear afraid to offend. No ! the duty of a moral reformer, like a Luther, a Patrick Henry, an Erasmus, a Melancthon, a St. Paul, and a St. Peter, is to tell the truth fearlessly, be agonizing martyrdom the consequence. I now tell you the truth, my brethren, and bow to the will of Heaven, as to the disposal of my body in your hands. I tell you, you are doing a great erroneous thing ! You are fostering the everlasting perdition of yourselves and your surrounding countrymen, in thus holding the Africans in our land, in whatever light or pretence ! You are feeding—exercising—pampering—and elevating, gradually, the African race to a distinction in this country, which they can never attain in Africa. Their welfare, their bodily strength, their robust health, and their rapid breeding, as well as their giant growth, are ever dear to your hearts. You yearly see them increasing—you daily view their great muscularity—you frequently see them as fat as the white yeomanry are poor, and you rejoice at it : for you look on them as your property, and their increase as your increase ; while in fact you are but sharpening the knife of your country's death—or feeding the venality of your own children's children corruption ! You amass all the Indian's land for the purpose of fattening your negroes on them. You move about, and with ample funds, purchase the best lands—debar the poor from one acre—and, leaving

much in forests, and driving your poor white brethren into the swamps of Mississippi and Texas,—you set down a squad of negroes to cultivate the best corn, principally for themselves. By this means the negroes are made hearty and hardy to your satisfaction and gratification, until they shall so increase, and so find some emissary white man, to generalize them in the tented field, and soon after to amalgamate your blood into rascally mongrel mulattoes. God might deliver us into the hands of the blacks, when he becomes weary of our continued follies, which their presence foster, if we do not get rid of them; as he did old Israel to the Philistines. At any rate, when our country becomes densely populous, and emigration is checked by the redundancy of the population west of the Mississippi—then another system of farming will have to be adopted, to divide lands to every man. The poor will not allow you to keep such forests untenanted, and such large fields cultivated by a negro population. A partition of lands must be the order of the day. And then, your own interests clashing at that distant day with the needy state of the hungry yeomanry, you would be obliged to consent to a circumscription of plantations, or to fight a hazardous and bloody battle, to the edification of the negroes, who would avail of the weakness of the whites by their mutual murderous conflict, to establish another Hayti in this very country: or you will have to yield to necessity, and divide and sell your large estates into smaller estates; and then what is to be done with the funga negroes? Why, they will swarm as ants into every sanctuary—they will rob every exposed vestment of goods—they will cause us a multiplication of troublous devilries, which alas! then, is too hard to out-root: they will be too numerous then to send away: too numerous to send away, and our means then too inadequate. Your children of that distant day, will never bless your memory! They will curse in the bitterness of their hearts, your cupidity, and your horrible entailment of a negro population as property on them, which you fondly flatter yourselves is for their good, but really for their evil—which their curses will signify, ascending to Heaven, to blast the memory of ancestors so far gone in all

but genuine love, guided by a true foresight in behalf of their children.

If you do not hasten *now* to unscale our long abused country of the negroes, you every year increase the difficulty of the expulsion; until at last the impracticability becomes such, and the botheration of the negroes so intolerable, that a general annihilation of them in hot or cold blood, shall become the inevitable law of unavoidable necessity.

Fellow-Citizens of the New England and Middle States! Had you been without the free coloured population that infest your cities, and competitate with your own working men; often rioting against them; bowing to your opulent men, and scowling on your mechanics; and by this *bow*, seducing the affection and guardianship of your wealthy men; and by this *scowl* incurring the just rage of the penurious—upon the whole bringing, in this manner of guardianship on the one hand, and attempted punishment on the other, the two extremes of your white population into disaffection and belligerency—had, also, these same coloured reprobative *foreigners* not aspired to amalgamatory relationship with you; and to offices and honours, as if they had also founded, fought for, and achieved the independence of the United States; I should then have said something, or much to your complete edification.

But as the case stands, you are blameable—scarcely less so than the Southrons. By mingling so much with negroes on a system of equality, your artizans and labourers are degraded in their own, and in your eyes, in the great cities. The negroes, too cowardly themselves to make any sudden and continued onset of slaughter on the white people—though having the *will*, have, metaphysically speaking, imparted much of their fell spirit to your population,—and they always find ready hearers in the Irish and others, not acquainted enough with the negro habits, to avoid the contamination. The destruction of the Charleston convent—the every riot at Electional meetings, attest the pervadence of a negro spirit. Indeed, what is all New-York, or Philadelphia, but Babylons in miniature, and but

elevated above New Orleans and Charleston, in a moral attitude.

The negroes, however, in the north, as well as in the south, are ever in check—being, however, more in strings in the south, than in the North, they cannot actively ebullate in these regions, and only act incidentally, by the influence of early education, or habit of association at the age of puberty, on the whites. They are, as I believe, a direct agent of Satan, to the destruction of order and the distracting of the mind. Because, free at the North, they act badly enough so far as they can, and even beyond the discipline regulating them. Were it not for a police—for certain riots upon them by the poor whites, their demoniac passions would controul all New-York, to a depth of iniquity as novel as now unforeseen, or foreseen in the dim prospective. Look at the upper towns of New-York, freed in a great measure from negroes society—at the towns of New Hampshire, except, of course, Portsmouth—at the towns of Vermont, of the largest size, and then say if there be riots there, sufficient to ruffle the tender sensibility of a timid woman; certainly not: there, then, there is no guard, and but a drowzy watch! Necessity calls for no guard—the moral atmosphere is pure, and universal christian peace reigns. Such, to a great degree, could have been said of New-York, had she only been freed from negroes; and had a proper spirit of contempt for negro doings, pilferings, swearings, burglariers, and riotings, been instilled in the minds of her and other seamen. Even were this done, the white robbers or assassins would, almost to successive certainties, be natives or long residents of the West Indies, or some South American place.

The citizens of New-York, Philadelphia, and Boston, cannot do themselves, nor the spirit of the age, justice, with the tolerance among them of a cumbersome, ignorant, and perverse African population. The emigration of free negroes, is very steady to these three American cities. They float hither on every wind, from the south or from the uplands, in scattered parties. They seem to hold these cities as their own; and so it appears to me, *it is, in some sense.* They engross trade—

they disemploy white females—they fill the orphan and female benevolent asylums, with a population of needy whites, that but for them, had obtained good and lucrative situations. They insult at every step, a white man who doubts their virtues; they dispute the possession of chapels—they dispute other possessions—their habits, strongly tend to a loose lascivious behaviour—their presence, in every colour, is detrimental alike to the prosperity as to the peace of those cities, and disparaging to their morals.

In short, fellow citizens of the north! The springs of a brotherly love between man and man; the tender regard of friend for friend; that more pure and exalted esteem, which when once set in motion, between neighbour and neighbour, is a pledge of perpetual—of noble—of enduring attachment, and sacred principles of benevolence and justice; all these seem more powerfully to abide in the breasts and societies of the far isolated towns of the mountains and vallies, of Cincinnati, than of New-York and Philadelphia. The forms, and the elegancies of fashions—the etiquettes—the heartless etiquettes of life, seem in one universal line to pervade New-York, Philadelphia, Baltimore, Norfolk, Wilmington, Charleston, Savannah, Mobile, and to glow with more fervour in that vast sink of iniquity, New-Orleans! These are no solid, rocky basis, upon which to build up the external principles of pure amicity. Sordid calculations—a love of novelty—a spirit for society, may hold in unision any Tyre, and Nineveh—but the vestal purity of the heart, without motives of recreation or gain, is wanting. The whole seem to assimilate nearer to the negro habits, than to what may be properly named the white man's own custom. And such will be the general character of New-York and New-Orleans, while they remain as they are at present. This I most absolutely declare, and most unequivocally.

Fellow citizens of the north—can you, will you, condemn me, and still practice on the old system? Will you consider your white selves as the proper masters of the soil; eject the blacks from your boundaries—send them to *their own Africa*. To you, alone, belong the States; and the white people alone are the genuine sovereigns of the land, and government. Let

not the reprobative—the divine condemned negroes, fester your country to the evident disturbance of the heart, the head, and the external society of the inhabitants. Rise in your majesty, and frown the negro rats back to the limits of the tropics! Then will you become a great and a happy people; and in your happiness then, will never miss the company of the blacks. And if the south will follow your example, the moral reversion of the white man, without a king and without a slave, and without a free negro, may rise in all the radiance of God's mercy. The soil from the Texas to Maine, alike on the sea-shore as on the mountains, will be kept in constant scientific cultivation, by a hardy and vigorous free yeomanry. The commerce of the land will flourish, as the gold fetching ships of Solomon; the manufactures will be in the most prosperous condition; the mechanic arts will move on in success with an irresistible impetus; industry and trade, of every sort, will raise their drooping heads, and contend in emulation for a mastery; which cannot but add to our power at home, and dignity abroad. And from Canada to Texas, and from the Atlantic to the Pacific, with a reservation for contented Indians, we shall all move and blend as one mighty band of peaceful American brothers.

I shall now conclude this laboured appellation to the people of the United States, by appealing to the Clergy of the land.

Gentlemen of the divine priesthood; I may have surprized you much in the remarks contained by this book. Remember, if so, that it is not always by your means alone that the God of our salvation worketh out the remarkable deliverance of his people from moral pollutions, and from physical death. Moses was no priest, but called of God from a shepherd life in the wilds of Midian. Jeremiah was not an educated priest; when God touched "Isaiah's hallowed lips with fire," he was not from among Levites; when God spake to Ezekiel among the captives, that prophet was above all priests, though not of the regular institution; Christ sent John the Baptist—the greatest man on earth, to testify to his coming, indeed of the priests' line—but Jesus himself called to the ministry, poor untutored Gallilean fishermen. St. Paul in like manner was

called. So then it is not always, that the best policy is conceived by the priesthood. God is the master of the universe ; from an untutored peasant, he can raise up a greater man than any priest or pope in existence. And even so hath he done. Besides, though preachers, you cannot always expect, that the glory of the priesthood has always been the glory of the Lord. The oppositions of Luther and Calvin, of Knox and Wesley, to established governmentary priests, forbids a supposition that a preacher is immaculate and infallible. Even when we recollect that the Jesuits and the Popes instituted African slavery : the former in *suggesting*, and the latter in *granting* it : together with the toleration of kingcraft, so evident in the Roman see, we are disposed to look upon the Catholic churches, as about as fallible as other churches, where too much of the *human* mingle with the *divine*, and pollute the sanctuary. Then I should believe, every man has as much christian right as a regularly installed minister, to preach—to call to repentance—to pray with the people in public, as any other man, having passed through the process of ordination. The divine government on earth was certainly predestined to be of the Quaker system. Every man, of undoubted and sound moral habits, and true piety, could speak for the glory of God, as the prophets ; and every man, that conceives any policy of importance to practice, like myself, may freely give his opinions. If the priesthood, then, in a case like mine, raise an universal denunciation against him, or fulminate anathemas against all joining the **EXPULSION STANDARD**, as they might, then it becomes my **DUTY**, to lecture this body on their own past uniform negligence of the most cardinal interests of the church.

This negligence has been pending, ever since the day African slavery was declared a trade. When it was arrested, many years had intervened to its continuance, before a clergyman raised his pulpit voice against the concern. Then the discontinuance of slavery became the watchword of one portion of the clergy, and its continuance the watchword of another. Even planters, are sometimes preachers. And many a clergyman is opposed to slavery, but fearful of pains and

penalties, if he speaks against it. Afraid of that martyrdom which the Lord commanded his disciples to dare and confront, rather than not tell the whole truth, on all subjects connected with the salvation of man—his morals and his piety. And are clergymen and all preachers not professed disciples, Apostles, and Evangelists of the Lord? And is not the pabulum of morality, the pillars of the arch of piety? And if then the pabulum of morality is so conservative and indispensable to genuine repentance, forgiveness, and eventually to a life of piety, how could clergymen neglect to take into consideration, the great drawback which a negro population exert on the morals of the country, and consecutively on the religion of the Saviour? Can you find a good christian in a bad moralist? Can you find a good moralist in a bad christian? Certainly not, in either case. **RELIGION IS FAITH DEPENDENT ON PERFECT WORKS, AND WORKS DEPENDENT ON PERFECT FAITH.—**

When, then, you are afraid to denounce slave negroes in the south, and ashamed to fulminate against free negroes in the north, the *incentives*, as they are, to immorality; you are afraid, on the one hand, to suffer martyrdom for Christ's sake; and on the other, ashamed to labour *properly* for your divine master.

But supposing my positions be not violently opposed, and myself anathematized by clergymen: suppose they *seek truth* in a polite combat, on my arguments and illustrations, then it behoves me to assume a softer tone, and to speak in a spirit of christian philosophy.

The enquiry of the oppositionary clergymen, would be based upon two general positions, convertible into one.

The planter clergyman, would say:—prove the negroes were not intended for slaves (as Noah said), from the Old and New Testament.

The northern clergymen gives this:—exhibit from scripture, that negroes are a more reprobative race than other men in general.

My friend of the dark south—Did God say to Moses, at the deliverance of Israel from Egypt, that the people should keep servants? On the contrary, is it not the fault of Joshua, who,

without God's inspiration, made slaves of the cunning Gibeonites ; predestined by God to death ? Thou wouldst say—look at Noah's curse on Ham ; at Abraham's and Isaac's great household of servants ; at St. Paul's letter concerning Onesimus ; at certain expressions concerning servants, from St. Peter ; and after all, at Moses's laws about servants. Wouldst thou speak so learnedly, and with so much assurance, old man ? Thy learning shall be confuted, and made evanescent, like a dream of the Mahomedan Houris—and thy assurance shall be battered to pieces.

Let us not look to what man has said, though an apostle or prophet ; but to what God or Christ hath himself directly spoken. The curse of Noah is better observable in its operation ; in the inability of negroes to come up to the standard of moral dignity, or of intelligence. They were not intended in the original will to dwell in our country—the tents of Japhet and Shem. They were reprobated by the Lord ; and nothing but an utter and entire negligence of them, will ever answer to the moral foundation of true religion. They were marked to be forever separated from our people. And so it is that whenever white folks habituate themselves to the harbouring of this stained race, they suffer for it, in physical, moral, and religious views—in intelligence, also. But it is only in the capacity of servants, if among us, that negroes can ever live. Here, then, the remark of Noah according to its most sensible and genuine interpretation means, that the children of Ham should never thrive in this life, like the sons and daughters of Japhet, and Shem : that if they sojourn together, the Hamites shall not be fellow brethren with the Japhites and the Shemites, but serve as servants. This is the interpretation. How true to nature and to all history ! But God has extended the curse on Ham to the most extreme limit. His crime, his folly—was dark and deadly ; and the majesty of Heaven highly displeased at such a vice, after so many divine manifestations of vengeance against a like iniquity, among all, in the awful deluge. And all history proves that our holy God has separated the white and black races forever ; the first to be the blessing, and the last the curse of the earth. It will not do for negroes to live

among white folks in any shape or sense. The evil of it is too intolerable! The white slave holder loves his negroes in proportion to his hatred of his white neighbours. "Where his treasure is, there is his heart." This is one of the various multifarious evils, which a mingling of the two extremes of human nature, produces. No pure, ever abiding, moral spirit, of undisguised friendship, can, in a state of this mingling, pervade society, with the vigour it does in better and unmixed communities. The white man, even the white bishop himself, bowing to the omnipotence of fate, *cannot love the negroes as brothers*. He can, however, by trying to love them, so distract his love for his own brethren, as have a termination in a species of misanthropy! The negroes cannot, and do not, *truly love* the white man. Their professions are evanescent emotions; and do not abide. For evidence of the correctness of this affirmation, look at the manners of this whole American nation. Let experience confirm me, in my truths. Under the restraint of fear, the negroes exert a superfluity of cunning, to deceive and attain ulterior reputations, not intrinsic, however, in them. They try to please masters and mistresses, by all species of subterfuge, but directed rather by fear than affection. For instance, have they pious masters and mistresses, their pretended piety—somersets, cut at camp-meeting grounds, shouts and grave looks, all, are in general but cunning manifestations, to *worm* themselves into the esteem of said masters and mistresses. Upon the whole, do they not, where freedom is conceded to them, as in New-York, give never to be mistaken proofs of their deep and hidden hatred to white people? Did God, therefore, or did Noah intend that his filial and pious Japhet, and Shem, should be molested, teased, and worried with the accursed company of these most reprobate? Certainly not! in mercy to us, certainly No! And that it is impossible for a white man to love the negroes, let the slavery and exclusion of them from honours, testify! Fate is and ever will be a fiat—for fate is nothing but the will of the Lord, most High God.

As to the other testimony in favour of slavery: the Patriarchial under Abraham, &c. and the laws and regulations of

Moses; Abraham's history will satisfy all. Taken from the green pastures of his fathers, young Abram followed the word of the unseen Almighty, "not knowing whither he went;" and in the habits of his fathers he kept a retinue of bond people. This was of the institution of Paganism. God intended by Abraham, to raise up a peculiar people, with laws emanating from himself. A few directions sufficed for Abraham, for Isaac, and for Jacob. They were not, at length, initiated into the multifarious laws, which, as a peculiar people, prejudiced against African Egypt, God designed to impart to their progeny, by a future Moses. But even in Abraham's days the rejection of the sons of Hager, and subsequently Hager's expulsion, speak a lesson, as terrible as a thunderbolt! Ishmael was prophesied a fighting character, and his Arabians are a fighting people; plunderers and robbers; though from Abrahams loins, because they were spoiled in the blood of Hager, of Ham! A fighting and roguing nation is destined to annihilation, or no millenium would come. Also, it is remarkable that slavery in Abraham's family decreased until in Jacob or Israel, the great company of Abram, and the "great household" of Isaac, amounted to only seventy persons, that moved into Egypt during the famine. Previous to this removal, Jacob's sons themselves, brought corn from Egypt. We read of no servant then. According to the customs of our American Southern planters, slaves increase in number as they go from sire to son. But in Jacob, the scene seems to have experienced a revolution, unaccountable!

Of Moses only one illustration, and that from the mouth of Him, who, in looking upon the world, saw his flock in Japhet and Shem, said, supposing a case of no presence of negroes, who are morally unable to keep from pollution; "CALL NO MAN MASTER—YE ARE BRETHREN—HE THAT IS CHIEF AMONG YOU, THE SAME IS YOUR SERVANT." Thus spake the GEATEST REPUBLICAN in the world: Thus spake the GOD OF OUR TRIUNE FAITH.

Very well, what did our Saviour say in allusion to Moses' Laws? Speaking of divorce, Christ said to this effect, that in no case shall a man put away his wife, excepting for this

single case of "adultery!" The Lord was interrogated as to the reason of the Mosaic permission of divorcing for far slighter offences—and then did our only Master, and our only Monarch, utter this remarkable sentiment, that thoroughly solves the whole enigma of the Mosaic slavery, alike as of the Mosaic divorce: "Moses knowing the hardness of your hearts, permitted you to divorce your wives—but it was not so from the BEGINNING!" That is, from God's will. Now apply this to slavery: "Moses knowing the stubborn frailty of your hearts, allowed you to hold slaves, but it was not intended originally, or from the beginning." This is CHRISTIANITY, manifested by its FOUNDER; and a rebuke exhibited, for all association with negroes of any kind, or of enslaving our white brethren. This is in keeping with sacred history. The whole Canaanitish race was designed for slaughter. God having once spoken, reverts his words never more! But to their own injury and destruction, Israel kept alive Gibeonites—and vowed awfully on them—kept alive surrounding nations, that became "thorns in their sides and eyes"—and was rebuked for it by the Angel—see the book of Judges, 2d chapter, and from one to five verses!!! So then slavery, as well as kingcraft, is the institution of vile man, himself! And the commingling of the children of Ham, with better men, the effects of ignorance, or of disregarding the covenant of Almighty God.

As to the remarks of Peter and Paul: Might they not have meant hired white servants? If not—then they contradict the great Original, who said in effect—HAVE NO KING; HAVE NO SLAVE. It is enough to listen to Christ, and let Paul and Peter and any man besides be liars. "Let God be true, and every man a liar.

To my brother, the learned clergyman of the north—the friend, as he essays to *appear*, of the Africans, I now turn. Friend, it is dangerous to deal in this very enigmatical matter, without knowing the will of God concerning this people. If thou thinkest with Dr. Smith, that the sun only blackened the negroes, and that they are as good as white people—with Mr. Dew, that they cannot be sent away—and with Mr. Tappan,

Messrs. Garrison and Lloyd, that they should be freed and elevated to all the privileges and emoluments of the whites, without a regard to "*caste*;" thou wilt be, inevitably, as certain as the sun shines in a cloudless sky, confounded in thy cogitations! The negroes cannot be freemen here with dignity, peace, and honour. They have generally more of the brutal, than manly properties. They are even slaves in freedom, because you cannot, nor can human laws controvert the prophecy of Noah. They, in any sense, are in large majorities the pest of white men. A few blacks indeed, may appear or be verily honest fellows, but too few in contrast with innumerable wicked fellows and wenches, that even these few best of them, cannot be allowed a perpetual receptacle in our country, as that may operate argumentatively to the continuance of the rest in this our country. But, my friend, thou lookest to the scripture for the elucidation of the disapprobation of God against the Africans. Shall I point you to a few chapters and verses, and wilt thou call upon thy acute and astute spirit of interpretation, to wile away the solid plain truths of the Bible, comprehensive to common, alike as to profound capacities? Thou mayest, but the wise and the good know better.

Thou wishest me to prove from Scripture, the negroes reprobation! Hast thou forgotten the sin of Ham—the curse on *him* and *his* alone—the rejection of Ishmael—the deliverance of Israel from Egypt, which was monitory, that a white man cannot well be enslaved by the tribe of Ham, or the mingled nations of either extremes—the destruction of Egypt's first born, and in the Red Sea, afterwards, of Pharaoh's host—the general, intended of the Lord, destruction of all Canaan—the negligence of Israel to annihilate all—and the upbraiding of the Angel in second chapter of Judges—the remarkable prophecy of the destruction of Africans in the prophecies, especially of *all Africa*, in the 30th CHAPTER OF EZEKIEL—the last verse of the last chapter of Zechariah, against the Canaanite,—the negro, on the millenium?—Upon the whole, spirit of that Sacred Oracle, throughout, against negroes or Africans. Did not *Morse's Geography and Gazetteer*, have a remark in allusion to

the Carthaginians, that they inscribed on a rock, of their having escaped the massacre of Canaan, calling Joshua a "notorious robber"—thus implicating the direct communication of the Canaanites, with their brother blacks or moors, in the African interior. And upon the whole, did CHRIST abrogate the denunciation of Noah—or nullify his *own*, long conceived rage against Ham, and his—for a gross iniquity;—which, considered in an enlightened view, was scarcely less gross than a second taking of the forbidden fruit; and, too, with eyes all open to the late punishment of the first iniquity! Is this iniquity palliated, gone down—forgiven—and mercy spoken to Africans, that in the loins of Ham derided and contemned the *visible wrath of God*: scoffed at their Father, God's own peculiar friend, mid surrounding apostacy and horrid impieties; and for whose sake alone was Ham, as good as dead, saved from a watery desolation! If God would kill all mankind and save Noah; would he ever pardon the person or children of the direct scoffer of Noah—for whose sake said person was saved, in mercy from a most terrible destruction, of which said Ham had ample and most awful evidence? Never! How vain, then, for you to endeavour to elevate the *brute* to the dignity of *man*. How vain to elevate Satan to an Angel—the negro to society above his conception or capacity—to make Christ the Saviour of twice fallen men—when all who fell in Adam alone—not again deeper in Ham—can through Christ be made alive. With perhaps few exceptions.

The character, individual and general, of the negroes, in any part of the world, is exactly like the manifestation of Ham's. They would laugh, and report about all over their circuit of land, any foible that may expose the nakedness of the oldest white man. They would contemn any manifestation of superior love of white man for white man. They would stigmatize more than any other person, any man that takes a blow from another, and decline returning assault for assault, as cowards. While in fact, negroes themselves are the veriest cowards on earth—having the *will* to do all malicious deeds, but not commanding the *spirit*. They delight most in lascivious talk and obscene jests—this is their *universal cha-*

racteristic. In short they are perfect representations of the accursed Ham.

I perrorate this book, with blessing God, that he in mercy to the white people, and to myself, has so far supported me in producing a work, calculated to redeem our countrymen—to disenthral them of multiplied evils, of the *source* of which they have been too long ignorant. Men can make tolerable physical comforts, by negroes, to their bodies; but *moral beauty* never belonged to this race, and how can *religious*. They are too few in morals, too few and indistinct in *real religion*; and too many in exact opposition of principles or action. Their very sight is annoying to our eyes. Their very presence degrade the strong impulse of our moral feelings. Our religion with them is animal, more than spiritual. The ready—the funny laugh is ever bursting from their mouths—a laugh that imperceptibility operates on our solemn nerves as a knell to reasonable emotions, and as a neutralization of every deep thought, that requires the most serious consideration. While the blacks 'laugh from no motive of affection, but from the mere impulse of a jest—of the ridiculous, the ludicrous—imparting such a turn to every state in the Union that harbours them in large numbers—as if demonology was prevalent, and mystically wrought all.

God be thanked, that the day of moral regeneration cannot be distant. The Almighty be thanked, from our inmost souls, that he hath given oracles to us, which, if scrupulously regarded, philosophically studied, and religiously conformed to, would elevate us almost to Angelic perfection; would snatch the Khorassin veil from the brow of Ham—and point us to a first view of Babel—inhabited by negroes, mulattoes—and white men mingling in affinity—and conclude the whole, with the remarkable ultimate view of that Babylon, which the last book of the oracles of light and life denominate: “**MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH!**”

Finally, our countrymen have to contend against two evils of great magnitude; either, and both of which, are death and misery; and either, and both of which, must at all events be

outrooted from our land ! Their action is imperceptible, and known only in effects. To the eyes they both appear *harmless and simple*—and in tendency, alone, they become horrid. We can never become happy Christians as a people, while they continue. They are negroes and intemperance ! if one, only, is gone, the victory is but half achieved ; and never complete, until both are completely gone.

POSTSCRIPT.

Since writing the above book, and on my way to New-York for its publication, I fell in with a book entitled, *Discussions between Bachelor and Owen, on the authenticity of the Scriptures*. In this and other publications, *Owen*, the infidel, has done what may render his case for Heaven utterly hopeless. He is so blasphemous, that none but a brother in disbelief can read his remarks, without feeling glad for himself, and thanking God, that he is not in the hopeless situation of this Atheist. In such a work, and no doubt in various others, *Owen* has advocated a species of whoremongery, or illicit sexual intercourse, without the preliminary, indispensable forms of marriage. A promiscuous or single connexion in "*Placements*" as he calls them, in defiance of all regular law, and in open contempt of the Bible—as if the happiness of nations hung upon *retrograding* from, instead of *approaching*, the "oracles of light and life !" The "bloody sunset" of the French Revolution, when under the auspices of infidels—its subsequent ministrations to the pride and ambition of Napoleon Bonaparte, himself an *infidel* and fatalist—whom nothing could urge to spare the lives of the husbands and fathers of widows and orphans, save RELIGION, but *which he had not*—the horrid rites of paganism, and the corruptions of the uncivilized races of mankind—all these are unheeded by *Owen*, and he seeks, in total indifference to the best rights of any age, and the wisest moral code of laws, to accelerate the

ruin and desolation of humanity ! It is well I did not, in this publication, pay any attention to infidel works—and I allude to Owen, merely to exhibit his character as a loud and long panegyric of the negroes. In alluding to “placements,” Owen points, in a sort of diabolic triumph, to the fornications of the Haytians !

Now, the *placements*, or illicit concubinage of Hayti, which Robert Dale Owen felicitously says are ten to every legal marriage, and inculcated by the President and head men of the Haytians, by example—are but strong and thundering corroborations of the remarks of J. Jacobus Flournoy, about the negroes and mulattoes. Their genius aspires to criminal doings, and their propensities to iniquity. Behold Hayti !—They are again returned to pagan institutions—and such is ever the destination of the black race, without white guidance. Owen is not the only infidel writer that at once endeavours to desecrate the Bible, and elevate the negroes above their nature. He is not the only high priest of Atheism who curse religion, and bless the Africans ! But blessed be the Author of our Divine, Holy Religion—it will pervade far and wide, until the whole earth be moralized to His Ordinances. Amen.

FINIS.