

Abolitionist Literature on the Web
27 October 2003

There is a web site with electronic copies of pre-Civil War American Abolitionist literature. The documents are reproduced with (usually helpful) remarks by the editor, with remarks distinguished from the accompanying text. It would be useful to compare the Internet files with printed copies archived in a library.

The index page with links to references cited below is:
<http://members.tripod.com/medicolegal/index.htm>

The most important references are:

(1) ***** Rev. John G. Fee, *An Anti-Slavery Manual, or, The Wrongs of American Slavery Exposed By the Light of the Bible and of Facts, with A Remedy for the Evil*, 2d ed. (1851), 178 pages, New York: William Harned (1851).

<http://members.tripod.com/medicolegal/feeasm1851.htm>

[This is an exhaustive rebuttal to the Southerners' use of the Bible to justify slavery. Among the arguments, with justification included: the term translated as "slave" should have been translated "servant" or "bond-servant".]

(2) ***** Rev. John G. Fee, *Non-Fellowship With Slaveholders The Duty of Christians* (1849), 68 pages, New York: John A. Gray (1849, 1855 ed.).

<http://members.tripod.com/medicolegal/feeduty1849.htm>

[Some of the arguments presented could be applied to non-fellowship with homosexual activists.]

The Episcopal Church is charged with being more pro-slavery than any other denomination during the pre-Civil War era. Ignoring or misusing scripture by the church is a sin by the church, and does not mean the Bible, itself, is untrustworthy. The abolitionists also built their case upon the Bible. Pro-gay activists that diminish the Bible, claiming it supports slavery, are ignoring an important body of literature that stands counter to their claim. In fairness, I suspect they have grown up being told only one side, without checking for truth themselves. The church is negligent by not showing the other side.

There is similarity of the majority of Episcopal clergy today with Episcopal clergy prior to the Civil War. They lack the moral sensitivity and courage to stand up boldly for what is right in the eyes of God. They twist Holy Scripture to appear politically correct in the eyes of fellow man. They reject the counsel of clergy across the sea. As the pro-gay clergy do today, pre-Civil War clergy ignored scripture that clearly condemned their position, and referred to "science" to justify their position. That the Laity hears only of the pro-slavery side and believes it in ignorance is perhaps forgivable. That the clergy

believes it is very hard to understand. Seminaries are negligent if the falsehood that "the Bible is pro-slavery" is allowed to persist. Who will protect us from our protectors?

Southern rebuttal included the argument, "We are in danger of forgetting that men born in the south are much better qualified to judge of the bearing which particular measures will have upon that region, than those of the north can be." This is the argument of relativism: if you are not a member of a particular group, you are not qualified to judge it. So says the cannibal?

The Southerners' attempt to get Kansas admitted as a slave state parallels the gay activists' attempt at using the Full Faith and Credit clause of the U.S. Constitution to spread their sin.

Other specific titles and associated web pages:

(3) James G. Birney (1792-1857), *The American Churches: The Bulwarks of American Slavery*, 44 pages (1840), London: Thomas Ward, 1840, reprinted Newburyport: Charles Whipple Pub, 1842, reprinted Concord, N.H.: Parker Pillsbury (1855 and 1885).

<http://members.tripod.com/medicolegal/bulwarks.htm>

[Scriptural references are rare. This has some particularly damning evidence against the Protestant Episcopal Church.]

(4) ***** Rev. George B. Cheever, D.D. (1807-1890), *The Fire and Hammer of God's Word Against the Sin of Slavery* (1858), 16 pages, New York: American Abolition Society (1858).

<http://members.tripod.com/medicolegal/cheeverfire-hammer.htm>

[Many references to scripture.]

(5) ***** Rev. George B. Cheever, D.D. (1807-1890), *God Against Slavery and the Freedom and Duty of the Pulpit To Rebuke It, As a Sin against God*, (1857), 184 pages, Cincinnati: American Reform Tract and Book Society (1857).

<http://members.tripod.com/medicolegal/cheevergvs.htm>

[Many scriptural references.]

(6) Rev. Stephen S. Foster, *The Brotherhood of Thieves: or, A True Picture of the American Church and Clergy: A Letter to Nathaniel Barney, of Nantucket* (1843). 78 pages. New-London: William Bolles Pub, (1843); reprinted, Concord, N.H.: Parker Pillsbury, (1884).

<http://members.tripod.com/medicolegal/thieves.htm>

[This includes a damning claim against General Theological Seminary and the Episcopal Church.]

(7) Rev. William Goodell (1792-1878), *Slavery and Anti-Slavery: A History of the*

Great Struggle In Both Hemispheres; With A View of The Slavery Question In The United States (1852). 593 pages. New York: William Harned Pub. (1852).

<http://members.tripod.com/medicolegal/goodellsaas.htm>

[This book has few references to scripture. It deals primarily with American slavery, although it does have a chapter on British abolitionist movement. Chapter 16 specifically addresses the Episcopal Church. Reports that the annual meeting of Quakers was effective in persuading members to free their slaves.]

(8) Rev. Beriah Green (1794-1874), Things for Northern Men to Do Against Slavery (1836). 22 pages. New York: (1836).

<http://members.tripod.com/medicolegal/green1836.htm>

[This has 3 scriptural references at the end.]

(9) Benjamin Lay (1677-1759), All Slave-Keepers That Keep The Innocent in Bondage, Apostates (1737). 271 pages (many missing). Philadelphia: Ben Franklin (1737).

<http://members.tripod.com/medicolegal/apostates1737.htm>

[Frequent reference to scripture.]

(10) John G. Nicolay and John Hay, "Abraham Lincoln's 16 Oct 1854 Speech at Peoria, Illinois In Reply to Senator Douglas" in Complete Works of Abraham Lincoln (1854), Volume II, Pages 190-262. New York: Francis D. Tandy Co, (1905)

<http://members.tripod.com/medicolegal/lincolnpeoria.htm>

[This contains no scripture references. It makes general reference to "the good book".]

(11) Rep. Horace Mann (1796-1859), "Slavery and the Slave-Trade", A speech to Congress. (23 Feb 1849). 48 pages. Washington, D.C. (23 Feb 1849)

<http://members.tripod.com/medicolegal/mannuos.htm>

[Contains 5 references to scripture.]

(12) Rev. William W. Patton (1821-1889), Slavery, the Bible, Infidelity: Pro-slavery Interpretations of the Bible: Productive of Infidelity (4 August 1846). 16 pages. Hartford: William H. Burleigh (1846). <http://members.tripod.com/medicolegal/patton1846.htm>

[Contains references to scripture.]

(13) Rev. Parker Pillsbury (1809-1898), Acts of the Anti-Slavery Apostles (1883). 503 pages [with many pages missing]. Concord, N.H. (1883).

<http://members.tripod.com/medicolegal/pillsburypacts.htm>

[Uneven use of scripture. Many pages without scriptural references, and a few with several references.]

(14) Rev. Parker Pillsbury (1809-1898), The Church As It Is: The Forlorn Hope of Slavery (1847). 96 pages. Boston: A. Forbes (November 1847); reprinted, Concord, N.H.: Republican Press Ass'n (1885).

<http://members.tripod.com/medicolegal/forlorn.htm>

[This cites reproofs of the Episcopal Church:

** Samuel Wilberforce, M.A. (1805-1873), A Reproof of the American Church by the Bishop of Oxford, extracted from a "History of the Protestant Episcopal Church in America" (New York, W. Harned, 1846), retitled and reprinted as, A Reproof of the American Church on the Subject of Slavery (London: W. Tweedie, 1853)

** Samuel Wilberforce, and Evan Malbone Johnson, A History of the Protestant Episcopal Church in America (New York, Stanford and Swords, 1849)]
[Clergy are chastised for owning slaves and using slave women as concubines.]

(15) Rev. John Rankin (1793-1886), Letters on American Slavery Addressed to Mr. Thomas Rankin, Merchant at Middlebrook, Augusta County, Virginia, (1823-1833-1839). 109 pages. Ohio, (1823); Boston: Garrison & Kanpp, (1833); and Isaac Knapp, 5th ed., (1839).

<http://members.tripod.com/medicolegal/rankin1823.htm>

[Occasional sections with references to scripture. Contains vivid descriptions of cruelties endured by slaves.]

(16) Edward Coit Rogers , Letters on Slavery Addressed to the Pro-slavery Men of America, Showing Its Illegality in All Ages and Nations: Its Destructive War Upon Society and Government, Morals and Religion, (1855). 108 pages. Boston: Bela Marsh (1855).

<http://members.tripod.com/medicolegal/rogersuos.htm>

[Surveys history of slavery, beginning with the ancient Greeks, to 1855. Few scriptural references, except when discussing Jesus.]

(17) Samuel Sewall, M.A. (1652-1730), The Selling of Joseph: A Memorial (1700). 11 pages. Boston: Green and Allen (1700).

<http://members.tripod.com/medicolegal/sewall1700.htm>

[Frequent scriptural references.]

(18) Gerrit Smith, Letter of Gerrit Smith to Hon. Henry Clay (1839). 54 pages. New York: American Anti-Slavery Society (1839).

<http://members.tripod.com/medicolegal/smithguos.htm>

[Occasional scriptural references.]

(19) James Sommerset v Charles Stewart, Lofft 1-18; 20 Howell's State Trials 1, 79-82; 98 Eng Rep 499-510, King's Bench (British equivalent to US Supreme Court), 22 June 1772, Lord Chief Justice Mansfield [1705-1793] presiding. 82 pages.

<http://members.tripod.com/medicolegal/sommersetvstewart.htm>

[This case in England freed slave James Sommerset. This is a reference for lawyers. Scripture is referenced only in one section on Bible Principles.]

(20) Harriet Beecher Stowe (1811-1896), The Key to Uncle Tom's Cabin: Presenting The Original Facts And Documents Upon Which The Story Is Founded, Together With Corroborative Statements Verifying The Truth Of The Work (1853). 508 pages. (Many pages missing.) Boston: John P. Jewett & Co, Cleveland, Ohio: Jewett, Proctor & Worthington, and London: Low and Co (1853)

<http://members.tripod.com/medicolegal/keytom.htm>

[Scripture is referenced frequently in a chapter comparing Mosaic Law about slavery to the condition of American slavery. Scripture is also occasionally referenced in discussion of the influence of Christianity in the abolition of slavery in 6th and 7th Century A.D. Europe, and the failure of so-called Christian churches in America to confront slavery.]

(21) Sen. Charles Sumner, LL.D. (1811-1874), Addresses on War: (1845, 1849, 1870). 319 pages. (Many pages omitted.) Boston: (1845, 1849, 1870).

<http://members.tripod.com/medicolegal/sumnervwar.htm>

[A few pages have some scriptural references.]

(22) Sen. Charles Sumner, LL.D. (1811-1874), The Barbarism of Slavery (4 June 1860). 238 pages. Washington, DC: (4 June 1860).

<http://members.tripod.com/medicolegal/sumnerbarbarism.htm>

[Occasional references to scripture.]

(23) St. George Tucker (1752-1828), A Dissertation on Slavery:

With a Proposal for the Gradual Abolition of It in the State of Virginia (1795), 104 pages. Philadelphia: Matthew Carey Pub (1796 and 1861).

<http://members.tripod.com/medicolegal/tuckeruos.htm>

[The introduction has many scriptural references, but scriptural references are rare in the body text.]

(24) Rev. Theodore Dwight Weld and Angelina and Sarah Grimké (1839), AMERICAN SLAVERY AS IT IS: TESTIMONY OF A THOUSAND WITNESSES written by Slaveholders (1837-1839). 210 pages (27 pages presented). NEW YORK: PUBLISHED BY THE AMERICAN ANTI-SLAVERY SOCIETY, OFFICE, No. 143 NASSAU STREET (1839).

<http://members.tripod.com/medicolegal/weldslaveryasis.htm>

[No scripture references. This gruesome report recounts tortures reported in news reports written by slavers.]

(25) Sen. Henry Wilson (1812-1875, R-Mass), The History of the Rise and Fall of Slavepower in America. Pages 127-138.

<http://members.tripod.com/medicolegal/wilson1877.htm>

[No scriptural references.]