

May 2018

Emancipation. /1863/

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Recommended Citation

"Emancipation. /1863/" (2018). *(Documents Relating to) Slavery/Freedmen (Prior to 1866)*. 83.
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EMANCIPATION.

There are many persons who acknowledge that Slavery is wrong—that it is wicked—who do not yet see that emancipation, especially *immediate* emancipation, is safe and wise. But experience shows that only immediate and unconditional emancipation is either wise or safe. The English Government tried the apprentice system, but it worked so badly that they had to abandon it, and proclaim full freedom to the slaves in the British West Indies; a measure that has proved beneficial to all concerned. The French Government tried the gradual plan in the West India Islands, but it did not succeed, and immediatism was adopted with happy results. Wherever immediate emancipation has been yielded to masses of the enslaved, it has always proved beneficial. This is historical, and cannot be refuted.

In the United States gradual emancipation of masses of slaves will not succeed better than it has in other countries; human nature being the same everywhere. See how well the colored man has conducted in this country since the commencement of this war to put down the atrocious Rebellion — in camps, in forts, and in the army and navy.

At a numerous anti-slavery meeting in Free-trade Hall, Manchester, England, June 3d 1863, for the purpose of hearing addresses delivered by the Hon. and Rev. Baptist NOEL and a number of the gentlemen who took part in the conference of ministers of religion in relation to the "American War and Slavery," Rev. Dr. MASSIE of London, Rev. Marmaduke MILLER of Darlington, Rev. Dr. KING, Rev. Dr. McMICHAEL, Rev. B. NOEL, Rev. J. H. RYLANCE and Rev. Dr. PARKER made eloquent and able addresses on the subject of emancipation. The following was a portion of the address of Dr. KING:

Some point to the consequent evils and say, see the working of emancipation. Emancipation! As well when the storm has subsided, point to the vessels which it stranded and shattered, and say, because serene and sunny weather now encompasses you, "See the working of calm!" Or, when the inmates of the Parisian bastille were turned out by the revolutionists, and eyes, enfeebled by confinement and darkness, could ill meet a sudden and glaring exposure, as well point to the distressed vision, and exclaim, "What a dreadful thing is deliverance, and how disastrous the operation of light and day." (Applause.) In our own country we have depraved masses, who are disinclined for instruction—averse to steady occupation—who find romance in crime, and prefer its exciting adventure to honest livelihood. But you do not allow these characters to be true exemplars of the Saxon. You make allowances, and justly, for social influences; and if it be so with whites, among whites in a most favoured

country, and having access to all its privileges, meeting at every turn with some avenue of reformation, and some ladder to preferment, then what allowance should be made for exiled Africans, torn from their soil, enslaved by their captors, doomed theoretically to become, or, in any case, treated practically like brutes; sold, toiled, and lashed with the beasts of the field; even, when emancipated, too often regarded, in consequence, with intenser antipathy and loathing. Under these circumstances it is that the negro state displays the attributes of our species; and surely man must be man indeed—indestructible man—when his manhood can stand such a probation—when his moral nature can emerge from the ordeals, demanding “Whose image and superscription is this?” And his intelligence so trampled on, but not trampled out, still extorts the acknowledgment that there is a spirit in man, and the inspiration of the Almighty hath given him understanding. (Cheers) Well, this is the people we are pleading for. And, though in relation to our colonies we have spoken of slavery as past, let us remember that in America it is an existing institution. This is what the South is fighting for—what it says must last, and extend, and yield its characteristic fruits all the world over. And this is what we say must cease; what we will assail with every argument of reason, humanity, and religion to bring it to a speedy and eternal end. (Cheers.) But some are not prepared to join us? Why? Because they are not persuaded that the union of all the states is desirable, or if it be desirable that a recovery of it is possible, or in any case that civil war is a justifiable means of ac-

accomplishing the object. But a settlement of these questions is not necessary to a participation in this movement: What we have to be sure of and decided on is that liberty is good — man's natural, sacred, inalienable inheritance, and that in any case, and on every supposition, slavery is his wretchedness and curse. Look at the different suppositions. Grant that the Union is to be reconstructed. What sort of a Union will it be if slavery is retained? You will thus remedy evils by condemning their cause; your rich ointment of union has disappointed you. Instead of sweetest perfume, it has sent forth noxious exhalations. Therefore you fuse and compound it anew, and withal you take care to put back the dead fly which did all the harm. Retain slavery, and the case is not only as bad as before, but worse than ever. The extension of slavery will not be permitted by the civilised world. But slavery depends on extension; it wears itself out where it already is by its inefficiency and unimproveableness, and where extension ceases, extinction follows. It is strange we should need to reason where God is evidently deciding. His judgments are abroad on the earth, why will its inhabitants not learn righteousness? What can be more legible than the present teachings of Providence regarding involuntary servitude? When God was to emancipate a people, He once before revealed Himself in fire. And He is doing so now. But with unity there is always variety in His works. The goodliest growth of modern times is perishing in the flames of war. But it is the same God who speaketh; He interposes for the same ends, and has uttered from amidst the conflagration the same words:—I have seen the affliction of this people: "I have heard their cry, and I am come down to deliver them." (Loud cheers.) Whatever America may do, our duty is plain. Every one in this assembly is bound to do good to all men as he has opportunities. Seize, then, the blessedness of blessing, and stay not your aspirations and efforts in well doing till all kindreds, and tongues, and peoples, besides being civilly free, exult in the glorious liberty of the children of God. (Cheers.)