

Transcription Notes and Style

- ♣ Unknown/Untranscribable characters/words are marked by **????** and **highlighted in yellow**.
- ♣ Elements that are apparently not used (original has lines passing through at an angle or forming an “x,” are identified by being **highlighted in grey**.
- ♣ Edited (material assumed to be added-in) is written in **red, with a different font (Tw Cent MT Condensed)**
- ♣ Edited (material assumed to be deleted) is printed ~~struck out~~, where legible, or **???????** where not.
- ♣ Spelling is by SSS, ex. till not til, consistent w/ 19th century spellings
- ♣ Word choice is by SSS, ex. unalienable not inalienable
- ♣ Grammar markings, i.e. use of “=” for hyphens, are as found in the original
- ♣ Hebrew characters. I can’t read Hebrew, so these are marked by **κ** , and the number of characters. If there are 4characters together, it is represented as **κκκκ**.
- ♣ Inserts for clarification, as on page 1, are enclosed within brackets. ex. Del[ivered]

This is my attempt to transcribe this document as I believe it is written, to the best of my ability. Any errors in transcribing are mine.

Jim Guldner, 26 Sept 2012

Del[ivered]. seniors. Aug. 1845.

Lecture on Slavery

On this important we have after much investigation, drawn up the following proposition, which we regard as representing the prominent features of the subject in the light of true philosophy & of revelation.

Whereas it is the duty of the disciples of the Savior, to bear witness to the truth by proclaiming abroad as opportunity offers, to every rational creature, the great principles of their holy religion; & by meekly yet earnestly contending against soul destroying error in faith or practice whenever they can reach it: (Matt 28:26, Mark 16:15, Jude v3.)

Whereas it is their duty to admonish erring brethren, & labor by all moral means to bring them to the path of truth & [^]righteousness duty; to care not only for themselves but also for the things of others; to do unto others as we would that they under similar circumstances should do unto us; & to remember them that are in bonds as bound with them: (2Thess. 3;15, 1 Cor. 10;24. Phil. 2:4. Matth. 7:12. Luke 6:31. Heb. 13;3. and

Whereas slavery exists in the District of Columbia and Territories under the exclusive legislative controul of our representatives in Congress, & in the Southern States, which are accessible to us by moral means;

Therefore, being fully persuaded [^]in view of the above principles that the continuance of American slavery imposes on us obligations which we have hitherto but imperfectly discharged, & believing that the expression of our views may have some influence in favor of truth, humanity & mercy; the Evangelical Lutheran Synod of West Pennsylvania hereby put forth the following declaration:

~~I We believe~~ That God has of one blood created all nations to dwell on the face of the earth, has endowed them all with the powers of moral agents & invested them [^]all with certain inalienable rights & obligations, such as "life, liberty, the pursuit of happiness," & the discharge of what they believe to be

their religious duties.

II. No man or set of men have a right to acquire or exercise such a control over others as is detrimental to the unalienable rights & obligations of the individual.

III. Each association, whether a civil government, or literary society or domestic institution, can rightfully exercise a control over subjects only under this limitation, only so far as in not detrimental to the ~~right~~ unalienable rights & obligations of individuals.

IV. Every institution which violates the unalienable rights & obligations of individuals is [^]in its own nature an evil, & all who voluntarily & knowingly establish it, or who finding it previously existing, fail sincerely to desire & faithfully to labor for its extinction, are guilty of sin.

V. Such evils exist in some of the political governments of Europe which restrict the freedom of religious worship, or violate any unalienable right or obligation.

VI. Slavery, as it is legally [^]authorized exists in the United States, & until recently ~~did exist~~ [^]was authorized in the British West Indies, is the very worst form of such an evil. ~~imaginable~~ Because by converting the moral agent of God into a mere chattel, the person into a mere thing, the immortal being into a mere article of property, it in theory strips him of all his personal rights & places it in the power of the master in practice to deny him the enjoyment of ~~all~~ these unalienable rights which God bestowed on him & to prevent his performance of those unalienable obligations which God has imposed.

VII. Experience proves, that whilst there are thousands of humane [^]& Christian masters who treat their slaves with kindness & work them ~~but~~ moderately; yet even in their hands the system of itself unavoidably leads to the intellectual & moral degradation of the slave; whilst in the hands of the ~~great~~ majority of masters, the practice is nearly and often fully as bad as the theory will

will allow.

VIII. Slavery [^]either essentially embraces or naturally & unavoidably leads to the following evils:

- a) It virtually destroys the matrimonial relation which God has instituted & commanded: because it acknowledges no such relation in law, affords no legal protection to it, but puts it into the power of the master at any time & for any reason, or even without any, to separate those whom God, ~~hath joined~~ by the mutual covenant of the parties, hath joined together.
- b) It tends to promote promiscuous concubinage, by destroying the inviolability of the conjugal relation, & by frequent separations, teaching [^]the slave to regard it as ~~their destiny~~ less sacred. By denying every thing like legal protection to female chastity, it places the whole race of females at the mercy of licentious masters & all other unprincipled ~~white~~ men.
- c) It ~~takes children-violates~~ destroys the parental relation, by taking children from the control of their parents, thus making it impossible for their parents to direct their ~~???~~ destination in life, or to bringing them up in the nurture & admonition of the Lord.”
- d) This habitual injustice to the slave, & violation of the inspired precept, that the laborer is worthy of his hire.
- e) It destroys the motives to industry & honesty by extorting labor without wages.
- f) It [^]virtually [^]in a good measure shuts out the written word of God from the slave, by making it penal to teach him to read, & thus render it impossible for him to discharge the duty enjoined on all, to “Teach the scriptures.”

IX. That a system compounded of elements so immoral & [^]so clearly opposed to the character of God, finds any sanction in his word, can be asserted[^] only from want of careful [^]& adequate examination, ~~from ???~~ [^]or from ignorance or insincerity. The facts in the case are these:

The word slave occurs but twice in our English bible. In the first passage Jer. 2:14 there is not Hebrew word at all corresponding to it, & the ellip

sis to be supplied was servant: in the other case Rev. 18,13. the Greek sig= nifies bodies (σωματος) and should have been so rendered. The terms actually used

in the Scriptures [^] (ἄνθρωπος & δούλος) are generic & equivalent to “servant.” They are also applied to the ancient [^] prophets & kings patriarchs (1Kings 12:6:7[^]1) and Christians () & to [^]Messiah himself. Isa 42
As to the thing itself, slavery, in the American sense of the term, had no ex-
tence under the Old Testament dispensation. There was a species of servi-
tude; but ~~All slavery~~

a) It was in all cases temporary. The Hebrew could not be kept longer than six years ([^]Exod 21.2 Deut 15:12. [^]13.14)[^] ~~except when sold for debt, when he might be kept till~~ The foreign servant that was purchas=
~~the year of Jubilee. Levit. 25:40, if as some Jewish writers say) the jubilee occurred within the six years~~
ed, could be contracted for, till the year of Jubilee, but no longer (Levit 25.10.)

b) That if any servant was ~~???~~ illy treated or for any reason dissatisfied with his situation [^]he could ~~???~~ run off, & dwell in any place ~~???????~~ where it lik-
eth him best,” & the Israelite was commanded “not to deliver him to his Mas-
ter (Deut. 23:[^]15 & 16). ~~???????~~ -John 8:35. Jesus says:”the servant abideth not forever but the son does”

c) This servitude was [^]generally voluntary. [^]2 The Hebrew “sold himself” (Lev 25.4)
& all servants could terminate the servitude by absconding. Yet when sold for
~~according law it must have been involuntary. Levit. 25:39. Though Gezenius renders~~
debt, [^]When the Hebrew servants time had expired, he took his
this passage (XXXX) sold himself, like in v. 47, where the common version renders the same word sell himself.
~~Thus the Egyptians sold themselves to Pharaoh for bread. Genesis 47:19~~

c) The conjugal relation was acknowledged & not severed. When the
servants time had expired he took his wife with him, if he had been
married, & if he married after his servitude, his master must keep him if he desired to remain. [^]Exod. 21:3.

d) The religious privileges of servants were equal to those of their
masters. Gen. 17:13-17. Exod. 20:10. Deut. 5:14.

e) They were on an equality with their masters in many respects,

f) They were entrusted with arms. Gen. 14:14. 32:6. 33:1.

g) They sometimes married into their masters family. 1Chron. 2:34,35.

h) They partook of the feasts with their masters. Deut. 12:17.18. 16:11.

h) ~~Legal~~ Paul says that the heir, whilst a child (minor) differeth not from
a servant (Gal. 4:1) that their situation in general was similar.

1. As also 2 Chron. 12:7.8.9.10. 2 It could not well be otherwise, as not only the mansteal-
er was punished with death, but also every one in whose possession a person thus stolen was found
Exod. 21:15. Manstealing is forcibly taking and selling another into bondage. Now if it [^]could ~~does~~ not lead one
forcibly it must be voluntarily if at all. Unless the law provided for the sale of persons involuntarily for
debt, which is not certain. Levit 25:47.

X. Whilst the New Test. does not denounce slavery by name, any more than gambling, polygamy, piracy, the olympic games, the Eleusinian mysteries, or the despotism of Tiberius, it does in numerous passages condemn each of the ingredients of which slavery is composed, urging the slave to accept of his liberty if he can obtain it (1Cor. 7:21.), urging masters to give their slaves what is just & equal, Col.4:1. not to keep back the wages of the hireling (James 5:4.), to remember that they also have a master in heaven Col. 4:1. & to treat them “no longer as slaves, (‘ουχεται ος δουλον Philemon 3.15.) but above a slave, as a brother beloved.”

XI. Involuntary slaveholding is not sinful, so long as it is strictly of this character. This embraces

a) persons convinced of the evils of slavery, or whom slaves have been entailed by inheritance or marriage. By inheritance persons may become slaveholders in their sleep, as they may become owners of property or money made by gambling or other illegal traffic. The innocence of this slaveholding can continue only until he has had time to execute legal deeds of manumission, or, (if the laws do not allow their emancipation on the soil) until they can be transported to a free state or country.

followed their example. - ?eatties ?hor science p. 316.

The objection – the text to the right is smeared badly

The Savior & his apostle inculcated such principles as will if carried out destroy slavery ----- But they did not directly attack slavery i.e. apply their principles to the then existing abuse slavery ^**except in the case of Philemon.** because

- a) It would have been premature -- & obstructs the progress of the gospel.
- b) Probably there were very few if any slave in Judea.
- c) ~~b~~ The Roman gov. being an imperial, despotic one, an attempt to assail the civil relations would have been punished with death & thus been stopped the progress of Christ. C: said he had yet many things to say to ~~them & you~~ ^**but ye cannot bear them now.**

The rule of Ch. **prudence** is to do the most good you can – be wise as serpents our missionaries to the heathen never dream of **attacking** the civil institutions of the **????????** however oppressive, ~~until then~~ They and wait until there is a natural conscience formed ~~by the~~ on the basis of christian general principle, & then with that as a fulcrum to sustain the lover of truth, they will attempt to move & overturn these distinction of caste &c. In United Sates can have no such restriction We argue the guaranteed liberty of debate on any topic & ought to cry aloud – there is a national concern to act upon - & election polls to act thorough

Preliminary-

Slavery is not exclusively a civilian or domestic institution.

It is a civil institution in so far as ~~the~~ legislative enactment secure in its existence & protect the master in its exercise: an in so far as it ^**divests** the slave of all his civil rights, **personal** liberty, pursuit of ^**temporal** happiness according to his own conscience & judgement: ^**all participation in the self**government (civil).

It is a domestic institution inasmuch as the slave becomes an article of domestic economy, a piece of private property, used in families for private & domestic comfort & service.

It is best to discriminate I Whether a thing is an evil or not. This must be judged by I. its consequences, & the evil may affect any of the relations of life & Therefore be, a physical evil or a political or domestic or religious evil. And then enquire

II. Whether the thing is morally right, or wrong; whether it is a sin or not..

Bec. There are many evils which are not sins, but no sin which is not an evil, ex.

toothache is an evil but not a sin; so impolitic ~~?????~~ would **governments framed** by our predecessors,

Congress should be encouraged by the consent of the States, to apply the proceeds of the national domain to the activities of slavery:

XVI. ^ Compensation should be allowed –

- a) Those who bought them should be allowed the surplus of their price above their coming since they bound them - a man's ^labor' being rated at 1/3 more than his keeping
- b) Those who were born in the house should labor till 21 age ~~????~~ or be allowed an equivalent for the remaining time till ach. 21.

XVII. Emancipation should be immediate in principle, yet the bestowment of liberty gradual. that is –

- a) Laws should be enact – as in West Indies requiring them to work, but allowing them to choose their employers - & bargain for their wages, & change employers by one months notice.
- b) Compelling them to send their children to school - & to teach them trades – insert the resolution from my memorial to Legis.
- c) Protected by law in the enjoyment of all their rights like white citizens.
- d) The former master should be required to support those who were superannuated, infirm or diseased when the act was passed.

XVIII. Our Institution – how far ~~???~~ is discessin in it.