

# Arguments against making Slaves of Men.

## Argument I.

**T**He using Mens Labour, and not paying them the Value of it (except the Labourer gives it) is unjust and therefore unlawful.

But the making Slaves of Men (whether Negroes, Indians, or others) is Using their Labour, and not paying them the Value of it.

Therefore the making Slaves of Men is unlawful.

Arg. 2. Violence is (in ordinary Cases) unlawful, But making Slaves of Men (against their will) is Violence.

Therefore making Slaves of Men, is unlawful.

Arg. 3. Punishing Men without Respect to any Evil they have done, is unlawful.

But making Slaves of Negroes, is punishing Men without Respect to any Evil they have done, Therefore the Making Slaves of Negroes is unlawful.

We should think it a sore Punishment to be made Slaves ourselves

Arg 4. To make men Prisoners, who have broke no Law, is (in ordinary Cases) unlawful. But to make Slaves of Negroes, is to make men Prisoners, who have broke no Law to deserve it.

it. Therefore to make *Slaves of Negroes* is unlawful.

*Arg. 5. Compelling Men* to that which will surely bring them to *Punishment*, is unjust and unlawful.

But making *Slaves of Negroes*, is compelling men to that which will surely bring them to *Punishment*. Therefore making *Slaves of Negroes* is unlawful.

It is a general Observation among the *Negro-Masters*, that *Negroes* will not be good without often *Beating*, and that may be (many times) very severe.

*Arg. 6. To banish men their Country*, who have committed no *Fault* to deserve it, is unlawful.

But to make *Slaves of Negroes*, is to banish men their Country, who have committed no *Fault* to deserve it. Therefore, to make *Slaves of Negroes* is unlawful.

*Arg. 7. The necessary laying before Men Temptations to sin*, is sinful and unlawful.

But making *Slaves of Negroes*, is a necessary laying before men *Temptations to Sin*. Therefore the making *Slaves of Negroes*, is sinful and unlawful.

Experience proves *this*, by the Scores of *Negroes* that have murdered themselves, for no other cause but because they were made *Slaves* and banished their Country.

*Arg. 8. Man-stealing* (deserves *Death* by the Law of *GOD*, and) is unlawful.

But making *Slaves of Negroes* is *Man-stealing*. Therefore making *Slaves of Negroes* is unlawful.

*Arg. 9*

*Arg. 9. Parting Man and Wife* (procures Gods Curse, and) is unlawful.

But making *Slaves* of *Negros* is (often times) Parting Man and Wife. Therefore making *Slaves* of *Negros* is unlawful; and Those that buy them, partake in the Sin.

*Object. They are Heathen, and make no Scruple of it in their own Country.*

*Answer.* The more need to avoid doing those things which harden them in their Heathenish Wickedness, and to avoid partaking with them, and making them Worse.

*Arg. 10. That which brings People into unnecessary Danger of their Lives, is unlawful.*

But making *Slaves* of *Negros*, brings People into unnecessary Danger of their Lives. Therefore making *Slaves* of *Negros*, is unlawful.

How many live in *Dangers*, and how many have *lost their Lives* by their own and their Neighbours *Negros*? For they knowing themselves *Slaves*, care little for their Lives, and fear little those Offences for which they must be put to Death.

*Arg. 11. That which cannot be done without Cruelty, is unlawful.*

But making *Slaves* of *Men* for gain, cannot be done without Cruelty. Therefore making *Slaves* of *Men* for Gain, is unlawful.

We should account it the greatest *Cruelty* and *Robbery* to be so dealt by our selves.

*Arg. 12. The using Men as if they were Beasts, is unlawful.*

But making *Slaves* of *Negros*, is using Men as if they were Beasts. C There-

Therefore making *Slaves of Negroes*, is unlawful.

Arg. 13. To deface the *Image of GOD*, is unlawful.

But Robbing Men of their Freedom, is Defacing the Image of GOD.

Therefore Robbing Men of their Freedom, is unlawful.

Arg. 14. To make *Slaves* of those to whom our Saviour has commanded that his *Gospel* should be preached, is unlawful ;

But to make *Slaves of Negroes*, is to make *Slaves* of those to whom our Saviour has commanded that his *Gospel* should be preached. Therefore to make *Slaves of Negroes*, is unlawful.

Arg. 15. To encourage others to make *Slaves* of our fellow *Christians*, is unlawful.

But to make *Slaves of Negroes*, is to encourage the *Mahometans* to make *Slaves* of *Christians*. Therefore to make *Slaves of Negroes*, is unlawful.

Arg. 16. That which is a *Stumbling-block to Unbelievers*, and a hinderance to their Conversion is unlawful, and one of the Worst of Evils. But making *Slaves of Negroes* (or *Indians*) is a *Stumbling-block* to Unbelievers, and a Hinderance to their Conversion. Therefore making *Slaves* of them, is unlawful, and one of the worst of Evils.

Arg. 17. That which *Weakens the Arguments of Christians against the Heathen*, and has a Tendency to cause some Weak *Christians* to turn *Mahometan*, is unlawful.

But To make *Slaves of Negroes*, does all this.  
Therefore

Therefore to make *Slaves of Negroes* is unlawful.

Christians are inexcusably *required* to make the *Innocence* of their Lives a strong *Argument* to convince such as know not the Truth, *Mat. 5. v. 16.* But by this *Violence* (which was one of the Sins of the *Old World*) and other vices, the Heathen will see no more Excellency in our Religion then in their own.

*Ar. 18.* The doing by others as we *would not be done by*, is Sinful and unlawful.

But making *Slaves of Negroes*, is doing by others as we would not be done by.

Therefore the making *Slaves of Negroes*, is unlawful.

*Arg. 19.* That which occasions Men to murder one another, is unlawful.

But making *Slaves of Negroes*, occasions them to murder one another.

Therefore making *Slaves of Negroes*, is unlawful, and one of the Worst of *Evils*.

The *Negroes* make War, and murder one another to take Captives to Sell for *Slaves*.

*Arg. 20.* That which brings a *Reproach* upon our holy Religion is unlawful.

But making *Slaves of Negroes*, brings a *Reproach* upon our holy Religion. Therefore the making *Slaves of Negroes*, is unlawful.

*Object.* *Negroes* are more happy when *Slaves* then free.

*Answ.* If that were true, so are some *White Men*; but is this a Rule to make them *Slaves*? But for once, we will suppose what some Men say to be true, That gives a *Negro* his Freedom and

*give him the Gallows.* It is when they are brought into a Country that does not agree with their *Constitution* (as might be largely shown) and this shows it the more unlawful to bring them.

*Obj. 2. But they Murder one another, and Tyrannize Cruelty over their Captives in their own Country; and it is a Merciful Deed to bring them into a Land of Safety, although they be made Slaves by it.*

*Ans. 1.* That is also too much used among *Christians*, and so the same Argument may be used by the *Turks* to justify their making Slaves of us.

2. If we can help them and prevent such Cruelty, it ought to be by *Teaching them better Examples.*

3. Our Taking of their Captives, does encourage them the more in such Practices.

4. By buying their Captives, we become Partakers with them, and harden them by our Example.

5. Let it be put to the Conscience of such as buy them, whether (ordinarily) any part of their Motive be to help the Miserable? or whether it be purely and only for Gain?

*Obj. 3. It is better for a Captive to be made a Slave than to be Murdered.*

*Ans. 1.* I never heard that when a Man saved his Neighbours Life, he was to have him or sell him and his Posterity for Slaves. Suppose he were at cost to do it, a less Reward may compensate that

2. Suppose he had never been a Captive but for the sake of your Buying him, And suppose some  
some

some others have been killed for the sake of the Price, where is the Kindness then?

*Obj. 4. Some Men could not get their Living, if it were not for their Negro-Slaves.*

*Ans. 1st. Poverty does not make Robbery Jawful.*

2. Poor Men that cannot get their living without them are not able to buy them.

3. If a man be able to labour, he can so well earn a poor Living (at least) for himself, as his Negro (who cannot labour without Food) can earn a poor Living for *himself*. And if a Man cannot Labour, his Neighbours are indebted to (God that they) help him.

*Obj. 5. A Slave that has a good Master has a more comfortable Life than his Master, he being free from care.*

*Ans.* Your way to prove this *Argument* is to give up your self and your Children to be *Slaves* to good *Masters*, and have nothing of your own, and labour as the *Negros* do, who have good *Masters*; For if it be not an *Argument* for your self, how can you force it to be an *Argument* for another?

*Some Negros by being brought into a Christian Country, learn the Christian Faith, and to some of them it becomes the Means of their Salvation, which does Ten Thousand times compensate the Slavery of their whole Life.*

*Ans.* Some Men that are *hanged*, are brought to Repentance by the Expectation of their Speedy Death; Is this a Rule to hang all Persons that take little care for their Salvation because,

because GOD sometimes (in his mercy) brings good out of evil ?

2 We will acknowledge that such Masters as take a diligent care in *this*, do far better then such as use their *Negros* as if they were *Cattle*.

3. I have not heard of one Master in five hundred that do so much as bring their Slaves to the publick worship of God.

4. Grant that you are instrumental of their *Salvation*, Is it not *Simony* in the superlative Degree, when you not only take your Reward of them, and that in this World, and that no less will satisfy you for a little *good Counsel*, &c. than all they have in the World, and their Children after them? And if you will be paid (so excessively) in this world for this good Work, I know not how you can expect your Reward in the Next.

*Obj. 7. Canaan was to be a Servant of Servants.*

*Ans. 1st. A Prophecy of what men will do, is neither a Command nor Permission to do it.*

[ 2. It is very unlikely that near one quarter the World [*viz.* all the *Negros*] should be the Posterity of *Canaan*, who were almost rooted out of the World by *Joshua*; and also that another Quarter of the World, *viz.* the *Indians* of *America*, should be his Posterity too; yea, and the *Indians* of the *East-Indies* also (for which of them also they make Slaves.)

3. It was not said it should be so to the *End* of the World.

4. The *Canaanites* were Servants to the Children of *Israel* (the seed of *Shem*) in buiding Ci-



ness and Raising Cattle for them; and so were the Carthaginians to the Romans (the seed of Japhet) who soon after received the Gospel.

*Obj. 8. The Children of Israel had Licence from GOD to make Slaves of the Heathen.*

*Ans. 1.* This was peculiar to the Jewish Nation, and no part of the Moral Law; and if any Society of Men can produce the like Licence to them, immediately from God, and prove it, let them keep Slaves also.

2. Then the Church was restrained to that People, but now the Gospel is commanded to be taught unto all People and Nations every where.

*Obj. 9.* Perhaps one Sort of People (if they object here as they do in another case) will say, *There is no place in the Bible that has such Words Thou shalt not make Slaves, &c.*

By a Retortion, I would answer, No place has these Words, *Mahomet is a false Prophet, &c.*

*Motive 1.* Riches gotten by wronging the Labourer, is cursed, *see James 5. v. 2, 3, 4, 5.* A terrible place to such Men!

*Mot. 2.* Killing Men, must be punished with Death, because man was created in the Image of God, *Gen. 9. v. 3, 4, 5, 6.* And Man-stealing must be punished with Death; And why? but because Freedom, which only makes Knowledge useful, is a part of Gods Image.

*Mot. 3.* If we say, we know him, and keep not his Commandments, we lye, and the Truth is not in us, *1 John 2. v. 4.* One of his Commandments is To do as we would be done by, *Luk. 6. v. 3.*

*Mot.*

*Mor. 4.* There are several *Curses* applyed to the *Effect* of making Slaves of Negros, as the *Parting Man and Wife, &c.*

*Mor. 5.* There are several Capital Crimes attending it, as *Murder, Man-stealing, &c.*

*Mor. 6.* It is a Breach of several Commands at once, As of the *Eighth*, in wronging them of their Labour; of the *Ninth*, in the Reproach of Slavery; of the *Sixth*, in Violence and Access to murder; of the *Seventh*, in Access to Adultery, by parting Man and Wife, and so causing them to marry others; of the *First, Second and Third*, by bringing a Reproach upon the Name of GOD in our holy Religion, and so hardening Idolaters; in some, of the *Fourth*, in giving them no Time to play, but on the *Lords Day*.

*Mor. 7.* We condemn *Robbers* as worthy to dye, because they *Beat-Men*, and sometimes kill them, to take their Money from them. And we *beat* the Negros, and *take them Captives*, and *banish* them from their Country forever, and take their *Wives* and *Children* from them, and sometimes Cause their *Death*, and all to get their Labour from them; which is as much worth as their Money. Can the greatest *Robbers* and *Pyrates* Out-vie us?

*Mor. 8.* How will our *Religion* look among the *Heathen*! who can judge of it, and of God and of Christ (in whom we believe?) no other way then by our Practice. Is this the way to win them? which we are bound to endeavour; But can we expect it, while we appear to them the *Worst* of Men!

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Can we think that God will take this Re-  
proach to his *Name*, and his *Truth*, and not be  
satisfied in taking Vengeance upon us. And  
that it may be in the fight of the Heathen.

*Mot.* 10. What a *Cursed Gain* will this be, if  
it be the Price of immortal Souls! Had we in-  
stead of Giving them the *Worst of Examples*,  
endeavoured to learn them *Christ*, from the  
Time we first knew their Country, what good  
might have been done!

*Mot.* 11. Suppose the Case be yet uncertain,  
in leaving of this Practice, there is no *Danger*;  
But who would venture to great Injustice upon  
*Uncertainty*! And stop the Course of the  
Gospel?

*Mot.* 12. So long as you do it, not knowing  
but that it is a sin, so long it is in you a sin;  
if it were in it self innocent, *Rom.* 14. *Ult.*

*Proposal.* 1. That *Subscriptions* be taken of all  
Masters that will set their *Negros* free, and of  
the Number of *Negros* so to be set free, that  
they may be sent to their own Country.

*Prop.* 2. That *Subscriptions* be taken, what  
each Man (*Negro* Master, or others) will give  
to defray the Charge of sending the *Negros*  
home.

*Prop.* 3. That such *Negros* as had rather serve  
their Masters, then go home, may be kept still  
(it being their *Free Will*, and it not being safe  
to have them free in this Country)

*Prop.* 4. That the uttermost Pains be taken  
to instruct them in the Principles of *Christian*  
*Religion*, that (if by the Grace of God they  
may

may be *Savingly* converted) they may be instrumental to convert their Country-Men at home; And who knows how much God may bless such *Pious Designs*, and how much this *Christian self denying Example* may conduce to open the Eyes of those poor Heathen.

And such as are *savingly* converted, the *Love of Christ* will constrain them to do their utmost to convert their Country-Men when they come to them.

*Mat. 13.* If this Course be instrumental to save *one Soul*, it will a thousand times counter-vail the Cost.

*Mat. 14* The least we part with for the Cause of Christ shall have *an hundred fold* Reward, beside *Eternal-Life*, see *Mat. 10. ult. Mark. 10. v. 30.*

*Mat. 15.* What Pains will men take, and cross the Ocean for *worldly Gain*! If we will not do something like it for *Spiritual*, it is a sign we have no part therein, See *Mat. 6. v. 21. &c.*

*Mat. 16.* What *Glory* will it be to Eternity, to have been instrumental toward saving one Soul? How much more, toward saving many? see *Dan. 12. v. 3. &c.*

*Mat. 17.* It would be a sad thing in the Day of Judgement to have mens Undoing their whole life, to answer for.

*Mat. 18.* I know of no other way to make them Restitution for the wrong done them (but the Cost of sending them home to be part, if they desire it) and without Restitution (where it is possible and the Wrong known)

we know of no Pardon, See *L. wit. 6. v. 4, 5, 6, &c.*

*Mot. 19.* We disgrace *our selves*, and our Religion, shewing our selves to be *partial* and unreasonable, We condemn the *Turks* for making Slaves of us, and we make Slaves of others. We condemn and *punish* our Negroes for seeking by *Running away* to get their Freedom, and yet we should *justify* our selves, and one another, in doing the *same*, if we were Slaves to the *Turks*, or any others.

Now, if any one can answer all this, and keep a good Conscience in it, I am content. But if that be done, I have one *Motive* more.

*Mot. 20.* When the Country grows full of People, and also abounds which Negroes, poor People will want Employ, and must either *beg* or *steal* for their Living, which will be no pleasant thing to *Rich* or *Poor*; and Rich mens Children are sometimes Poor (especially if their Estate be gotten by *Wronging the Labourer*) and (if they Regard not the Honour of GOD) I believe they would be loath to have their Children hanged for *Thieves*.

But I am amazed to think *Christians* (so called) who keep Negroes as if they were Cattle, and had no Soul! Who neither Teach them themselves, nor bring them to Gods Worship, As if they feared the loss of their Money by their Negroes Salvation.

These Things I offer to Consideration, de-  
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prising wife Men to give their Judgment; for I have no desire to hinder my Country-Men of any Lawful Gain, but cannot believe it lawful to make men Slaves, but I see all these Arguments fully answered, Except they had rather be Slaves, than to go home to their own Country.

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*Written by a Native of America,*  
Sept. 14. 1713.

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